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THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XXVI.

CONTAINING THE  
PRINCIPAL TRANSACTIONS  
OF THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL:  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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I HAVE SET WATCHMEN UPON THY WALLS, O JERUSALEM, WHICH SHALL NEVER  
HOLD THEIR PEACE, DAY NOR NIGHT: YE, THAT MAKE MENTION OF THE LORD,  
KEEP NOT SILENCE; AND GIVE HIM NO REST, TILL HE ESTABLISH AND TILL HE  
MAKE JERUSALEM A PRAISE IN THE EARTH.

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# Missionary Register.

JANUARY, 1826.

## SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS, THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

### INTRODUCTORY REMARKS.

A VALUABLE Volume appeared in the course of last year, entitled "The Advancement of Society in Knowledge and Religion." Mr. Douglas, the Author of this Volume, had previously published a little work, "Hints on Missions." There are positions in both Works which we think untenable, and others which require to be qualified; but both are worthy of a Christian Philosopher. The larger Volume, in particular, abounds in grand and impressive views of the present condition and future prospects of the World, with the means of promoting its destined conversion. We shall occupy this Introduction to the Annual Survey of Missionary Stations with some extended extracts, in which the Author takes an enlarged

#### VIEW OF THE STATE AND PROSPECTS OF THE CHIEF MORAL DIVISIONS OF MANKIND.

The World is divided into Four Moral Quarters—Christendom, the Mahomedan Countries, South-eastern Asia, and Central Africa.

##### CHRISTENDOM.

Christendom naturally divides itself into the Protestant States, the Roman-Catholic, and those of the Greek Church.

*Protestants*—Of the three divisions of Christendom, the Protestants alone can be extensively and actively useful; and the others must be operated upon, rather than be themselves the instruments of conveying good to others. Even of the Protestant States, few are sufficient to satisfy their own wants; and the burden rests chiefly upon Britain, of setting every enterprise in motion, and of carrying it onward to perfection, for the Conversion of the World . . . .

The United States of America present themselves as the country, which, next to Britain, and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the Truth over different countries; and which, in its rapidly increasing greatness, will find aids and supplies, larger than have yet been possessed by any Empire, for benefiting mankind . . . . Even now, in the infancy of their origin, their vessels touch on every coast, their inhabitants sojourn in every country; and, even without their intentional efforts, Religion grows with their growth and strengthens with their strength: they carry their altars with them into the wilderness; and, through them, Civilization and Christianity will flow on with an ever-enlarging stream, till they cover the Shores of the Pacific. Even then, the Ocean will not terminate their progress, but rather open out a passage to the Shores of Eastern Asia; till both the Old and the New World are united, and flourish beneath the same Arts and the same Religion. The British Language and Line is spreading, not only over America, but has taken root in Africa and Asia; and is doubtless destined by Providence to spread far and wide the blessings which He has confined to Britain, not for her own use only, but as a Sacred Deposit for the World . . . .

On the Continent of Europe, the decayed embers of the Protestant Churches will be soonest kindled into a flame; and, by recalling them to their first faith

Jan. 1826,

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and first fire, bands of Missionaries might be raised and trained up, renewed days of the preaching of Luther and the early Reformers: the Cause of would gain ground on every side, and the Mystical Babylon tremble to its foundations. Europe naturally divides itself into the North and South; and two Nations, France and Germany, afford the best inlets, and supply the labourers, for further advancement. France has always taken the lead among Nations of the South of Europe; who, like it, formed of iron and clay, mixed Roman and Gothic descent—speaking kindred corruptions of the same language—and retaining, in their writings as in their monuments, some fragments of the Roman Policy and Civilization. To the North of the Rhine genius of Germany predominates: her philosophers, her oracles, and her poet admired and imitated: she has imbued the literature of the North with her colouring; and her language takes the place of French, as the common medium among foreigners of the middle rank: should a great revival of Religion take in Germany, it will not only spread, as at the Reformation, through the kindred Nations—the Danes, the Norwegians, and Swedes—but find its way through Poland and Russia; and perpetuate the impulse throughout the extremities of the North.

*Roman-Catholics*—The Catholic Church is wasting away by a slow, but certain, decay. When the cause ceases, the effects must cease; and, as ignorance is dissipated, and the political circumstances are undermined which support it, the whole edifice of tyranny and superstition must fall to the ground. Even in countries the most shrouded from the light, Spain and Portugal liberal principles prevail in that class, which, at length, gives the tone to others—the young, the intelligent, and the active. The Church of Rome has the whole tide of modern opinion directed against it: and has nothing to resist it but passive ignorance or blindfold fury; and the precarious aid which it receives from the Monarchs of Europe, who themselves are struggling against the stream, unless they act with more wisdom, must sooner or later overwhelm them. Fortunately for Popery, and unfortunately for Mankind, there is no Luther, whose might awaken the slumberers, and produce that Reform, by Reason and an appeal to Scripture, which, otherwise, will be produced by the Political Storms about desolate Europe; if force is the only remedy, which Popes and Kings continue to apply to that increasing desire of melioration, which is deeply seated in the hearts of men, and is urged imperiously by the changes in human affairs, and by the development of society. It were to be wished, that some men of great talent the Continent would devote themselves to the work of exposing, in their fulgent, the Horrors of that False Church which has filled Europe with Martyrs, that the earth might no more cover her slain, but that the cry of blood might go up to Heaven for deliverance.

*Greek Church*—The Greek Church, which partakes of the same corruption with the Romish, has more the excuse of ignorance, and is more open to improvement. The Bible once had free course throughout the vast dominions of the Emperor of Russia; and Education is encouraged by a Monarch, who has not much dread, for some ages, from the civilization of his subjects: while Greece, when politically free and independent, may aspire to higher liberty than she dreams at present—may shake off the fetters of superstition, as well as of slavery; and break to pieces that worse and spiritual yoke, whose iron enters the soul.

#### MAHOMEDAN STATES.

The mention of Greece leads us to her Mahomedan Oppressors, and to the second Division of the Moral World; and, though the progress of knowledge had less effect upon the Mahomedans, or rather has had no effect upon them, except in the defeats which they have sustained from their more enlightened neighbours in the art of war; yet that unbroken front of opposition, which is at present, at first view, to whatever tends to the welfare of man, has some opening, and the mass is more permeable than might at first be supposed.

The principle of evil, though strongly entrenched against Christianity, is divided against itself; and the compactness of the body is broken by their mutual schisms. Persia, by its heresy and its position, divides the Orthodox Mussulmans into two; but, while it weakens their strength by its adherence to the memory of Ali, the followers of Ali themselves are weakened by the canker of the old philosophy of the East, which has re-appeared under a Mahomedan Disguise, in the

**Soofee System.** The Wahabees, who have attempted a revival of primitive Islamism, and endeavoured to reduce modern alterations to the simplicity of Creed and Manners of the time of Mahomet, will weaken, either by their success or their failure, the cause of their Prophet, and thus prepare the minds of the Bedouins for new changes.

Another cause of weakness in the Mahomedan Kingdoms is their want of consolidation. They contain within themselves the remnant of former creeds; and of other nations, the ancient possessors of the soil: the traces of Idolatry are still discernible among the tribes of remote mountains: the emanative philosophy of the East is not altogether effaced in the Valleys of Lebanon; and Ahriman, the Power of Evil, to this day receives offerings in the Caves of Mount Singar. The Christians, in all their varieties of sects, survive under the Haratch, or Capitation Tax; with complete toleration for every thing, except the possession of money; and a wide field for cautious Missionary Exertion, undisturbed except by the jealousies of Christian Priests, is opened throughout the greatest extent of Mahomedan Countries. Even where the Christians have been almost wasted away, as on the coasts of Barbary, the Jews remain; and afford scope for exertion, unattended with any obvious danger.

It is a proof, if any proof were needed, how little has been done for remote countries, that the Profession of Physic has been so little used, for exploring their recesses; and conveying to them, under the safeguard of a science esteemed sacred, those improvements which would not otherwise be introduced. There can be no doubt, that Medical Colleges would be sanctioned by the Governments of Mahomedan Countries, especially for Christian Students: and that an European Teacher might direct their attention, not only to the sources of Medical, but of Religious Information; and, so far from shocking their prejudices by doing so cautiously, he would merit their respect, in countries where Religious Zeal, within certain bounds, is expected and esteemed . . .

Mahomedan Countries contain within themselves the seeds of their own dissolution. Every contested succession in Persia, and every succession is likely to be contested, would sever a Province from the Kingdom, if the Sovereign of Russia were enterprising and aggressive: a single campaign might conduct a Christian Army to Constantinople; which chiefly remains in the hands of the Infidels, from the mutual jealousy of the European Powers: and, though all the rebellions of the different Pachas have, as yet, ended in the loss of their heads, and the parts of the Ottoman Empire, which had been severed for a time, have easily re-united; yet life circulates more languidly through the members of that vast bulk, and the Ottomans themselves have a melancholy sense of their past grandeur and present decay. They, that appeal to the sword, in every sense perish by the sword: the loss of a battle is also the loss of an argument; and every defeat thus doubly weakens the cause of the Moslem, and gives rise to the most fanatical and gloomy forebodings of the loss of their Empire and Religion.

If the Sovereignty of the Turks were destroyed and the Persians crippled, the rest of the Mahomedans would remain a disjointed trunk, without its head and deprived of animation. The appeal, which Mahomet made to Victory, would then hasten the final overthrow of his imposture; for, while other sects languish in obscurity, a Creed, which claims to be ever victorious till the end of the world approaches, must either continue to be powerful or be speedily forsaken.

#### SOUTH-EASTERN ASIA.

The Third Division contains one half of the Population of the World; nourished in these fertile valleys and alluvial plains, which are formed by the rivers which spring from the Table Land of Central Asia—barren indeed as it extends toward the North, and thinly peopled; and where its scattered tribes still wander about with their flocks, and preserve the manners of the first Patriarchs: but, to the South, teeming with population; and, in the Two Great Races by which it is inhabited, the Hindoos and Chinese, presenting an ancient, though distinct, and somewhat different civilization. The civilization of the Chinese is political, that of the Hindoos religious. The philosophy as well as the religion of the Chinese concur to support a Patriarchal Despotism, and tend to perpetuate the institutions which they have received from their ancestors; while even the civil

institutions of the Hindoos, if not formed upon, are accommodated to the notions of their mystic superstition.

The Hindoos are the thinking people of Eastern Asia. Their doctrine spread to Siberia and Japan; and the New System, which has been transplanted from Hindoostan, has overshadowed and nearly rooted out the native superstitions of Central Asia as well as of China, and has spread itself, with the Mal colonies, over the Islands of the Southern Ocean. Thus, India has already changed the religion of the East; and may well change it again, if Christianity has taken possession of India. Missionaries in abundance would be found among the Hindoos; who would carry the Gospel along with them to nations, who already look to India as the fountain from which Spiritual Light has streamed out to them.

As the philosophy of Bacon and Newton gain ground, juster views of the universe will render it impossible that the Vedanta Doctrine should retain its implicit assent; and will prove that the Visible World, far from being a revelation or rather an illusion, of the infinite, is only a number of atoms thinly scattered throughout vacancy. Education, while it conveys the elements of real knowledge, will effectually destroy the elements of Superstition, change that mind on which superstition is founded, and occupy the inlets of fresh error, filling the mind with substantial truths; while Colleges, by introducing the philosophy of Europe, will gradually spread sounder notions of the Laws of Nature and Existence, and wean the learned of Hindoostan from that monstrous system which is ever confounding the Creature with the Creator.

The Modern System of Education is admirably fitted both for the Hindoos and the Chinese; who are well aware of many of the advantages of learning, on which knowledge confers both honour and emolument, and with whom complete ignorance of letters is more unusual than in some countries of Europe. In this state of society there is much that is ready and prepared for Missionary Exertion; if obstacles occur and difficulties suggest themselves, the case is not altogether different from what it would be in the most enlightened countries of the world.

It is a common complaint, among the Missionaries who have laboured among the Hindoos, that their education is limited; and often abruptly broken off, by the prospect of immediate gain—an obstacle to instruction not confined to Hindoos but common to England and other countries, where the erection of a manufactory and the employment of children immediately deteriorates and shortens, if it does not altogether suspend, their instruction. But neither in England nor in India can such obstacles arrest the general course of improvement: the demand for labour is not unlimited; and a large portion of the rising generation are left at leisure for the acquisition of competent information. Besides, this is an evil which education itself cures: the more common it becomes, the more it will be esteemed one of the necessities of life; and the demand for those that are but imperfectly instructed, will be superseded by the supply of those who have received a complete education. Colleges in India will confer upon a selection of those who have received an elementary education such a measure of knowledge, as will enable the Hindoos again to make advances in science; and will place that intellectual culture to whom knowledge already owes much, a second time in the front of Civilization.

If a regular system is pursued of affording every variety of information to the Hindoos, their present system of Superstition and Philosophy will not be able to stand the shock; and will give way, on all sides, with an extent and a rapidity of ruin, proportioned to the bulk of the pile which is undermined: and if Christianity are not negligent of their duty, True Religion will be introduced with True Philosophy, and each will take the place of its respective counterfeit. The streets of Science would not only proceed in its usual course; but, the Fountains of Enlightenment being also opened, a sudden and copious flood would cover and fertilize the Shores of India, with a like impetuosity as, at the Revival of Lettices, ancient knowledge was poured in upon Europe, when the great deep of Classical Literature was once broken up. What England has been gaining during recent centuries might, in a few generations, be communicated to the Hindoos.

Prospects the most cheering may be overcast, and the progress of improvement at once arrested by one of those sudden revolutions, which mock all calculations both in their arrival and in their results: but though, in matters merely political

such changes in the State may baffle the fairest conjectures, which proceed upon the supposition of the continuance of national prosperity; yet, in the expectation of Religious Improvement, we have more certain ground to rest upon. We know not whether God intends the stability of particular nations; but we know that He makes all revolutions subservient to the introduction of His Own Kingdom—that the appointed years of delay are now elapsing—and that the time to favour the Gentiles is at hand. A great improvement in the moral condition of Hindoostan is therefore certain, in the natural course of events; and still more certain in the interruption of those events, by which God breaks in pieces the obstacles to His designs: whether in a political calm or storm, the Mustard Seed which has been sown will become a great tree, and spread wide the shadow of its branches; and any changes in the Body Politic will ultimately accelerate that great change from darkness to light, by which Hindoostan will become full of the Knowledge of the Lord.

Nothing was ever more beyond all human calculation, than that Engiand should become the Mistress of India; that an island, thinly peopled with barbarians, the prey of every roving pirate, should, after so immense a navigation, “far as the sea-fowl in a year can fly,” subdue the Empire of Sandracottus—overcome that hostile array, which terrified the soldiers of Timour—and, with handfuls of men, put myriads to flight. That such events did not happen without the Divine will and guidance, even Heathens would acknowledge: it is thus, that God casts a stain upon all human glory—by the weak things overcomes the strong, and baffles all the conjectures of human prudence.

But, if Britain thus holds India, it holds it by an imperative condition—that of being subservient to the designs of Providence; and, when that condition is not complied with, the possession ceases along with its infraction. The Portuguese and the Dutch have already been our forerunners: but the one pursued the course of its own cruel bigotry, and the other its gain; and neither of them did the Work of the Lord: if we follow instead of avoiding their example, and neglect to make known so Great Salvation, the Empire will be taken from us, and given to another nation—our conquests will pass away like a dream—and the time of our benefiting India will be closed for ever. But let us hope better things of Britain, and that the Nation and the Government will, at length, co-operate in spreading every blessing, in meliorating the temporal and spiritual condition of the Hindoos, in fulfilling to the uttermost the Sacred Trust reposed, and in securing to themselves the perpetual gratitude of India.

India, Christianized, would again send forth a new race of Teachers; carrying with them the true doctrines of Life and Immortality, and shewing the way of escape from the miseries of life: and, as the Bonzees have penetrated to the remotest extremes of Asia, and displaced opinions of long standing which were suited to a simpler state of society, so Christianity, considered merely as a system adapted to the human mind, will penetrate through all these regions, bringing Science and the Arts in her train; and will establish, upon the ruins of all former opinions, a pure worship and a genuine philosophy. The trance, which has spell-bound the faculties of the human mind, would be broken; and the stream of human improvement would again flow on, after its long winter: those beautiful regions, so teeming with vegetation and crowded with life, would render their resources to the cause and services of humanity; and the eastern sages, who are now trying to arrest every motion of the mind and to fix it on one imaginary object, would have all their faculties exercised in the pursuit of Truth, and in the contemplation of that object which is indeed Divine and existing.

But the Country beyond the Ganges has not to wait for Missionaries from Hindoostan. The work is already well and prosperously begun among the Chinese without China—who, freed from the paternal vigilance of the despotism of their country, are accessible to efforts to enlighten them, whether by Books, by Education, or by Preaching; and who, in their constant migrations between China and the Islands of the Indian Sea, afford an ever-continuing communication with the Mother Country, and means of penetrating into it which no caution or strictness can guard against. It is thus that the region, which is most strongly defended against the entrance of Truth, has yet its vulnerable points; and the Chinese, who in their own country are inaccessible to instruction, are here brought into the best situation for their Teachers, with their prejudices weakened by their distance from

home; while, between India and China, the American Mission among the B has succeeded as yet beyond reasonable expectation, and affords good hope future condition of one of the most intelligent and energetic races of Eastern

#### CENTRAL AFRICA.

The Fourth and least hopeful Division is Central Africa, which has ever be off from any full or salutary influence from the other parts of the world; a only had the misery, which has ever prevailed there, heightened by its inter with more enlightened States: but which yet is the country which Nature blessed with the most abundant fertility; where life is most vivid, and all p tions on the largest scale: and when the years of its suffering are accomp we may expect it will be as prolific of good as it has been of what is noxiou monstrous; and become the Garden of the Lord, flourishing with a luxurian profusion unknown to other climates.

If Africa still remains unknown in its remoter regions—and no eye which mark them with intelligence has viewed the wonders which it conceals in its rior—still, upon comparing the journeys which the Portuguese have complete sea to sea with the New Discoveries which have lately been made respecting the dom of Bornou, and the information recently acquired concerning the Tribes Eastern Coast, a notion not far from the truth might be formed of its general tures. As usual, by being better known, it has lost somewhat of its imag grandeur: the true position of Bornou has enlarged the formless waste of the Zahara, and circumscribed within narrower limits those regions on which th and the rains of the tropics bestow a boundless fertility; while, on the other the Eastern and elevated Table-land, which is on the side of the Indian Se pears, with more evidence, not to possess that superabundance of growth whi are apt to ascribe to Central Africa in general, taking our notions of it from th of vegetation which covers its forests, and renders them impervious, along river tracks which are the parts of Africa with which we have the most acqu ance—and, instead of finding nations more advanced in civilization, inhabiting cities resplendent with gold, in the interior and altogether unknown region might chance to find that buildings almost disappear, and the last traces of cu tion along with them; and might discover nothing but barbarian hordes o most ferocious manners, and whose occupation, in the neglect of their scat herds of cattle, was slaughter and enslaving.

By what we know of Africa, we may suppose its Interior to consist of three scriptions of regions—the well-watered and amazingly fertile, that border rivers and inland lakes; the seat of the larger nations, where civilization made some progress—the second, high and isolated mountain tracts, abound valleys and secure defiles; like those found in the neighbourhood of Abyssinia where the ancient nations find a safe though confined retreat amidst their b and abrupt fastnesses—the third, the elevated table-land and open moun which support the herds of the predatory tribes who spread behind the coast o Southern Ocean from Abyssinia to Caffraria, and who extend their excursio the neighbourhood of the Atlantic. The same circle of devastation has been peated from time immemorial: one ferocious nation of conquerors succeeds ano nor is there any gleam of hope, that arises from Africa itself, of a period being p the bloodshed and the wretchedness, with which, in every age, it has been inund

But, out of the very depth of the calamities of Africa, a prospect arise ultimate relief. The Slave Trade, which heightened all the evils to which devoted country is subject, has brought a portion of the African Race into contact with men who are civilized.

Europe and Africa have been dissevered in their fates from each other: they have met together in the Colonies of America, and the rising prospects of New World afford the means and the hopes for the improvement and civiliz of Africa. While the Europeans, from the climate, were prevented from settlin Africa, and the Africans had no means of acquiring the knowledge of Europ impassable barrier seemed raised between them; but, now that both have brought to inhabit a third country, it is comparatively easy to educate and t those Negroes in America, who will be able to introduce into Africa the first r ments of melioration. The rapidity with which the Negroes are increasin America, and the peculiar circumstances in which they are there placed, ensu



return of numbers of them to their original Continent; carrying with them the languages, and not unfurnished with the acquisitions of Europe. In a century, there will be more Negroes in the United States alone, than there exist in Africa itself at the present moment; and an emigration, like that which is now carrying the Europeans to America or the African Slaves to the coast of America, will restore the descendants of those Slaves to their native countries. Africa is the natural resort of the Blacks who are emancipated by their White Masters. Placed, in the New World, in an ambiguous situation, between the Freemen and the Slaves, they can scarcely taste the sweets of liberty; while they are still considered as a degraded race, and looked on with an evil eye as persons who have no ascertained situation in society: but, in Africa, a new career awaits them; and, while they are slighted by the Whites, and every impediment thrown in their way, they will be hailed, by their kindred race across the Atlantic, as the introducers of whatever is useful, and the instructors of Nascent Empires. What is wanting, is a landing-place—some Settlement to receive them on their first touching the coast; from which, in time, they would spread from one tribe to another, till they diffused themselves over the interior of the Continent: and when that returning emigration to Africa has once begun, it will every year widen and extend; as one race of emigrants will smooth the passage for others, and prepare a more eager reception for those that are to follow. The increase of Free Blacks is greater than either that of the Whites or the Slaves, in proportion to their respective numbers; as they not only increase at a similar rate with the other bodies, but receive fresh additions from the emancipations, which increase each year proportionably to the increased number of Slaves: and, as juster views of the comparative value of Free and Slave Labour gain ground, that emancipation will be farther accelerated. But, since the prejudices against the Negro Race will survive, as prejudices ever do the occasions which gave rise to them, the inducements for the Negro Race to remove to Africa will long continue to operate; and, in addition to the advantages which Africa itself holds forth, will inevitably impel them to repair to their Parent Seats.

It is not only the United States, however, that contain within themselves the means and causes of giving a new form to African Society; but the Empire of the Brazils, which is doubly destined to exert a wide influence—not only from its containing a number of Blacks sufficient to excite a greater jealousy in the White Population; but from its situation over against Africa, and the facility and the despatch of the communication between them, and on account of the Brazils becoming ultimately the inheritors of those conquests which the Portuguese made early with so much enterprise in Africa and which they still feebly retain. To the Brazilian descendants of the Portuguese, inured to their native tropical climate, the air of Africa would not prove so deadly as to Europeans; and, in their own country, they would soon be able to raise troops, officered by Whites but filled up with Blacks, to whom neither the climate nor the natural barriers of the country would present any insurmountable obstacle, and to whom the acquisitions that the Portuguese have formerly made would afford an already-frequented inlet to the remoter regions.

It is thus that the way is everywhere prepared for Science and Religion visiting those dark places of the earth, which hitherto have denied them an access; and that the natural progress of States, in the ordinary expansion of their growth, will spread over the earth the seeds of future happiness and knowledge. The Slave Vessels, which were carrying the first wretched victims of European avarice across the Atlantic, were unconsciously laying the train of the future greatness of Africa; and the Liberated Blacks, like the Israelites delivered from Egypt, will return, carrying the Ark of God with them, and the blessings of Religion and of Social Life.

#### Jews.

But, though we have gone over the Divisions of the World, there still remains one Nation, who are not confined to any one Division, but who are found in them all—the Jews: while they abound in Mahomedan Countries and are numerous in Christendom, they have scattered themselves far into the interior of Eastern Asia, are to be found even in Central Africa, and, that no portion of the Globe might be free from them, have emigrated to the New World. In their case, the laws, that modify the character of men and nations, seem to be suspended: they preserve their own original character in every climate and in every nation—among the ferocious Moors and the staid and mechanical Chinese—the same, under the Inqui-

tion in Spain as under the exterminating wars of the Roman Emperor though, by a strange inconsistency, they who, when they were under an im Divine Government, and witnessing the many miraculous interpositions i behalf, were ever forsaking their King and their God, now that they are a King, and appear forsaken by God, still adhere obstinately to that Law is no longer possible for them to observe.

There is thus something so much beyond the ordinary course of nature regard to them, that they disappoint and baffle all calculations founded upon probabilities; and remain to this day a peculiar people, which cannot be numbered among the Nations—stricken with a judicial blindness—religious serving those Books, which contain their own condemnation. They have, where, according to the prophetic denunciations, become a proverb and word; and, being despised and reproached, their character has sunk almost serve these reproaches; and, in morals and in understanding, they are, generally speaking, as low as they stand in the general opinion.

The Christians have fallen into two opposite errors respecting them—either culpable Indifference, and a want of that gratitude which was due to their Father's sake, *of whom, as concerning the flesh, Christ came*; or, if any eness was felt about their state, it was accompanied with a total Hopelessness the efficacy of human means, since they seemed reserved, in a miraculous manner till some great moral revolution, beyond the reach of man to accelerate, should

But, while some have thought the Conversion of the Jews the only work neglected in the Conversion of the World, others, in return, have thought only work to be attended to; and, mistaking time and occasion for causality misinterpreted the words of Paul, as if they asserted that the Jews were to instruments of converting the world: *If the casting away of them be the reco of the world, what shall the receiving of them be but life from the dead?* The who rejected Christianity were certainly neither the causes nor the instruments of the Gentiles receiving Christianity: but the time of the Jews rejecting was the time of the Gentiles being received into the Church; and God occasion from their obstinacy to shew mercy to the Gentiles. If, then, that season when judgment was mingled with mercy, was yet a season of such abundant grace as that the Gentiles should be received, what shall the time be judgment is remitted with regard to the Jews, but a time of unbounded mercy in which the uttermost parts of the earth shall be saved, and the fulness of Gentiles be brought in?

This seems the only passage which refers to the Unconverted Jews: for other passages, which are frequently applied to them, refer to the Converted upon whose stock the Christians were grafted in, and who thus became one people the true descendants of Abraham; and he was no longer a Jew who was outwardly, but those were regarded as the children of Abraham who were possessed of the like faith.

In all ages, the words of the Prophet have come to pass—*But yet in it shall Tenth, and it shall return, and shall be eaten as a Tiel Tree, and as an whose substance is in them when they cast their leaves; so the Holy Seed be the substance thereof.* The stem of the Jewish Nation has been again again cut down and revived anew, and existed solely in its stock. In all the judgments that have been inflicted upon them, a Remnant has been saved, and a Remnant only. Of the Ten Tribes, and the Two Tribes, that were alike carried captives, the latter and the smaller division of the Jewish Nation, only returned, and, of them, only a portion. In the same way, the Remnant who believed Christianity, amidst the multitude of those who rejected it and who were rejected of God in consequence, became the stock of the True Church, on which the Gentiles were engrafted. Their History thenceforward is the History of the Church, and, in them, the Prophecies are fulfilled. It is upon this Stock, that both Unbelieving Jews and the Unbelieving Gentiles must be together inserted, when the Fulness of the Time is come, and the Kingdoms of the Earth shall become Kingdom of the Lord and of His Christ, and He shall reign for ever and ever.

To speculate concerning the Manner in which the Jews shall be converted, to be minutely particular as to every circumstance which will accompany their return, is unwarranted alike by Reason and by Revelation; and tends to throw

credit on the Scriptures, by mixing such sick man's dreams with the Oracles of Truth: but every active exertion in favour of either the temporal or spiritual condition of the Jews is truly Christian . . . .

One great cause of the prejudice of the Jews is pronounced to be their attachment to the reveries of their Rabbins—the silliest and most monstrous of all human productions; but, as a considerable portion of those who think become Infidels, either attached to the system of Spinoza or followers of the prevalent Philosophy of the day, it is apparent, that the superstition of the Jews, obstinate as it is, is chiefly founded on ignorance and a blind adherence to the traditions of their fathers; and, above all, in an enmity to Christianity, which causes them to prefer any opinions, to the acknowledging of Jesus to be the Messiah. Education would remove one part of the obstacles to their conversion; and kindness and acquaintance, on the part of Christians, would diminish the misunderstanding and dislike, which the Jews bear to the descendants of those by whom they have been so cruelly persecuted. It would also be extremely desirable, that some learned men should devote their attention to exhibit to the Jews, under every shape, the futility of their Rabbinical Traditions and Writings; and the insuperable difficulties under which the Mosaic Dispensation labours, unless it be acknowledged that it is fulfilled and terminated in Christianity. If the Jews can once be brought to reflect, it is impossible but they must feel how untenable is their adherence to the Law of Moses—a Dispensation, which was strictly local, and which their Dispersion among the Gentiles has itself abrogated and rendered of none effect.

Christian Kings and States have also a part to perform; and are morally bound to favour Jewish Converts: as they have had their full share in blinding and hardening the Jews; and in doing all that laws and regulations could effect, for keeping them a Degraded Caste, and for perpetuating the prejudices of their subjects against them, and, as contempt and prejudice are reciprocal, for confirming also the prejudices of the Jews against the Christians.

We shall conclude these extracts with an impressive passage in reference to the NEAR APPROACH of that predicted period, when the knowledge of the Lord shall cover the earth.

Though it may seem long to those whose bodies must moulder in the grave before it arrives, the time is brief, when compared with the past duration of the world, until the Era shall commence, when the vail shall be rent, which is spread over the face of all people. According to the sure Word of Prophecy, allowing for the variety of interpretation, before the oak which was planted yesterday shall have reached its full maturity, the whole Earth shall have become the Garden of the Lord. The Fulness of the Gentiles, in every sense, is at hand. The earth will soon be full of people, and full of knowledge: the desert is beginning to bloom, and the darkness to disperse; and the minds of men are ripening for, and expectant of, the greatest change which, as yet, has passed over the earth. Numbers are ready to join in the sublime supplication of Milton—

Come, therefore, O Thou that hast the Seven Stars in Thy right-hand! appoint Thy chosen Priests, according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever-burning lamps! Thou hast sent out the Spirit of Prayer upon Thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about Thy throne. Every one can say, that now certainly Thou hast visited this land, and hast not forgotten the utmost corners of the earth, in a time when men had thought that Thou wast gone up from us to the farthest end of the Heavens, and hadst left to do marvellously among the Sons of these last ages. Oh perfect and accomplish Thy glorious acts! for Men may leave their works unfinished, but Thou art a God—Thy nature is perfection. The Times and Seasons pass along under Thy feet, to go and come at Thy bidding; and, as Thou didst dignify our fathers' days with many Revelations above all their foregoing ages, since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest: for who shall prejudice Thy all-governing will?—seeing the power of Thy Grace is not passed away with the Primitive Times, as fond and faithless men imagine, but Thy Kingdom is now at hand, and Thou standing at the door. Come forth out of Thy Royal Chambers, O Prince of all the Kings of the Earth! Put on the visible robes of Thy Imperial Majesty. Take up that unlimited Sceptre, which Thy Almighty Father hath bequeathed Thee; for now the Voice of Thy Bride calls Thee, and all Creatures sigh to be renewed.

## Western Africa.

Our last Volume contains afflicting details (pp. 222—224, 254, 255, 512—517) of the aggravated cruelty and atrocities of the Slave Trade, which continues to de-

solate these shores. We shall here add, from the Report of the African Institution, proofs of its injurious effect on the civilization and advancement of the Native

The importance and efficiency of Sierra Leone, or of any Settlement upon this coast, will be viewed simply as a factory for commerce or in connection with the moral and religious civilization of the country, must, in great measure, equally depend on the state of the Slave Trade. The blowing sands of an African Desert are not more loose and scattered, than the Native Population must continue, so long as they are left exposed to, and surrounded by the agitation and convulsions of such a storm.

The great result of the experiment can never be obtained while this traffic lasts. Peace in Europe has, unfortunately, let the French loose on Africa; or, long ago, sanguine hopes might have been entertained, that the crisis of a marked improvement was at hand. Talimany Abdool told Mr. O'Beirne that he thought the people would give the Slave Trade up, from the difficulty of carrying it on. Whenever this blessed day shall come, some good will have arisen out of evil: since the desire of procuring those European Articles for which the Natives have acquired a taste, and which can be then only obtained by the arts of home industry, may furnish the great exciting cause, on which the development of the powers of formation of a character, national as well as individual, principally depend.

Ten years ago, the direct Slave Trade of the whole coast, from Rio Nunez to Cape Mou, had nearly ceased. The Slave Traders of the intermediate rivers, with the loss of their wealth, had lost their influence with the Natives; who were become anxious to open a connection with Sierra Leone, whereby, in return for the productions of the country, they might procure commodities which custom has already rendered necessary to them: but two Slave Ships, one under French and the other under Spanish Colours, were lying, in last September, in Pongos: at the same time, there was a French Brig from Martinique, inside Shebar, within 70 miles of Sierra Leone, waiting for her cargo of 400 Slaves; 100 of whom were seen on the shore.

The Civilization of Africa never can proceed, until the Slave Trade, is put down beyond a hope or possibility of return. To suspend it, to alternate between a year of repose and a year of plunder, to give the bud just time to germinate and then to tread it under foot, is little better than a machinery for adding to the growth and the number of the victims, and for rendering, by the contrast, their sufferings more intense. The appearance of a Slave Ship demoralizes the whole neighbourhood: it offers a premium on their evil passions, which Slave-trading Chiefs cannot be expected to resist, till a long experience of the benefits of a contrary system has weaned them from their former habits.

The merchants of the Isles de Loss, taking advantage of a diminution of the Slave Trade, endeavoured to replace it by lawful commerce; and, during the first three months of last year, exported, from the River Nunez, 12,000 hides, besides wax, ivory, rice, and gold: but a few months later, and a Spanish Slave-Vessel arrived; and although all the White Traders, except a Portuguese, refused to have any thing to do with it, yet the Natives were so unsettled by the temptation of those articles, which any trade consistent with their improvement might have more slowly and laboriously supplied, that they threatened to destroy the house of individual who requested the captain to move the vessel from his wharf. But Bissao is a great curse of Northern Africa: and the Portuguese, not content with the distinction of being the only European Nation which authorises, by law, the purchase of human beings, has lately saved themselves, in more than one instance, the expense of the purchase money: by attacking Native Towns in the night and killing all who resist, they have kidnapped survivors for themselves: while two respectable merchants of the Isles de Loss were in the Nunez, one of these expeditions entered, burnt a town, and carried off 18 inhabitants to Bissao.

As long as that wretched country may either be thus bribed to relapse or be forcibly plunged into such horrors, little can be attempted in the furtherance of the objects of this Institution in comparison with those results which arrangements of ordinary justice and security might of themselves accomplish. Men will not sow a field to-day, which is to-morrow to be the place of battle. The present King of the Soolimas, in his conversations with Captain Lai, resorted frequently to the strong temptation to continue the trade in Slaves, while White Men could be found to purchase them: because money (he said) was got for them so easily: certainly; while new modes were doubtful until tried, and might take much trouble to establish.

Here is a great and immediate cause of the Degradation of Africa, for which Europe is mainly accountable, and which Europe can remove. It ill becomes those, who were formerly and indefatigable while they were guilty and unjust, to shew themselves faint-hearted: easily discouraged, as soon as they have commenced their work of reparation and of mercy. We are not entitled to weigh in golden scales our labour and its results. We are in the situation of persons who have committed the grossest of all injuries; and, when called upon for compensation, must not seek to avoid it, by collateral inquiries into the character and merits of the individuals whom we have wronged. But, taking it most strictly, it is only when a sufficient period shall have elapsed after a total suppression of the Slave Trade for its last effort to have died away, that the time will have arrived, when, with the least decency or pretence to fairness, any one can pronounce a judgment against the capabilities, either of Africa for extended commerce, or of its inhabitants for the arts and institutions of Europe.

That the Slave Trade is directly answerable for that alleged inferiority of which it afterwards seeks to take such criminal advantage, is proved by a fact, which has been often adverted to, and in which Africa is an exception to every other quarter of the globe. Civilization, elsewhere, naturally growing out of commerce, has been first seen on the shore and the river side; and has afterward crept on, by degrees, into the more inland country: Park found the interior of Africa in an advanced condition, compared with the coast;

Captain Laing, in his late journey from Sierra Leone to Soolimana, a distance less than that between York and London, observed the same successive degrees of civilization, approaching almost to different stages of society, as he receded from the Slave Trade and the sea. The Soolimas were more intelligent than the inhabitants of any country, through which he had passed, to reach them; and the people of Sangara, who lay in a line more backward still, were proved, by their manufactures and their arts, to be proportionably farther advanced. Thus has this horrible commerce reversed a law in the history of the human race, so that the improvement of a nation is measured by the difficulty of its communications. A lawful commerce and a pure religion will be alone sufficient to remove this anomaly and reproach.

This Trade has latterly disturbed the immediate vicinity of the Colony of Sierra Leone; by provoking a sanguinary war, between the Sherbro Bulloms, bordering to the south-east on the Colony, and the Kussoos, their interior neighbours. Of this war and its consequences, the Sierra-Leone Gazette of the 5th of March thus speaks—

The origin of this war is well known to have been the Slave Trade: in carrying on which, at those times when victims were not to be procured, the factors at the Gallinas did not scruple to influence the people of that part of the coast to seize upon those freemen of the Kussoos who happened to be in the neighbourhood; an outrage which their nation is now, and have been for some time, most amply and unhappily revenging, in the destruction of the towns and villages between the Gallinas and this Colony, close to which they are at present encamped. The people on this line of coast have always been the dupes of the wily chiefs and wretches who furnish the Gallinas Market; and who, themselves, instead of being the only sufferers by the calamities which they have brought upon the country, are reaping a rich harvest of blood in the general devastation carrying on, and in which the innocent alike suffer with the guilty: and those few of the better-informed and more humane Chieftains, among the Bulloms, who have ceased to carry on the Slave Trade, are driven to arms in order to protect their own property—the Kussoos being too much enraged and elated with success, to give any consideration to the people of the water-side, who, they imagine, have entailed more or less misery upon their nation. The quarrel, in fact, has now become so alarming, that all the legitimate trade of the Sherbro is sacrificed to it, that fine portion of country devastated, the villages destroyed, and their inhabitants either killed or consigned to endless and foreign slavery.

This state of things became intolerable to the Bulloms, and led to the cession, in the latter part of September, of their entire country to the British Crown, by a Treaty, a copy of which, with accompanying documents, was printed as a Post-script to our last Volume.

We hail this Treaty, not only as shutting out the Slave Trade from a considerable extent of coast which has of late been greatly abused and injured by this traffic, but as opening a new sphere, in the midst of Pagan Darkness, for the exertions of British Christians. Some idea may be formed of the bondage under which these people live, from the account which we collected, at pp. 227—230 of our last Volume, from different sources, of the dreaded superstition called “Purrah,” which prevails among the Sherbro Bulloms and their neighbours.

Great exertions have been made of late years, and are still continued, to explore the Interior of this Continent. Major Gray's account of the Proceedings of the Expedition from the Western Coast to the head of the Senegal has appeared; and has furnished us (see pp. 224—226 of the last Volume) with an affecting account of the Barbarity of the Interior Slave-Trade. The Proceedings of an Expedition, under Captain F. W. Beechey and Mr. H. W. Beechey, in 1821 and 1822, in North Africa, are preparing for publication; as are those of the Expedition, in 1822, 1823, and 1824, (see p. 10 of the last Survey) under Major Denham, Captain Clapperton, and the late Dr. Oudney, in the Interior of the northern part of the Continent. We shall lay before our Readers, as we may have opportunity, such parts of these and similar Works as throw light on the condition of the people and on the best means of benefiting them.

The intelligent and experienced conductors of our great Benevolent Institutions will be often able to avail themselves, in modifying their own measures, of the statements of Travellers: of the practical value of the means of doing good which may be occasionally suggested by Travellers, they are seldom, themselves, competent judges. Such suggestions will generally be valuable, only in proportion as the Traveller has himself imbibed the spirit of those Institutions, and has become intelligent by the knowledge derived through them, and wiser by their experience. Even the Christian Philosopher, meditating in his closet, with an enlarged mind and a religious feeling, on the best measures for accomplishing that great work of Charity which so remarkably engages the hearts of Christ's servants in our day, will not seldom err, with the published documents of Religious Institutions before his eyes, from want of that interior and thorough knowledge of the subject, which can be

acquired only by extensive practice and long experience, and which is accumulating, from year to year, in our different Institutions, as a most valuable stock of adjudged cases to guide future measures. But how rarely are Travellers thus qualified! Indeed we see with regret, though not with surprise, that the Christian Exertions which now meet the Traveller in so many parts of the world, are often the occasion of remarks highly unfavourable to him as an intelligent and candid witness.

We are reminded of this painful truth, by a passage in the Journey of Captain (Major) Laing, referred to in the preceding extracts, and noticed at pp. 147 and 226—228 of our last Volume. We allude to some unfavourable statements relative to Missionary Proceedings in Sierra Leone. These statements are grounded on inadequate and erroneous information; and are accompanied by inferences, not borne out even by the premises which are assumed. They have excited regret in the Colony as well as here, in the minds of all who are competently acquainted with the real state of things.

### Gambia.

SOME account is given, at pp. 268—274 of the Number for June, of the state of the people on the Gambia, in extracts from the Journal of a Voyage up this river, by the Chaplain at St. Mary's. Of the commerce of the river the Directors of the African Institution say—

The gum trade has been increasing; and the value of the different articles independent of gum, as hides, bees'-wax, gold, ivory, and timber, exported from the Gambia, during the year, is stated at 125,000*l*.

The Directors adduce an example in reference to the Senegal, which might, with advantage, be followed on the Gambia:—

The French are said to be making great exertions to colonize on the river Senegal; and to have formed establishments reaching to its source. They keep up the communication by means of two steam-vessels; and they are reported to have sent messengers into the interior, who, it is added, have succeeded, on their mission, to invite the Chiefs to bring their produce to the French Forts.

The death of Richard Smith, the only surviving Member of the Mission established by the Society of Friends at Birkow, in 1824, was stated at p. 240 of our last Volume.

### BATHURST.

A Settlement on the Island of St. Mary, at the Mouth of the Gambia—Inhabitants, upward of 2000; almost entirely Jaloofs and Mandingoes.

Bathurst is advancing in commercial importance; but not equally so in respect of its religious state. The accommodation for Public Worship is altogether inadequate; and not more than 30 children attend the Government School.

WESLEYAN MISSIONARY SOCIETY.  
1821.

Robert Hawkins, *Missionary*.

Mr. Morgan has returned home for the recovery of his health. In May, Mr. and Mrs. Hawkins were well: he writes—

The Schools continue to prosper: we have at present 38 boys. The Congregations are on the increase; they improve in cleanliness, in order, and in number; and I have no doubt we shall soon see much good done. I use English on Sunday Mornings; at other times Jaloof. In general, we have from 12 to 20 persons who come to Bathurst from the interior. The Meeting House has sometimes been quite full of them, and the people pay particular attention when the service is in Jaloof.

### Sierra Leone.

The Colony of Sierra Leone has to encounter a degree of ill-will, which attaches to no other British Colony; because it is deemed necessary to the argument of those who advocate the cause of Slave Labour in opposition to Free, that the great plan of Benevolence and Justice which is here in progress should not succeed, and that a Community of Free Africans should not be brought to produce as much as a Community of Slaves.

Were it indeed the fact, that more might be exacted from Slaves than Free Men could be induced to accomplish still the duty of giving freedom to every human being who may be in our power, when duly prepared to receive it would not lose a tittle of its force; if no advantage to ourselves will excuse our robbing another of his birth-right but this allegation is set at rest for ever by the state of the Free Community. Hayti, who, in twenty years of conflict and suffering, have yet more than doubled their numbers—have made great advances in civil and social life—have established a valuable commerce, by the fruits of their own industry—have engaged to pay more than six millions sterling, in five years, to secure their own independence—and are making such rapid strides toward that state which they will be irresistible to all the

neighbours, that it seems little short of judicial infatuation, in any one connected with the Slave Interests of the Antilles, not to be the very foremost in using all possible despatch to bring the Slaves to that state of religious feeling, personal freedom, and social happiness, which only can extinguish the desire of change, by rendering them the free and willing members of a Community in which they shall themselves have acquired a valuable interest. This view of things forces itself upon us as sincere friends to the peace and prosperity of our West-India Possessions.

But the case of Sierra Leone is the strongest possible. Were it unhappily to appear, from the injurious effect of its climate on the health and lives of the Europeans necessary to the due instruction of the Liberated Africans of the Colony, or from any other cause, that these Natives would not only never become profitable to this country, but even never cease, in part at least, to depend upon it for support, this country is bound, by every principle of justice, to yield that support to the victims of a desolating and demoralizing traffic, of which it was itself for centuries the chief support and instigator.

We do not speak thus from any fear lest the Liberated Africans should disappoint the hopes of their friends. If it should please God to enable the Church Missionary Society to provide and keep up a number of affectionate, pious, and judicious Teachers adequate to the wants of the people, and to renew those days of His blessing which have been already seen, the Liberated Africans will become a body of exemplary Christians; and their towns and villages will exhibit Communities of industrious and happy people, such as have already excited the admiration of numerous and undoubted witnesses. But time must be given for these effects to be produced; and religious influence, instead of coercion and punishment, must stimulate to industry. The comparative plenty and cheapness of provisions in the West Indies will not form any just ground of censure of the Liberated Africans of Sierra Leone till the cases become parallel—till the Free Men of the Colony shall have acquired, by instruction and due influence over their minds, those habits of industry, which have been forced on the Slaves by long-continued coercion. An adequate stimulus only will produce industrious habits; and, in the relaxed

natives of the tropics, that stimulus must be powerful and steady: it is a great advantage to the Liberated Africans, therefore, when brought into the Colony in the listless habits and semi-barbarized state in which they had lived, to feel the authority of Government moulding them, while dependent on it for their rations, into habits of order and labour; and we cannot but fear that this salutary authority has been too early taken off in many instances, and think that it would have been true economy to retain a hold on the minds of all the Africans, by contributing, in part at least, to their support, until education and habit had fixed them, by the blessing of God, in a course of industrious occupation. The almost entire departure of the Adults from the Schools on their ceasing to receive rations, on the plea that their whole time was required for their support, seems to demonstrate the truth of this view of things: at Christmas 1823, there were 1174 Adults in the Schools of the Church Missionary Society: at Christmas 1823, these were reduced to 286!

We make these remarks with deference; and with no design of censuring where we know that measures have been judged best on the whole: but the case is so important, that every one who has turned, as we have, much of his attention to it, may be allowed to offer his suggestions.

The Governor has it much at heart to promote the efficient industry of the people. His Excellency landed on the 5th of February; and, the same day, issued a Proclamation and assumed the Government. We cannot but hope, that, under his administration and with the least possible delay, a measure will be adopted, which has long been called for, and which involves the best interests of the Colony—we mean, the appropriation of the soil. This powerful stimulus to industry has not yet been applied; and till a cultivator shall be assured, on equitable terms, of permanent property in the land, a premium is actually held out to him to become a migratory exhauster of the soil instead of a resident improver. Under such circumstances, there is ground of wonder, not that more has not been done, but that so much has been effected. The Directors of the African Institution remark—

Sierra Leone contains about 18,000 inhabitants; of whom, about 12,000 consist entirely of Liberated Africans, who for the most part occupy the Parishes in the Mountains: and nothing can be more gratifying



than to know, that the almost impenetrable Woods, which were the haunts but lately of wild beasts, have been replaced by Villages with comfortable habitations, and surrounded by tracts of ground under cultivation, and containing School-houses for both sexes.

From an Official Return, it appears, that, in the ten years ending Jan. 4, 1824, there had been 12,765 Slaves captured and landed; and that they consisted of 6036 men, 2429 women, 2539 boys, and 1761 girls. Of these, 10,517 had been adjudged as lawful prize; and 2248 had not been adjudged. These Slaves were disposed of as follows; all being settled in the Colony, unless otherwise stated:—

In the Country Villages, under Superintendants .....	8776
Not under Superintendants, but provided for .....	2347
Apprenticed or placed as Servants .....	877
Employed as Labourers, Artificers, &c. ....	208
Settled at St. Mary's and the Isles de Loss ..	30
Entered the Land Service .....	886
Wives and Children of ditto .....	68
Entered the Naval Service .....	32
Returned to their own Country .....	41

The last Report of the African Institution furnishes the following just and forcible statements in reference to the Colony:—

In speaking of the progress of civilization in Africa, it is in Sierra Leone itself that a rational inquirer can alone expect to find that improvement has taken root up to the present time; for, while the Slave Trade continues to desolate Africa, and to afflict its inhabitants with the accumulated evils which never fail to march in the train of that Destroyer, it can only be to a very trivial extent that civilization can proceed beyond the narrow limits of British Jurisdiction. Beyond these, whatever efforts are made, must be fitful and evanescent. The grand requisite to successful effort, either in developing industry, accumulating property, or acquiring knowledge—namely, security—is wholly wanting. And, while this continues to be the case, while the Christian Nations of Europe continue to spread misery, devastation, and death over all her coasts, what hope of improvement can rationally be entertained? The barrier to its progress is absolutely insurmountable. But, if we would ascertain what is to be effected under other circumstances in this behalf, it is only necessary to compare the state of the Liberated Captives now, with their state when landed from the Slave Ship; and even that of the Jamaica Maroons settled at Sierra Leone, with that of the Maroons who have continued in Jamaica, as they may be seen in both places; in order to be satisfied that the distance which has been already traversed in the progress of improvement is very considerable.

Beyond the borders of the Colony, however, whilst the Slave Dealer, the Missionary of Barbarism, is in the field, there is little, or rather no possibility of a harvest for

the Missionary of Peace. How could a Native, however curious and intelligent, occupy himself in acquiring knowledge, when he may not stir out of his village but at the risk of being seized and sold? An avenue, it is true, seems to be opened, which, if wisely preserved, may lead to the accomplishment of our most sanguine hopes. But to murmur because the small and insulated population of Sierra Leone—occupied with the means of providing for its own safety and subsistence, and having all the difficulties and perils incident to new undertakings to contend with—has not, in a few years, broken through and cleared away a jungle which had been deepening for ages, is such a reproach, as can arise only from an ignorance of the merits of the case, or a contempt for the object which it has in view.

But even had the success of this experiment been more questionable than it is, it would not have less deserved the public support which it has received. It is an establishment which was founded expressly upon the principle, that England had a long arrear of injury and crime to settle with Africa; that there was an outstanding debt accumulated against us—the balance of two centuries of injustice. The 18,000 Africans, whom it is training up, as an advanced post for the future civilization of the surrounding country, constitute its real wealth and its lasting glory. Yet the trade of the Colony has considerably increased. Its imports from this country are even now, when compared with their respective population, much greater than that of the West-India Islands. The means of employment in the Colony are increasing. But a population composed of such rude and barbarous materials, and so lately brought together under such peculiar circumstances cannot be reasonably expected to have done more than supply their own wants by their industry, or to have created any large quantity of exportable produce.

In addition to the labours of Missionarie it seems highly important, that persons should be placed over these Liberated Africans, qualified to discharge the duties of Magistrates; to form and preserve those habits of order by which a rising society must be bound together; and to direct its labour those objects of industry, which may be most useful and advantageous. The Missionaries have already more than they can adequately perform in their proper department: they have the superintendence of those Schools where the Liberated Slaves, coming from different countries and speaking different languages, may, upon their release, make first beginning toward becoming really members of the same community, by acquiring a knowledge of English as a common tongue.

At pp. 231—233 of our last Volume we quoted Major Gray's testimony the progress of the Liberated Africans; and some remarks in the Sierra-Le Gazette on the cultivation by them different tropical products: some still have been taken in reference to measure, as was stated at p. 496, in the sailing of Mr. Giles, late from the St



Seas, for the purpose of establishing in Sierra Leone an Experimental Farm.

On the influence of the Colony upon the neighbouring parts of the Continent, the Directors of the African Institution remark—

Early in 1822, Captain Laing was sent by Sir Charles McCarthy 200 miles into the interior, with the express object of negotiating a free communication of the Soolimas and other Inland States with the Colony. The expedition was attended with considerable advantages: three or four different roads have been since opened; and it is stated in a recent Sierra-Leone Gazette, that Soolimas and Koorankoes had lately come with gold, and taken back merchandize; while another road is traversed by caravans from Foulah and Bambarra. For the purpose of protecting mercantile strangers against being interrupted and taxed by the Native Chiefs, our Government has negotiated a cession of land on the north bank of the river with the King of the Bulloms, and is in treaty with the Timmanee Chiefs for a similar object. The moral influence of Sierra Leone, which alone could have effected such desirable results, indispensable preliminaries to our further progress, is established, by Captain Laing's experience, through a long line of country, where, with few exceptions, a White Man from Sierra Leone was recognised, in a manner the most satisfactory, as the harbinger of peace.

From the Government Commissioners who have proceeded to Sierra Leone, we may expect a more complete view of the state and prospects of the Colony than has yet appeared.

#### CHURCH MISSIONARY SOCIETY.

The mortality which has for many years prevailed in the Colony, and particularly among the Missionaries and others sent out thither by the Society, has naturally awakened great anxiety. In order, therefore, to a better understanding of its nature and extent, and to the ascertaining of the best means of diminishing its progress in future, a Medical Committee was appointed. This Committee consisted of Dr. W. F. Chambers, Dr. John Mason Good, Dr. John Weir, and Mr. Pearson and Mr. Babbington of Golden Square. These Gentlemen have presented a Report, containing very valuable information and suggestions. The introduction to this Report shews the great pains taken in its preparation and the authorities on which it is grounded:—

Anxious to carry into full effect the important object submitted to them, as far as they might be able, your Committee lost no time in meeting for this purpose; and they have endeavoured to obtain, from different sources, all the information which has appeared accessible to them.

They have been freely furnished with documents from the Society's books, under the charge of the Secretaries; have personally examined various Missionaries and Schoolmasters, as well as conversed with other persons, who have formerly resided on the coast of Sierra Leone; and have solicited general remarks from several Professional authorities on which they could fully depend.

They are especially indebted to Sir James M'Grigor, M.D., Sir William Franklin, M.D., and the other members of his Majesty's Army Medical-Board, for the frank and ready and important information which they have officially communicated to them; and to Dr. James Johnson, of Suffolk Place, Pall Mall, whose life has been largely spent in inter-tropical climates, for a valuable Letter to the same effect. They have also been furnished with an excellent Paper of practical remarks, by Dr. Weir, of the Victualling Office, one of their associates in this inquiry; and, by the kindness of Zachary Macaulay, Esq., they have had the benefit of a long and interesting interview with Joseph Refell, Esq., Member of Council at Sierra Leone, and Chief Superintendent of the Liberated Captives, and George Rendall, Esq., Deputy Commissary-General. They have also well pondered the subject in their own minds, and now lay before the General Committee the result of their researches and reflections.

The conclusion of the Report will be highly satisfactory to the friends of Africa:—

Wherever an improved Precautionary System, founded on similar principles to those which your Committee have endeavoured to lay down, has been actively carried into effect, its beneficial influence upon the life and health of the population subjected to it has been truly extraordinary, and in some instances almost incredible.

Such is the plan of regulations, which, within the last four years, has been introduced into a part of His Majesty's Colonies in the West Indies, and especially into the islands of Barbadoes, Tobago, and Antigua. The Official Reports from these quarters, to the Director-General of the Army Medical-Board, are full of proofs to this effect: and they are permitted to transcribe the following as a single example from the Report of Mr. Tegart for 1823, an enlightened Inspector of Hospitals at Barbadoes:—"The loss in that year"—alluding to 1822, in which the plan commenced—"was so comparatively small with former ones, that I hardly hoped to send so favourable a one again. This return, however, exceeds greatly any hopes I could have anticipated; being not one half the average amount of the preceding six years; and not a sixth part of the yearly loss sustained in the fourteen years antecedent to these."

There is hence great reason to hope, that the adoption of a similar plan of Sanitary Regulations on the Western Coast of Africa may be attended with somewhat similar benefit; and that the Church Missionary Society may have the heartfelt gratification of beholding its great and unwearied work of faith and labour of love permitted to continue, and even go on to perfection, without being associated

with the distressing train of calamities with which it has so long had to contend.

A Review of the Year, which we have collected from various despatches, will shew the sufferings and difficulties of the Mission.

The Missionaries and Schoolmasters, detained upward of two months at the end of 1824, see p. 14 of the last Survey, arrived at Freetown, after a passage of less than a month, on the 3d of February, two days before the Governor. How urgent, in the mean time, had been the want of Teachers, and how unjust some reflections cast on the Society, appear from the statements at pp. 146—148 of the Number for March. Of the newly-arrived Labourers, the Rev. John Raban was settled as Minister in Freetown—the Rev. Henry Brooks as Minister at Regent, while Mr. Lisk was continued in the Superintendence and in charge of the Schools—the Rev. Charles Knight as Minister at Gloucester with the Hamlet of Leicester; William Tamba continuing Superintendent, and M. T. Harding and Mrs. Renner in charge of the Schools—Mr. Weeks in charge of the Boys' School at Freetown—Mr. and Mrs. Coney to assist Mr. Nylander at Kiskey—and Mr. Pierce to assist Mr. Wilhelm at Waterloo. Death, however, soon began its inroads. Mrs. Metzger died in child-birth, at Wellington, on the 14th of February; and other deaths soon followed, which deranged all the plans that had been formed. Mr. Knight died at Gloucester, on the 20th of March, which led to the removal of Mr. Lisk from Regent to Gloucester, and that of Mr. and Mrs. Coney from Kiskey to Regent: John Attarra, also, a Native Youth, was appointed to assist in the Regent Schools; while Mr. Nylander was relieved from the duties of Superintendent: William Neville, a Native Youth, was appointed to the charge of the Schools at Wellington. Regent and Gloucester, in the neighbourhood of Bathurst, having been supplied, and Bathurst placed by Government under the Superintendency of Mr. Davey at Leopold, it had been settled that the Rev. John Gerber should remove from Bathurst to the Bananas; from which islands he might visit the out-stations of York, Kent, and the Plantains: and it not being thought expedient that the death of Mr. Knight should change this plan, he left Bathurst in the beginning of April. But the deaths in the month of May were truly afflicting—on the 1st, Mrs. Coney; on the 4th, the Rev. H. Brooks; on the 22d, Mrs. Gerber; and, on the 23d, the old and faithful servant of the Mission, the Rev. G. R. Nylander. Kiskey, with the five Mountain Villages of Charlotte, Leopold, Bathurst, Regent, and Gloucester, being now all destitute of Ministers, it was settled, with the approbation of the Governor, that Mr. Raban from Freetown, Mr. Metzger from Wellington, and Mr. Gerber from the Bananas, should each for a month in turn visit the Mountain Settlements, to preach there and administer the Sacraments; that Mr. Weeks should remove from Freetown, and take charge of the Regent Schools and the Chris-

tian Institution, which he did at the end of May; and that Mr. Metger attend, as he might be able, from Well to the spiritual concerns of Kiskey, a William Tamba should remove thither Gloucester to assist in conducting Divine and in the Schools: W. Tamclining, after remonstrance and entre what appeared insufficient grounds, move to Kiskey, the case was referred Committee at home, and he was in the while suspended from service; David being removed from Regent to Kiskey stead. Mr. and Mrs. Taylor, finding it site to visit home, embarked, on the July; together with Mrs. Pope, whos of health obliged her also to return, a Daughters of Mr. Nylander: Mr. died at sea, on the 31st of that month widow and her companions landed a mouth, on the 26th of August. Mr. apprehensive of fatal consequences if mained in the Colony, had embark another vessel, and had landed at Dart on the 17th of August. Charlotte being without a Superintendent by the dep of Mr. Taylor, Mr. Davey was to remove from Leopold, every assistance in his p Charles Moore, a Young Man in the c of the Boys' School, conducting Daily Morning and Evening Prayer.

It will be seen from this statement and from the enumeration of Labourers at the respective Stations, how inadequate the supply of Teachers the wants of the Colony.

An Obituary of Mrs. Schemel, whose death was stated in the preceding Survey, was printed at pp. 243, 244 of last Volume; and another of Mr. Taylor, just mentioned, at pp. 498—500.

We noticed at p. 130 of the last Volume a proposal of the Committee reference to the increase of Missionaries which is thus mentioned in the Report.

In order to meet, more effectually, pressing demand for Labourers in this Mission, it has been deemed expedient to invite Clergymen of piety and zeal to offer their services to the Society for a limited period, and the Committee trust that this appeal, for immediate aid in the important and interesting Stations at Sierra Leone, will not be made in vain.

We regret to state that no offer of service have yet been made to the Committee on the ground of this proposal, but are happy to add, that the Rev. W. Keeling Betts, and the Rev. Alf Scholding, addressed at the Meeting, on the 11th of November, and admitted Priests' Orders on the 18th of December (pp. 549, 598 of our last Volume,) sailed from Gravesend, with Mrs. Betts and Mrs. Scholding, on the 12th of January, on board the Germaine, Captain Edwards, for Sierra Leone.

The circumstances of the Mission prevented the Missionaries from holding the Anniversary of the Auxiliary Society, as usual, in the early part of the year, but it was to be held at Christmas. They bear up with the fortitude and hopes of Christians under their trials: we refer, in proof of this, to pp. 148, 313, 314, and 340—344 of our last Volume. One of them thus pleads for further aid, while speaking of the deaths of his fellow labourers:—

This is the list of those who have died in the battle of the Lord. They are blessed—they rest from their labours! They rejoice because they died in the service of the Lord. Much work is here to be done, but few are the hands to do it. Suffer yourselves, my Dear Christian Brethren in Europe, to be called to work in this vineyard. Life is not our own—our days are all numbered—and, if we are subject to more trials here, they will turn out, if we bear them with the same mind with which Christ suffered His afflictions for our sake, to our greater glory, in the world to come.

The faithful admonitions, addressed to the Native Teacher whose dismissal was noticed in the last Survey, were printed at pp. 148, 149. These admonitions appear not to have been lost upon him: he has avowed his penitence, and requested to be re-admitted; but with what proper caution the Missionaries act herein will appear from the following extract:—

On consideration that his offence became publicly known, whereas his repentance is not yet established by works meet for repentance, we did not think ourselves justified in restoring him to the Society's service; but we admonished him to support himself and his family honestly in private life, to keep company with such as live in the fear of God, and thus to give proof of the sincerity of his repentance.

We quoted, at p. 439 of our last Volume, an honourable testimony in the Sierra-Leone Gazette to Mr. Refell, Chief Superintendent of Liberated Africans, on his leaving the Colony to visit this country. On that occasion the Missionaries of the Society held a Meeting, on the 31st of May; and appointed a Deputation to wait on him, in order to express their grateful sense of his kindness, in countenancing and supporting the Mission during his residence in the Colony. Mr. Refell has ever proved the considerate friend of the Society's Labourers; and gave the Committee much satisfaction, by the testimony which he bore to their character and usefulness.

The Return of Scholars, at the end of 1824, was 2089; consisting of 1078 Jan 1826.

Boys, 725 Girls, and 286 Youths and Adults. This number falls short of that at the close of 1823 by no less than 916, which chiefly arises from the scattered state of the people at Regent—the Return of 1823 for that place being 400 Boys and Girls and 570 Adults; while that for 1824 is but 239 Boys and Girls and 8 Youths.

It is justly remarked by the Directors of the African Institution, in reference to the Schools—

The Missionaries, who are engaged in the work of instruction, occasionally lament the slow progress by which the human character, when once degraded, can be raised up to take its proper place in society. Yet this rate is usually so very gradual even under the most favourable circumstances, that it is important, with a view to prevent unreasonable expectations and consequent disappointment, that the fact should be thoroughly understood and acknowledged. The means, however, are in active operation, which alone are proper and competent for promoting the great work of civilization.

The Religious Tract Society placed 6500 Tracts, Reward Books, &c. at the disposal of the Society's Missionaries, with great advantage to the people.

*In surveying the Stations within the Colony, we have been accustomed to take them in the order in which they lie, when proceeding from Freetown by the eastern side of the peninsula and returning up the western side and through the interior of the northern part: but, as the Colony is now very much extended, by its late accession, to the south-eastward, where it may be hoped many additions will be in time made to the Missionary Stations, we shall hereafter take them, as nearly as may be, in the order in which they lie when proceeding from Freetown southward.*

#### FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—inhabitants, exclusive of the Military at the Return in January 1822, were 5613.

#### CHURCH MISSIONARY-SOCIETY.

John Raban, Minister.

G. Fox, Mrs. Fox, Native Assistants.  
Sixteen Native Sub-Teachers.

From Mr. Raban's arrival, Divine Service has been regularly performed on Sundays, in the Court Room in the morning; and, at an adjoining hamlet called Gibraltar Town or the Camp, in the evening, where also Service is held, when practicable, on Wednesday Evening. The inconvenience of the Court Room for Public Worship, and the want of suitable accommodation at Gibraltar Town, diminish the attendance: the New Church has not, latterly, made progress; and has been temporarily used for the accommodation of the people in selling their produce. The

congregation in the morning has seldom exceeded 70, including the prisoners in the jail, which is under the Court Room: the Communicants have been from 7 to 13: three Adult Africans have been baptized, and a fourth admitted to the Lord's Supper; with good hope of their sincerity as Christians. The people at Gibraltar Town manifest a great desire of instruction, and maintain a consistent profession of religion: see p. 231 of our last Volume. Under many and peculiar difficulties Mr. Raban writes, in a truly exemplary spirit—

I would not mention any difficulties in the way of complaint; knowing that they are to be expected, more or less, in every station, and that, in my case, they might be much greater than they are. For their removal I must wait with patience; and even should not this be granted, I hope, through the power of Divine Grace, on which I would rest all my dependence, to go forward with cheerfulness in the discharge of my duties. May I but be enabled faithfully to declare the truths of the Gospel; and then I trust that the blessing will, sooner or later, be vouchsafed.

In the Schools, the Return of Boys, for the five Quarters to Michaelmas last inclusive, was, respectively, 351, 323, 311, 332, and 263: many Boys having been struck off the list in the last Quarter who had not attended for six months. The average attendance in these Quarters was, respectively, 138, 153, 123, 124, and 109. The Return of the Girls is imperfect; but they appear to have been about 150, with an average attendance of from 50 to 80. The attendance of both Boys and Girls is less than that stated in the last Survey, instead of becoming, as was hoped, better: the due co-operation of the Parents is evidently wanting: the Girls gave great satisfaction to many Visitors; and, generally, the Scholars made good proficiency when sufficient instruction could be provided: some inconvenience has resulted from the Boys' and Girls' School-rooms and the Dwelling House being wanted for the public service: the Boys are now taught in the Court Room, and the Girls in the Jury Rooms. The Return of the Adults, also, is imperfect: out of about 90 not more than from 10 to 15 have attended; in consequence, chiefly, of their hours of labour having been extended from four to six o'clock.

#### WESLEYAN MISSIONARY SOCIETY.

William Pigott, *Missionary*.

Mr. Harte, who, with Mr. Pigott voluntarily chose this post of danger and usefulness, died, after a short residence, on the 27th of December, 1824.

Mr. Harte furnished the chief particulars of Mrs. Schemel's death, at pp. 243, 244 of our last Volume.

The Members, it is stated, are 100; and the Congregations at each Place of Worship encouraging.

#### KISSEY.

A Town of Liberated Africans in the Parish of St. Patrick—inhabitants in the Town and its vicinity, 1500.

#### CHURCH MISSIONARY SOCIETY.

1816.

David Noah, *Native Teacher*.

Mrs. Wenzel, *Rev. Johnson, Native Assistants*.

*Native Assistant Schoolmistress.*

*Native Usher and Eleven Sub-Teachers.*

Since Mr. Nylander's death, Mr. Metzger, from Wellington, has preached once on the Sunday. The secular concerns are under a Superintendent appointed by Government. David Noah had lost his wife just before his removal hither, and felt it an additional trial to leave Regent; but obeyed the call of duty. Of David Johnson the late Mr. Nylander wrote—

His conduct as a Christian has hitherto been such that no blame is attached to him: he is of great service to me, both at Church and School.

The infirmities of the late Mr. Nylander, of justly honoured memory, were latterly such as to withdraw him from much active service. He wrote, at Christmas 1824, that there were about 20 Christians over whom he could truly rejoice, and added—

I had an addition of 75 Men, 24 Women, and 30 Girls in November: these are now my general and constant attendants at Church on week-days. Those Men and Women, who were struck off from Government Work and from Rations, are so busily employed in maintaining themselves one way or another, that their attendance cannot be expected, except on Lord's Days; when, at least in the forenoon, I have a pretty full congregation of clean, orderly, and well-behaved people: which sight, to a stranger, must be very interesting and pleasing; but I, knowing that the majority of them are *as barbarians to me and I to them*, am often at a loss how to speak to them so as to make them know what I have to communicate; and I cannot but lament that my time is so limited, either by my engagements in secular affairs, or by the necessity which I feel of keeping myself quiet on account of the weakness of my frail body.

In his last Report, at Lady Day, he says,

We continue again our religious Meetings on Wednesday and Saturday Evenings: from six to ten Men and twice that number of Women attend, separately; and, as on Lord's Days I keep but one Service, at ten in the Morning, besides Morning and Evening Prayers, I have a Prayer Meeting with the above-mentioned Men and Women in the afternoon;

when the Boys and Girls are catechized at their School Houses, by their respective Teachers.

The number of Communicants does not exceed 20, sometimes less. May the Lord of the Harvest bedew this little Plantation, that the seed of the Gospel of Christ may take root and produce many trees, bearing fruits of righteousness to the honour of their Lord and Saviour!

After Mr. Nylander's death, the different Services were less attended for a time; but Mrs. Wenzel writes in September—

I am happy to say that the grown people are doing much better than they were the first week or two after they had lost their affectionate Minister. They more or less deeply deplore his loss, and attend the Church much better than they did after his death; and will, I hope, continue to improve, and with thankfulness accept, the blessings which God has bestowed upon them.

At Michaelmas, there were 21 Communicants, who maintained a consistent profession. There were, also, 12 Candidates for Baptism.

At Christmas 1824, there were in the Schools 85 Boys and 95 Girls—at Lady Day following, 105 Boys and 80 Girls—at Midsummer, 68 Boys and 55 Girls—and, at Michaelmas, 75 Boys and 62 Girls. Mrs. Wenzel writes of the Girls—

Since Midsummer, five have been married and twelve have been received. All appear quite happy, and seem anxious to learn. Some of them are very clever at their needle. All those who are married are able to get their living by needle-work: they understand cutting-out and making dresses, both for themselves and their country-people; and many of them take in work from people in Freetown.

Mr. Nylander, in his last Report, gives the following view of the industry of the people:—

I cannot state the number of acres under cultivation; as no land occupied by Liberated Africans is measured out to them, except their town-lots: the country is, moreover, so hilly, that much cultivated land is hid at great distances from this place.

In 1824, Government purchased from the inhabitants 13,296 bushels of cassada, at 9d. per bushel; 23,476 lb. fresh beef, at 4d. per lb.; 1149 lb. soap, at 4d. per lb.; and 6212 bushels of lime, at 9d. per bushel. During this last Quarter, we have sold 74 bushels of cassada, 700 bushels of cocoa, 794 lb. fresh beef, and 470 bushels of lime; and a much larger quantity of land is now under cultivation than ever was before.

A daily market is held, where the women of the place sell ground-nuts, bananas, pine-apples, oranges, plaintains, dried oysters, smoked, fish, pancakes made of rice-flour; and a variety of country fruits, and eatables prepared of rice, ground-nuts, bananas, &c., which children purchase, like sweet cakes in Europe. Occasionally, also, strangers call and sell rice,

palm-oil, sheep, and poultry; with palm wine, which, while it is new, is a very pleasant drink, and is sold at two pence a bottle. We have also three regular shops, where Indian goods, earthenware, ironmongery, tobacco, salt-fish, sugar, and butter are sold; with clothes purchased at public auctions, or taken from European Merchants at Freetown, according to the abilities of the shopkeeper. Merchants, of course, allow them a little profit; and also advance them goods, to the amount of from 25*l.* to 30*l.* or more at a time.

Besides Government Buildings, we have also three Store-Houses, built by the inhabitants at their own expense; and several well-built country-houses thatched with grass, and a great many common wattled houses plastered with mud: each inhabitant has a little garden attached to his house, wherein they in general grow Indian corn, and a variety of herbs which they make use of for cooking.

Mr. Nylander's two daughters, eleven and thirteen years of age, whose arrival in this country has been already mentioned, have been placed by the Committee, together with the daughter of the late Mr. Düring, at a Seminary for the Daughters of Clergymen, established at Cowen-Bridge, near Kirkby-Lonsdale, in Westmoreland, by the benevolent exertions of the Rev. W. Carus Wilson. Mrs. Wenzel, sister of the late Mrs. Nylander, parted with her nieces with regret; but cherishes the hope of their becoming hereafter useful in the Female Department of the Mission.

### LEICESTER.

A Hamlet not far from Gloucester—Inhabitants, 104.  
CHURCH MISSIONARY SOCIETY.

1823.

William Davis, *Native Teacher*.

There are here 9 Communicants. The people, who are increasing in number, are very attentive: the Place of Worship is usually full on Sundays; but as most of the people work at Freetown, they do not attend much on week-days. There were 9 Boys, 3 Girls, and 15 Men, under instruction.

### GLOUCESTER.

A Town of Liberated Africans, in the Parish of St. Andrew—Inhabitants, 720.

CHURCH MISSIONARY SOCIETY.

1816.

James Lisk, *Teacher*.

M. T. Harding, Mrs. Renner, *Native Assist.*  
*Two Native Ushers and Eight Sub-Teachers.*

Some account of the death of the Rev. Charles Knight, about six weeks after he had entered on the Pastoral Charge of this Parish, with Extracts from his Journal, appeared at pp. 344—348 of our last Volume.

The Native Teacher, William Tamba, who had been appointed as Superin-

tendant on the departure of Mr Düring for Europe, had occupied that office till Mr. Knight's arrival: he had also to attend, so far as was in his power, to the religious instruction of the people; and regularly kept Morning and Evening Prayer. He conducted himself well in this charge, though he felt the burden too great for him, particularly that of the civil concerns of the Settlement: for the conducting of which, indeed, no Native seems at present sufficiently prepared; especially as there is a disinclination, as we learnt from Mr. Reffell, in one Native to receive directions from another. William Tamba was continued, as before stated, in the Superintendency under Mr. Knight; but he appears to have been so oppressed by the office, that, on this account, he declined afterward to proceed to Kissey, though assured that the burden of the Superintendency would not devolve on him. We regret that he did not cheerfully follow the direction of those who were appointed to regulate these things: there is great peace to a conscientious man in following the lawful directions of his proper guides; but, if he resists these, he brings himself into difficulties which may lead him into much evil. We trust that William Tamba has been long since brought to a better mind; and that he and his Native Brethren will hereafter submit themselves, cheerfully, to the judgment and decision of those who act in the name and on behalf of the Society.

We quote some of William Tamba's expressions of his feelings, in his Reports, while in charge of Gloucester.

— During this Quarter, through the mercy of God, I can say that the people have been very quiet; though, sometimes, I have met with many troubles, and have been ready to give up all hope.

— The Lord our Heavenly Father be praised, for His great goodness, that He hath continued to shew mercy toward me and the children that are entrusted to my care, throughout the Quarter, even more mercy than we really deserve! But, like a kind compassionate Father, He pities the work of His hand. Though He dwells in the Heavens above, not a sparrow can fall to the ground without His permission: then what have we, His children, to fear— but from Sin? It is sin that displeases our God; and, when we disobey His command, like a Father he will use the rod.

On the death of Mr. Knight, he says— I cannot express the feelings of the people. Their manner of speaking to each other causes sorrow and fear in my heart for them and for myself. I see that we want a Teacher. Oh

may the Lord please to send us such another faithful servant!

The Communicants at Michaelmas 1824 were 127, at Christmas 133, and at Lady Day last 110: the number at Midsummer is not reported; but, at Michaelmas last, there were 138 living in the Parish.

Mr. Lisk, who removed hither on the 3d of April, thus speaks of the people—

Testimony is still borne to the labours of our late dear Brother Düring, in the regular attendance on the Means of Grace, both on Sundays and Week-days, which are well observed.

His time is thus laid out—

Sunday Morning, early, a Meeting for Prayer—at half-past-ten, Public Service—at three, the Children catechized in the Church, with a view to the benefit of such Adults as may attend—at six, Public Service. On Week-days, at six, read the Psalms for the day, with prayer—from nine to twelve, School—from one to four, the Boys work—at six, reading of the Scriptures and Prayer—after which, Evening School; except on Saturdays, when there is no School, but at seven a Meeting for religious conversation and prayer.

The Boys' and Evening Schools were chiefly under the care of M.T. Harding, and Mrs. Renner continued in charge of the Girls' School. At Michaelmas 1824, there were 81 Boys and 57 Girls—at Christmas, 43 Boys and 80 Girls; many of the Boys being withdrawn for work, or sent from the Settlement—at Lady Day last, 56 Boys and 140 Girls—at Midsummer, 68 Boys with an average attendance of 53, and 109 Girls with an average attendance of 103—and, at Michaelmas, 60 Boys and 100 Girls. The greater part of the Children have been liberated from Slave Vessels, and live in the School-Houses: others have been born in the town, and live with their parents. The Girls are diligently and successfully instructed by Mrs. Renner: the great variation in their numbers is not accounted for.

#### REGENT.

A Town of Liberated Africans, in the Parish of St. Charles—Inhabitants, about 1100.

#### CHURCH MISSIONARY SOCIETY.

1816.

John Weeks, *Teacher.*

John Attarra, *Native Assistant.*

*One Native Usher, and Five Sub-Teachers.*

In the last Survey, we entered at some length into the state of this Settlement, so long and so justly interesting to all who wish well to Africa; and shewed both the fact and the causes of its dete-

rioration. Further particulars occur in other parts of the Volume: at pp. 149—158 are some affecting Letters from Native Christians, Communicants under the late Mr. Johnson, with an honourable testimony to that lamented man, and notices of some of the Liberated Africans who had for a time lived under his Ministry: at pp. 274—277, we entered into the peculiar circumstances of the Station, and of the Christian Institution connected with it; grounding our remarks on the communications of its last Pastor, the Rev. Henry Brooks.

The hope formed by the Committee, that they had found, in Mr. Brooks, a worthy successor of Mr. Johnson, began to be realized. With the aid of Mr. Lisk, who had the charge of Regent till his arrival, and who remained there for some time, and with that of David Noah, who had been all the year very active and useful in the Schools, and afterward with the assistance of Mr. and Mrs. Coney, Mr. Brooks was fast recovering the people to a state of confidence; but, after the labours of three months, he was cut off in the midst of his days: see pp. 312 and 341 of our last Volume. Mr. Weeks, in consequence, removed hither on the 24th of May: he has, however, been much impeded by indisposition, having been ill, at Michaelmas following, nearly three-fourths of the time.

Divine Service on Sundays and Week-days was held by Mr. Lisk while in charge of the Settlement: and the Lord's Supper was administered, chiefly by Mr. Gerber; but the number of Communicants was very seriously reduced, amounting only to about one-third of what it had been. It is remarked in the last Report—

The population at this Station has been materially diminished: from the cessation of public works, the people have been under the necessity of going elsewhere for employment. This necessarily diminished the attendance at Public Worship; and led, also, to the suspension of the Adult Schools.

Mr. Brooks, at Lady Day, gave the following view of Regent, on the charge of which he had then lately entered:—

The population of Regent does not, I should suppose, now exceed 1100: the greater part of these live in a sad neglect of the Means of Grace: 250 is about the usual number attending Divine Service. With pleasure, however, I can say that a better behaved congregation than that of Regent is rarely to be met with.

The Church is, at present, in a very dilapidated state; but the Governor having

granted 200l. to put it in repair, I hope that, in two months, it will be capable of protecting the congregation from the inclemency of any weather: it will, of course, only be restored to its original size. With regard to Missionary Collections, the people are so exceedingly poor, that if five pounds are raised freely, it will be more than I expect.

The Contributions to the Missionary Association in 1824 had amounted to only 2l. 4s. 11d.

Mr. Weeks, on coming to Regent, found the Church well attended on Sundays, considering the state of the population, about 230 being usually present; but the Week-day Prayers were much neglected.

At Michaelmas 1824, there were in the Schools 84 Boys and 26 Girls, with 53 Children living with their Parents: 33 Girls had married and 29 lived with people in the town. At Christmas, there were 147 Boys and 92 Girls: at Lady Day last, 138 Boys and only 8 Girls; the Mistress, who had been placed by Government for some time over the Girls, having resigned her office: 19 Girls had been sent to the Bananas, 3 had married, and others were sent in the beginning of April to Leopold. At Midsummer there is no return: at Michaelmas, there were 127 Boys, of whom 51 lived with their parents and the rest in the School.

#### CHRISTIAN INSTITUTION.

##### *Native Usher.*

The notices relative to the Institution, at pp. 276, 277 of our last Volume, will have shewn somewhat of the Native Character, and the diligent course of labour which Mr. Brooks had adopted in training the Youths under his care. At Christmas 1824, these Youths were eight in number. At Lady Day, Mr. Brooks found but four resident: some others resided out of the School. At Midsummer, Mr. Weeks writes—

The Institution Youths give me much pleasure; they appear ready to receive instruction, and to retain what they learn. I follow our late Br. Brooks's plan as far as I am able.

The following extracts of Letters will shew the strong attachment, which the most promising Youths connected with the Institution formed to their Teachers, and the proper use which they make of their decease.

— It has pleased the Lord Jesus Christ to remove all our candlesticks; but it is for our good. He is, by this, trying our faith. First, He took away Mr. Johnson, whom we mourned long time. After that it pleased Him to send our kind Minister, Mr. Brooks, who was kind to us as Mr. Johnson, particularly to Semi-



nary Boys: afterward he was called away by death. Many of our people, when they saw that our Teachers were taken from us, said that the Lord had abandoned the Town: we say, Nay. Dear Sir, tell the good people in England to pray for the inhabitants of Regent, for many of them are going astray like sheep which have no shepherd; and we pray that God may send us more faithful Ministers to preach to us the glad tidings of Salvation.

— The late Rev. Henry Brooks, whom I loved so much and did expect much from, is now in heaven and rests from his labours. I am now really convinced that the Lord, in His providence, does every thing as He pleases. Our ways are not His ways; neither our thoughts His thoughts. Oh, my dear Christian Friends, I humbly beg of you not to be discouraged; but send us more Missionaries, such as Mr. Brooks, who count all things but dung for Jesus Christ's sake.

— I am very sorry indeed, that our Minister is taken away from us, and that we are thus left without the Word of God. I believe the Lord has been angry with us, for the sins which we have committed; and has grieved us by taking our Minister from us. And now I hope all of you may try to pray for the inhabitants of Regent; and that you will tell all the good people which belong to the Society in England, that they pray for us, that the Almighty God may send His Holy Spirit into each of our hearts. Now I pray to God that He may enable you to send a faithful Minister to us again, since it is a long time that we had one among us. First, Mr. Johnson was sent to us, and the Lord took him away; also Mr. Bull, who was taken away by sickness; and Mr. Norman, who was sent home. We were fearful of not having any other; but it pleased the Lord to send His servant Mr. Brooks among us, also Mr. and Mrs. Coney—and Mr. Brooks and Mrs. Coney are both dead, and what shall we do? It is our duty to say, Blessed be the Name of the Lord, that He hath taken away His servants out of this sinful world! Our Master is lost to us, and I pray that God may enable the good people of England that they may send us a faithful Minister to preach unto us the unsearchable riches of Christ, that many sinners may turn from darkness to marvellous light.

### BATHURST.

A Town of Liberated Africans, in the Parish of St. James — Inhabitants, at the return of Jan. 1822, were 393.

#### CHURCH MISSIONARY SOCIETY.

This place was under the care of the Rev. John Gerber till he removed, as before stated, in the beginning of April, to the Bananas. He had been assisted in the Schools by a native Youth, William Neville, who was afterward placed at Wellington. Bathurst being near Leopold, both have been united in respect of Superintendent, and placed under Mr. Davey, on the 2d of April.

Divine Service was at first well attended; but Mr. Gerber afterward com-

plained that the Congregations were small, though they subsequently improved. He found 19 Communicants, but they decreased to 16.

At Michaelmas 1824, the Scholars were 25 Boys, and 23 Girls—at Christmas, 46 Boys and 24 Girls—at Lady Day last, 43 Boys and 23 Girls. The increase of Boys at Christmas was from a captured Slave Ship: from which 25 Men, 15 Women, and 20 Boys were sent to Bathurst.

### LEOPOLD.

A Town of Liberated Africans, in the Parish of St. Peter—inhabitants, 672.

#### CHURCH MISSIONARY SOCIETY. 1818.

Thomas Davey, Teacher.

Mrs. Davey, Schoolmistress.

Two Native Ushers, and Nine Sub-Teachers.

Mr. and Mrs. Davey are both devoted to their work, and have been favoured with a large share of health. Bathurst being now united to Leopold, they have an ample sphere for their exertions. Mr. Davey writes at Midsummer, in the true spirit of a Missionary—

On the 30th of May my dear Wife was safely delivered of a Son and a Daughter, both of whom it pleased God to take in a few hours to Himself: they might, no doubt, have been, in some measure, a means of hindering us in our labours, and chaining our affections to earthly things. Through great mercy, my Wife is so far recovered as to be able to attend to her Girls again.

Sunday Services and Meetings for prayer on the Week-days had been regularly kept. The meetings with the Communicants, who were 7 in number, were very encouraging. A great moral change had taken place in the body of the people, and industry was increasing: of the 672 inhabitants, 385 maintained themselves. In 1824, produce was sold to the amount of about 400l. But Mr. Davey is not satisfied with this, while so many of the people manifest that God is not in all their thoughts.

The union of the people of Bathurst seems to have had, at first, an evil influence on those at Leopold. Mr. Davey states, at Midsummer—

The Church Services, have been regularly held; but I am truly sorry to say, that, since the accession of the people of Bathurst (who, if they all attended, with those of Leopold, would more than fill the place) the attendance has not been so good as formerly. I have spoken to some of the Bathurst people on the subject: they say it is too far to come, while the distance from their houses to the Church at Leopold is but about three-quarters of a mile. The effect which their conduct has had on the people of Leopold is truly lamentable. Last Sunday I had a very thin attendance, and could not



recognise five of the Bathurst people. When Br. Gerber left, he gave me the names of 16 Communicants; but I am sorry to say that only one has attended the Lord's Supper since that time: on questioning the others when I saw them, their excuses were similar to those of which we read in Luke xiv. 18—20.

At Michaelmas, however, Mr. Davey writes—

The attendance on the Church Services, during the Quarter, has much improved: with the exception of two or three wet Sundays, the Church has generally been full.

The Return of Scholars is as follows:

—Michaelmas, 1824, Boys 57, Girls 56, Adults 13—Christmas, Boys 104, Girls 76, Adults 25—Lady Day last, Boys 145, Girls 103, Adults 15—Midsummer, Boys 118, Girls 112: the children were sickly: 17 had died, all but one of dysentery; and 30 were in the Hospital—Michaelmas, Boys 130, Girls 143: besides these, there were 19 Boys and 28 Girls in the Hospital, the sickness having continued: the Girls from Charlotte, 53 in number, were placed at Leopold at the beginning of this Quarter. The progress of the Scholars had been unavoidably much retarded by the sickness of the last half-year.

The Contributions to the Missionary Association, in 1824, amounted to 3142s.7d.

### CHARLOTTE.

A Town of Liberated Africans in the parish of St. John—Inhabitants, upward of 900.

#### CHURCH MISSIONARY SOCIETY. 1819.

Charles Moore, *Native Assistant.*  
*Five Native Sub-Teachers.*

At Midsummer, the late Mr. Taylor reported that he had been frequently, during that Quarter, unable to attend Public Worship, and had been obliged to leave it to his Native Assistant, a very promising Young Man, in charge of the Boys' School. For a long time before this, he had been enabled to hold Divine Service without any interruption. On Mr. Taylor's departure for England, a Superintendent was appointed by Government. Mr. Davey, having been requested to visit this destitute Station, reported, at Michaelmas, that Daily Morning and Evening Prayers had been regularly held by the Native Assistant; and that the Boys and many of the people had attended at Leopold on the mornings and afternoons of Sunday, and he had held Service at Charlotte on Sunday Evenings. The New Church was advancing very slowly: the want of it was much felt, the Children alone being nearly sufficient to fill the present Place of Worship. The attendance had been

generally good: the Communicants were, however, very few; and were reduced, by the defection of some, to five in number: but Mr. Taylor writes—

Amidst all my troubles, I am sometimes more comforted by those who make no profession of being strictly religious than by those who do. Many of these people live unblameably, and attend the Means of Grace regularly; and are, as I would sincerely hope, *not far from the kingdom of God.*

In those Communicants who walked consistently, Mr. Taylor had much joy. We may learn from them simplicity of dependence on Christ. One of them thus described his feelings—

I am in trouble, but where can I go? Suppose I do bad to you, my Master, and I come to your gate for my rice when others come (alluding to the Government-rations which they receive)—you call me, and I run away; where can I go to? If I go to Leopold, my Master does not live there, and they will give me nothing: I must come back, for nobody else will help me: so, though I do sin against my God, where must I go to? If I leave Jesus, I have no other Master where I can go to: I must come back to Him, for He only can do me good.

Another said, after their manner, and in a different figure—

I stand like a man who live in the ship on the water: he put all his trust in the ship: he have nothing else: if that ship break, he must go in the water. So I stand: I trust in the Lord Jesus for all: if He no save me, I must perish for ever; and then it would have been better for me not to have been born.

During his illness, Mr. Taylor derived much comfort from the prayers of one of the Christian Natives. Of this individual he writes—

Being confined by sickness, he came to see me, and asked me WHERE I was sick. I told him it was fever. Immediately he kneeled down without being asked, and prayed for my recovery. Some of his petitions were to the following effect—"O Lord, have mercy upon our poor servant whom thou hast sent to teach us! O Lord, we have no other to speak Thy Word to we. O Lord, make him well, that we may hear Thy Word from his mouth! O Lord, what we now do? No more him one live here to teach we. O Lord, make him well, that we may hear joy and gladness, and heal our broken bones!"

On another occasion he thus expressed himself:—

O Lord, bless this Watchman, whom Thou hast put in this place! Enable him to cry to sinners, and to warn them to turn from their sins! O Lord, make them to hear Thy Word from Thy Watchman! Make him to call them that are asleep, and may they hear the Watchman's voice and deliver their souls!

To an inquiry from Mr. Taylor, whether he had any message to send to the Society, this same individual replied—

Tell them I thank them for the good thing they do in sending the Gospel to we poor

people. First time, I was in darkness, ignorant of the True God and the Way of Salvation; but now, by God's blessing on the Word since I have been here, I can say, I thank the Lord Jesus Christ He die, rise again, and intercede for sinners; and, though I am poor and needy, and got nothing to send to them, still I remember them, to pray for them to God to bless them, to comfort them, and do good to them and their children and their children's children. Tell them not to vex themselves because plenty of their people die in this country; but they must arise, and put on new garments, and send out more people to preach the Gospel to sinners: they must not tire: they must not be afraid to go and do God's will, and fight their King's enemies.

Other instances of this kind were quoted at p. 152 of our last Volume.

Anxious for the spiritual good of the people, Mr. Taylor added, when reporting the rapid growth of cultivation in the Settlement—

But I am still dissatisfied with all this, so long as I see the God of this World exalted. Oh could I but see the time when HE shall be dethroned, HIS kingdom destroyed, and the glorious kingdom of Christ erected on its ruins, I think I could then say, as Simeon did, *Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation.*

He died, indeed, without beholding what he desired; but others will enter into his labours. Referring to the rapid removal of his associates and to his own illness, he said, in seeming anticipation of his death which so soon followed—

Perhaps within a short time, the hand that now writes may be numbered among those in the silent tomb; but if so, shall I say that I repent coming to Africa? No: although I see not that fruit of my labours which I could wish, yet *surely my judgment is with my God; and to HIM may I still be enabled to trust all my concerns!*

The Return of Scholars is as follows:—at Michaelmas 1824, Boys 44, Girls 45, Adults 49—at Christmas, Boys 67, Girls 83, Adults 48—at Lady Day last, Boys 117, Girls 93, Adults 44. At Midsummer, with the exception of 19 Girls who had been married on the 21st of June, the numbers remained nearly as at Lady Day. The increase at Christmas and Lady Day arose from the reception of Children from newly-captured Slave Ships. On Mr. and Mrs. Taylor's departure, the Governor directed that the Girls should be removed to Leopold, to be under the care of Mrs. Davey: the Boys' School had diminished at Michaelmas to 87, and that of the Adults to 32. Mr. Taylor wrote in reference to the Schools—

They are going on as well as can be expected, considering the circumstances in

which they are placed; for I find it quite impossible to attend to them as I could wish, on account of the many other calls of duty.

The produce sold to Government in 1824, was 9570 bushels of cassada and 2499 of cocoa, making together 12,069 bushels; besides which, about 700 bushels of cassada and 50 of cocoa were sold in the market of Freetown and elsewhere: this produce sold for about 530*l*.

At Lady Day, the inhabitants were 873: of these, 259 Men, making with those dependent on them 503 individuals, supported themselves and their Families. At Michaelmas 15 Women and 20 Boys had been added from Slave Vessels.

The contributions of the Missionary Association amounted, in 1824, to 26*l*. 6*s*. Part of this sum arose from the sale of 360 bushels of cassada, at 9*d*. per bushel, which had been presented by various persons.

### WELLINGTON.

A Town of Littered Africans and Discharged African Soldiers, in the Parish of Arthur—Inhabitants, 636: with about 100 Timmanees and some Mandingoes, living in Hamlets in the Parish.

T. Macfoy, *Superintendent*.

Mrs. Macfoy, *Schoolmistress*.

Mr. and Mrs. Macfoy are appointed and paid by Government.

### CHURCH MISSIONARY SOCIETY.

1821.

G. W. E. Metzger, *Minister*.

W. Neville, *Native Assistant*.

*Four Native Sub-Teachers.*

Mr. and Mrs. Macfoy co-operate very cordially with Mr. Metzger; who speaks highly of his Native Assistants. Mr. Metzger says of his deceased wife, who died about four hours after delivery of a female infant, and was in a few hours followed by her child—

She lived to the Lord; and in Him she died, in sure hope of His glory. While suffering on her death-bed, she cried out, "Lord, have mercy upon me, not for my works' sake, but for Thy merits' sake!"

From the following statement, it will be seen that Mr. Metzger is fully occupied. He has not been able, indeed, since the care of Kissey has fallen upon him, to attend all the Meetings for Prayer:—

On *Sunday*, beside early family prayer, we have Public Worship at ten o'Clock; and, in the Afternoon, I hold Divine Service at Kissey—*Monday*: in the morning, examination of Candidates for Baptism or the Lord's Supper: in the evening, a Meeting for Prayer—*Tuesday*: in the evening, the Female Communicants meet for religious edification—*Wednesday*: exposition of Scripture in the evening—*Thursday*: the Male Communicants meet in the evening for religious edification—*Friday*: exposition of Scripture in the

evening—*Saturday*: all the Communicants meet me for conversation and prayer. A Missionary Prayer-Meeting is held monthly, at which Collections are made.

The Services are well attended, and the Church much crowded on Sunday Mornings. The present Place of Worship is a large grass-house: a substantial and larger building is much wanted. Mr. Metzger writes—

I have reason to bless God, that He not only causes a hungering and thirsting after the Word in most of the people here, but that He has been pleased effectually to work on many of their minds.

There has been a steady and very considerable increase in the Communicants at this Station: at Michaelmas 1824, there were 31—at Christmas, 37—at Lady Day last, 40—at Midsummer, 44—and, at Michaelmas, 79; being 34 Men and 45 Women. At three different times, during the last Quarter, 24 Women had been baptized and admitted to the Communion: the Men who had been admitted, had been baptized, as most of the Native Soldiers have, while in the Army. There were, also, at Michaelmas, 8 Men and 19 Women Candidates for Baptism and the Lord's Supper. From Lady Day to Michaelmas, 32 Marriages had been solemnized.

Of the Timmanees living in this Parish, and his attempt to benefit them, Mr. Metzger thus speaks—

They are Natives of the Colony, and are yet living in entire Heathenism. They have still their regular heathenish feasts and dances, their greegrees and their devil-houses. These hamlets are very irregularly laid out: two of them, which are the largest, have regular palaver houses &c. For some time I have made a practice of visiting them; and have endeavoured to persuade the people to allow their children to be instructed: but they will not; making many excuses. I begged them to allow me to speak to the Adults, and to give me an opportunity of addressing them once a week: the Headmen promised "to talk the palaver with their people on it." In one place which I visit once a week, and which is the largest of all, I have a few who hear the message of Jehovah: the first time they were visited, when called upon to join me in prayer, they bent their knees before that God who is yet unknown to them, but of whom they heard that He would have all men to be saved and to come to the knowledge of the truth. A Mahomedan, standing by, said "This time Timmanee pray God first time:" on which the Headmen replied "for true."

The Return of Schools is as follows: at Michaelmas 1824, Boys 42, Adults 15—at Christmas, Boys 41, Adults 13 to 20—at Lady Day 1825, Boys 47, Girls Jan. 1826.

46. Adults 46—at Midsummer, Boys 55, Girls 68, Adults 29—at Michaelmas, Boys 68, Girls 80. The Girls are all under Mrs. Macfoy, who has been Schoolmistress ever since the Settlement was formed; the late Mrs. Metzger having been erroneously stated, in the last Survey, to be Schoolmistress: 70 Children, it was there said, were living with their Parents; but this also was a mistake, there never having been near so many: as we aim at entire accuracy, we shall always gladly correct mistakes.

On the state of the Settlement, Mr. Metzger says—

With respect to the industry and civil improvement of the people, I cannot but speak highly. About six years ago, the town consisted of small huts, dispersed in bushes; but under the superintendency of Mr. Macfoy, it now assumes a respectable appearance, the streets being regularly formed and kept remarkably clean, and the houses built on a fixed plan. Substantial houses are already erected, by seven disbanded Soldiers; and others are following their example. The market is constantly supplied with vegetables, even in the dry season; which is an unusual thing in this climate.

### HASTINGS.

A Town in the Parish of St. Thomas—Inhabitants, 89 Discharged African Soldiers and their Families, and 270 Liberated Africans.

Daniel Coker, *Superintendent*.

Mr. Coker continues to act, under Government, both as Superintendent and Religious Instructor.

### WATERLOO.

A Town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael—Inhabitants, 780.

### CHURCH MISSIONARY SOCIETY. 1820.

John Godfrey Wilhelm, *Minister*.

John Pierce, *Schoolmaster*.

Mrs. Wilhelm, *Schoolmistress*.

H. Steady, Mary Campbell, *Native Assistants*.  
Two Native Ushers and Eight Sub-Teachers.

Mr. Wilhelm, at the request of Mr. Reffell, continues to act as Superintendent. His health and that of Mrs. Wilhelm was very good till Midsummer: in the following months Mr. Wilhelm suffered much from debility. Mr. Pierce had been sickly. Two Native Assistants had much neglected their duty. Henry Steady, a discharged Soldier, has been appointed to assist in the Boys' School; the former Native Teacher having been dismissed for negligence, and for leading the Boys into superstitious practices. Mr. Pierce remarks—

E

It is a lamentable fact, that even the youngest of these are much inclined to their country fashions, so that any thing relative to greegrees is at once received by them.

Divine Service and Daily Morning and Evening Worship have been regularly continued. The Communicants have varied from 12 to 20: they have, in general, walked as Christians; but some have been suspended for quarrelling and violence.

One of these was tempted, by the lure of gain, to sell rum contrary to the regulations of Government, having no licence for that purpose: a number of the Discharged Soldiers made common cause with him, and behaved with great violence and outrage: they sent a message to Mr. Wilhelm, that their country fashion was to fight for a companion in trouble till they had delivered him, and challenged him to come out with his people to fight with them: he behaved with great firmness, and the matter was settled by Government. The ringleader afterward humbled himself, when Mr. Wilhelm exhorted the other Communicants to treat him as a brother: he writes, a few months afterward—

I have to acknowledge with gratitude the kind and merciful providence of God, in subduing my people under me; so that order and peace have prevailed, notwithstanding the occasion afforded to them in the last Quarter to encourage themselves in acts of riot and disobedience.

The indifference of the people generally to the Means of Grace greatly troubles Mr. Wilhelm. He writes on this subject—

If I could get the Soldiers to attend, the Liberated People would soon follow their example; but by far the greatest part of the people in this place live in the utter neglect of religion. The Soldiers have adopted the custom of attending a funeral of any of their own companions, or of their own children, very numerously: I therefore speak to them on every such occasion, warning them not to neglect their souls by keeping themselves ignorant of the Word of Salvation, as they must expect to be put to a heavy account in the Day of Judgment for having despised the Means of Grace, since it has pleased God to afford these means to them. The less we see of the fruit of our labours, let us give ourselves the more to prayer; and plead more earnestly, before our Saviour and God, His precious promises.

At Midsummer he adds—

It is with much grief that I must again mention, that the attendance on Divine Worship is shamefully neglected by most of the people in this place. With anxious apprehensions for their welfare, I have been considering with those who do attend, the

prophecies and lamentations of Jeremiah, during this Quarter.

Mr. Wilhelm makes some remarks on the dispositions of the people, which entirely confirm the apprehension before expressed by us that they required to be under controul until good habits had been formed:—

As they neglect the Means of Grace and Salvation, so likewise they appear to misuse their freedom; for most of those, who are now put to maintain themselves by free labour, prefer indolence to industry: so that, according to my apprehension, England is not likely to be profited by the produce of their free labour in their present condition, being left entirely to their own discretion, when yet they are void of discretion. They certainly require to be controuled, if they are ever to become a useful and happy people. The great body of Europeans must be industrious, or hunger will pinch them; but the African knows how to waste away his time, and yet to support his wants which are but few.

At Christmas 1823, when Mr. Lisk removed to Regent, the Boys' School was in a flourishing state: when Mr. Pierce took charge of it, he found it greatly degenerated, through the negligence of the Native Assistant during the intervening year. The Girls' School steadily improves, having the benefit of Mrs. Wilhelm's constant attendance, under whom the Native Teachers are continually kept to their duty. At Midsummer, there were 66 Boys and 82 Girls; at Michaelmas, 72 Boys and 85 Girls. The Boys being now put to work at the farms half the day, they attend School again in the evening: very few Mechanics attend.

At Michaelmas, the population was classed as follows—

Discharged Soldiers, 88—their Wives, 7—their Children, 72—Liberated Africans maintaining themselves by Free Labour, 111 Men, 40 Women, 25 Children—Liberated Africans, receiving rations from Government 175 Men, 39 Women, 72 School Boys, 8 School Girls.

Most of the people who had been on rations during the Quarter were struck off on the 30th of September, and would have to maintain themselves.

Of the state of the Settlement in respect of its temporal concerns Mr. Wilhelm thus speaks at Michaelmas—

I cannot give you an account of the number of acres cultivated by our people; most of them have left their old farms to overrun with bush, and have cut fresh far further from the town wherever they please. A discharged Soldier, now a Shopkeeper the only man in the place who built frame-house for himself last year: but there are at present, 307 thatched-houses, m:

of which are as convenient as frame-houses; having boarded floors, and being fitted up with clap boards all round, and with door and windows as in a frame-house. Every house has a piece of ground, of one chain in square, allotted for a garden; but half the farmers neglect their gardens in the town, being almost constantly in the farm-houses. Almost every man has his own farm, and his Wife has her own separate. Besides farming, the men hunt, fish, cut palm-wine, burn lime, or work as mechanics or labourers: one month a man will saw timber, another month burn lime, and a third month attend to his farm; so that they cannot be classed according to any particular occupation.

### YORK.

A Town of Liberated Africans, in the Parish of St. Henry, north of Kent, and on the coast of the Atlantic—Inhabitants, at the last Return, 491.

Mr. Johnstone, *Superintendent*.

Mr. Johnstone is Superintendent under Government.

CHURCH MISSIONARY SOCIETY.  
1822.

Mr. Gerber visits York from the Bananas. From Lady Day to Michaelmas, he married 37 couple. At Michaelmas there were 63 Boys, under the instruction of a Native Usher paid by Government, chiefly received from a Slave Vessel some months before. Cultivation was promising; and a rich harvest of rice, Indian corn, and cassada expected. † Mr. Gerber writes—

I have found many of the people desirous of the Means of Grace, by which I am greatly encouraged. Many Adults have applied for Baptism: of these, three Women have been received on trial.

### KENT.

A Town of Africans, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 418; of these, 318 are Liberated Slaves, 51 Discharged Soldiers, and the rest other Natives: they have been since increased.

CHURCH MISSIONARY SOCIETY.  
1819.

Robert Beckley, *Teacher*.

Mrs. Beckley, *Schoolmistress*.

W. Bickersteth, *Native Assistant*.

Five Native Sub-Teachers.

Mr. Beckley makes the following Report of the Settlement under his care, where he acts both as Superintendent and Teacher:—

The Soldiers are 51 in number: they are nearly all married: the behaviour of most of them is quiet and orderly: five are Communicants: the attendance at Public Worship is regular: some, however, are of very dissolute character. The Liberated Africans are for the greater part unmarried; but their conduct is, in general, good: their attendance on the Means of Grace is very regular and devout: on Week-day Mornings, not less than 30 or 40, who are employed on Government Works,

attend: the attendance of the women surpasses that of any Village which I have seen.

The Boys live in a stone-building, two stories high, 66 feet by 31; and the Girls in another of the same dimensions: these form two wings to the Superintendent's house. Public Worship is held under our dwelling, the house being very large. These buildings, with Blacksmiths' and Coopers' shops and a garden, are inclosed by a substantial stone-wall.

At Michaelmas, the Communicants were 11. Two had removed; and several had been suspended, one or two for very criminal conduct: the rest walked honourably: when told of the accession of Labourers in the early part of the year, Mr. Beckley says—

They exultingly thanked God for sending them Ministers to tell them of Jesus; and their good friends of the Society, for remembering, as one expressed it, "we poor black sinners." May this stir up the servants of Christ to more earnest prayer!

At Michaelmas 1824, the Scholars were 101 Boys, 66 Girls—at Christmas, 120 and 63—at Lady Day last, 134 and 50—at Midsummer, 133 and 48—and, at Michaelmas, 128 and 54. By a new regulation, mentioned under Waterloo, the Boys work half the day, and attend School in the evening: but no Adults attend. The falling-off in the Girls' School at Lady Day arose from many having married: the greater part of those who remain are very little, but remarkably quick in learning: the Bible Class contains 40, and the Testament Class 10: most of them have been in the Settlement only since November 1822: Visitors have been much struck with the Bible Class.

On the temporal concerns of the Settlement Mr. Beckley says—

The avocation of most of the inhabitants is not, as formerly, in the town; but in the bush, some of them at several miles' distance, clearing ground for their future support. Cultivation is improving.

The inhabitants, with such assistance as the School Boys could give, which has been considerable, have nearly completed a road to Waterloo and another to York: of the Waterloo Road, which place is distant 15 miles, 12 miles have been cleared and 11 completed: of the York Road, 10 miles have been cleared and 9 completed. Four substantial bridges on the road to York, with stone abutments and wooden floors, are nearly finished.

### BANANAS.

Islands between 4 and 5 miles west-by-south of Kent—Inhabitants, upward of 300, chiefly collected in a Town named Dublin.

F. Campbell, *Superintendent*.

Mr. Campbell, who used to read the Church Service on Sundays before a Missionary was stationed here, very

kindly renders every assistance to Mr. Gerber in his labours.

**CHURCH MISSIONARY SOCIETY.**  
1823.

John Gerber, *Minister*.

Mrs. Gerber, whose death has been mentioned, left her afflicted Husband with these consolatory words—

*Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's—the Lord cares for you!*

These Islands are a place of transportation: most of the people are such as have been banished for life from Free-town and the Villages; and the School-Boys chiefly such as have run away from the different Schools, and have been sent hither. A few Sherbro's also live here, who formerly belonged to Mr. G. Caulker, but have received their liberty.

At Midsummer, Mr. Gerber reported that the people lived quietly, being under strict discipline; and that they attended Divine Worship well: he had married 14 couple. The Scholars were 50; but, being employed in the day in cultivating rice for their own consumption, they attended School in the evening, but were very backward.

At Michaelmas, Mr. Gerber states that he had been much disabled by sickness. Divine Service had not been so well attended, but few appearing there with regularity. The labour of the Boys during the day unfits them for learning much in the evening. The cultivation of rice had surpassed that of any former year: the soil is of superior fertility.

Mr. Gerber has been furnished with a boat and crew, to enable him to visit the Settlements in his vicinity.

**PLANTAINS.**

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles west of the main land.

**CHURCH MISSIONARY SOCIETY.**  
Stephen Caulker, *Native Teacher*.

At the close of 1824, Stephen Caulker thus reports the state of the School under his care:—

Our Church is still in the same condition: something might have been done to it by this time, but, the Kussoo War continuing, the whole country has been laid waste, and my Brother and all the people have been obliged to prepare for war, merely to restore peace to our country.

The First Class are now as far as Simple Addition, or examples of Money and Weights, and are capable of writing small hand; and can read Bullom and sing Hymns in Bullom very well; so that our Sunday Services are

always kept in that language. The Second Class are reading in the New Testament, and are able to write round hand: they have just begun Addition, and can say almost half of the Church Catechism by heart. The Third Class read in the Central-School Book No. 2, and the History of Joseph, and can spell four syllables. The Fourth Class are spelling three Syllables; and the Fifth are in Monosyllables. All the Classes learn the Addition and Multiplication Tables.

On Sunday, after Divine Service in the afternoon, the Boys repeat the Church Catechism after me; and, when this is done, they say their Evening Prayers: as there are no lamps, we generally have Prayers sooner in the afternoon before it gets dark. Many of the Adults are wishing for Evening Instruction; so I humbly request a supply of lamps, that those who spend the day in working may come to School in the evening. Oh may the Lord direct my ways, so that I may do that which may benefit my country people through Jesus Christ my Saviour!

I see, and do feel by the grace of God, that the hearts of the people are too much hardened in superstitions and idolatries, and above all in the dealings of the Slave Trade. I can do very little for the good of the souls around me: being yet young, they do not hearken much to me, or to what I tell them: but, however, it is my constant prayer to the Lord to give me His Holy Spirit, to enable me to point them to their Crucified Lord and Saviour Jesus Christ.

The First Class of the Scholars read the Old Testament; and, together with the Second, read the Quarterly Papers and the Missionary Register.

The war with the Kussoos interrupted the regularity of Stephen Caulker's reports and proceedings. At Michaelmas last he writes—

In April, I began the Night School. I bought two lamps and two barrels of palm oil, for the use of the School. The Adults would have made great improvement, if it had not been for this war with the Kussoos and Cleve-land. When this War broke out, there remained very few of our people in the Island. During the last month the people have attended Divine Service regularly.

The Day School continues as usual: the First and Second Classes are getting on very well with their reading, writing, and ciphering: the Third Class are now able to read the Central-School Books through, and can spell words of six syllables fluently; and the Fourth Class are much the same in three syllables. Six boys are gone to learn trades, and four have left through sickness: the number of my Scholars is now 23.

Mr. Beckley visited the Islands in the Spring, and speaks well of the orderly conduct and improvement of the Boys. At Michaelmas Mr. Gerber writes—

I have visited the Plainain Islands, and found Stephen Caulker's reports true. I heard the First Class read fluently. Most of the Scholars are relations of the Caulkers. The broken English, which is generally spoken

among the Liberated Africans in the Colony, is scarcely heard here.

On the conclusion of the Sherbro War, which we have already noticed, Mr. Gerber, in October, makes the following appeal:—

I have some hope that this war may, in its consequences, prove the means, not only of opening the Trade between the Colony and those Nations, but also a large field for Missionaries. Traders offer already to Englishmen their valuable articles, and many of them come as far as to the Colony. Where are the pious Englishmen, who would not merely contribute to the Missionary Cause, but resolve to leave their homes, that they may come and study the language of the people in the midst of them, in order to deliver to them the great treasure of the Gospel: Missionaries, who do not intend to make provision for the flesh, will be content with a grass-hut. Missionaries who have been so exercised as to be humbled, and are therefore ready to condescend to the poor Africans, and become all things to all even to the lowest—such Missionaries are wanted, and will be accepted and beloved among the Natives of Africa. Other Missionaries, whatever qualities they may possess, will never gain the confidence and affections of the Natives.

The last Report of the Society has the following remarks on the West-Africa Mission.

The Committee feel anxious to do all in their power to supply the wants of this Mission. They are sensible that to maintain what is actually possessed is as important as to enter on new conquests. On this principle they would act in reference to Western Africa. They contemplate with gratitude the conquests already achieved by the Gospel over the superstitions of a part of the Native Population; they feel that a promising commencement has been made in the work of evangelizing Africa; and they would most deeply deplore, that the territory thus wrested from the dominion of the Great Enemy of Souls should be lost, through the want of adequate supplies for vigorously supporting the hallowed conflict. They are, moreover, impressed by the conviction, that the discouragements which have lately arisen in the African Mission are chiefly and naturally to be referred to the loss of Labourers at the different Stations; and they confidently anticipate the removal of those discouragements, under the Divine Blessing, when these losses shall be adequately supplied. But while the Committee are desirous to maintain the ground already gained in the Colony, they are also anxious to see the way opened for a wider diffusion of the light of the Gospel in the interior of Africa. And, as this part of their object must be materially aided by Native Teachers conversant with the languages and habits of the Tribes to whom they may be sent, it is evident, that while the instruction and due preparation of such Teachers will constitute an important branch of the Society's labours, the result of this

branch of labour must have a powerful moral influence upon the whole African Population. Thus, by the blessing of the Most High on a well-directed combination of effort, and by a simplicity of purpose and unity of action in the Labourers, the Committee, notwithstanding the clouds which for a moment may obscure the brightness of the prospect, still trust that Sierra Leone will become another Goshen; from whence, at some future period, the beams of Divine Light will extend in numerous directions across the wide Continent of Africa.

There is the greater reason to hope for such a happy issue of the present difficulties, when we find the work conducted in such a spirit as that which pervades the following communication of the present Senior Missionary:—

May our minds be deeply impressed, by our losses and trials, with a conviction that the work is not our own; but that we must entirely depend on our Saviour for strength and success. While we would labour in the Lord's vineyard, let us not cease humbly to pray to God for the acceptance of our labours through the intercession of Jesus; remembering continually how sinful all our works must appear, if offered to the Lord in our own name!

## Liberia.

An American Colony of Africo-Americans and Liberated Africans, formed at Cape Mesurado.

### MONROVIA.

The Town of the Colony, on the River Mesurado, half-a-mile from its mouth—laid out in lots bordering on one principal street, at the head of which is a strong Fort—Population, about 400.

### AMERICAN COLONIZATION SOCIETY.

1822.

James Ashmun, Agent.

Lott Carey, Colston M. Wang.

*Africo-American Missionaries.*

Recent intelligence confirms the representations given, at pp. 313—315 of our last Volume, of the improving condition of the Colony. In June, the Board circulated the following statement:—

The Colonists continue to enjoy excellent health; and are highly spoken of by the Agent, as industrious and enterprising. During the past year, they have made very considerable and important improvements in building, and in clearing and enclosing land. Their Schools are also flourishing. In short, more than the most sanguine Members of the Board had ventured to anticipate has been already realized.

When we review the many discouragements and difficulties against which we have struggled from the very commencement of our labours, and the almost unprecedented success which has, notwithstanding, crowned our humble efforts, we are animated to look forward to the certain and complete accomplishment of all our hopes. Yet it is not to be denied that we have still much to encounter. Those who have already been sent out to Africa are in want of many articles, which

are necessary to their comfort, and almost indispensable to their health. For a supply of these articles they look to this Board, and we have exhausted our funds. There are hundreds more who are ready and anxious to join their brethren in the land of their fathers, but we have scarce a dollar in our treasury to furnish them the means of transportation. We trust, however, that it is necessary only to make our situation known to an enlightened, benevolent, and liberal public, to secure their efficient aid. We publish, therefore, our intention of sending out early in the Fall a vessel to carry emigrants and supplies to Liberia, and apply with confidence to our friends throughout our country for means to accomplish our design.

The moral effect of emigration to the country of their fathers, already manifested by the Settlers, is thus spoken of in the American Religious Intelligencer of the 16th of July :—

The latest intelligence from Liberia represents the Colony as in a very flourishing state. The Settlers are healthy, contented, and happy; and have acquired much of that national spirit and self-respect, of which no reasonable person ever doubted that they were susceptible, but which they never could have possessed in a country like the United States. They have become more moral, intelligent, and enterprising; and possess more of the qualities and character of men, than the same class of persons have ever possessed in any other part of the world. They are making successful efforts to explore the vegetable and mineral riches of the country. There can be little doubt that the American Colony in Africa will be as great a nation as any Colony ever became.

We heartily wish that something like this sanguine anticipation may be realized. Here is a "landing-place," such as Mr. Douglas (see p. 7 of the present Number) asks for Emancipated Africans, when seeking the soil of their ancestors. The success of these emigrants will draw after them increasing numbers. America, if she exert herself, as in policy and duty she is bound to do, will be gradually eased of that mass of African Population, which lies as a dead weight on all her exertions; and the blessings of Civilization and the Gospel will be thus communicated by her to Africa, as a remuneration for its wrongs, while she is herself reaping the most substantial advantages. Many conscientious and benevolent persons will, doubtless, follow the example recorded in the following passage of the African Institution Report—

A Lady in the United States lately emancipated her Slaves by Will; and left a sufficient sum, with orders that it should be applied in transporting them back to Africa.

In an American Publication the following appeal is made for duly-qualified Labourers :—

It ought to be observed, and to excite the regret of Christians in this country, that this little Colony, containing now near 400 souls—we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth are with us—does not contain an individual, except Mr. Ashmun, the Agent, who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkemp or a Johnson—ready to go and spend his life in bringing about the fulfilment of the promise, that *Ethiopia shall stretch out her hands unto God*?

The Board of Managers confirmed and established, on the 23d of May, a Constitution, Plan of Government, and Laws for the Colony; and intend, it is said, to offer it to the Government.

The following notice of a small English Settlement on this coast occurs in a Report made to Mr. Canning, in May 1824, by the Commissioners of the Mixed Commission Court at Sierra Leone.

Some miles to the southward of the American Settlement is the small establishment of Captain Spence, the enterprising individual mentioned in the Report of the 29th of April 1823. Captain Spence is the owner of the Schooner Saint George. We have reason to believe that his establishment prospers; and that it operates beneficially upon the Natives with whom it is immediately in connexion. We have been informed, that the quantity of ivory and of palm-oil obtained at the Settlement, in traffic with the Natives, was much increased in the year 1823. Captain Spence expects this year a greater increase of these articles.

## Gold Coast.

In the Last Survey, various particulars were given of the Settlements and Schools on this coast; and at pp. 278, 279 of the Volume, a report of the Governor's measures in reference to the late war with the Ashantees. The following Letter, addressed by the Colonial Chaplain, the Rev. A. Denny, to the Secretary of the Church Missionary Society, dated Cape-Coast Castle, Sept 18, 1825, contains very just views with reference to the improvement of the Natives. In the measures suggested, the Society, we have no doubt, would gladly take its share, if the supply of Labourers were at all adequate to the wants and demands of the world.

In an extent of 150 miles of coast, there are four British Ports, at which detachments of the African Colonial Corps are stationed; Cape-Coast Castle being the principal, and centrally situated with respect to the others. At each of these places, Schools supported by Government were established; but I regret to say, that, at Cape Coast, few only can now



be said to exist; caused in some degree by the late Ashantee War, but chiefly owing to want of Masters, and in some measure want of proper School-houses. The affairs of the Local Government require such an intercourse, that correspondence and inspection might easily be carried on between the Schools that might be established at these Forts.

I shall, therefore, beg leave to propose to the Society the following establishment; for giving to the rising generation at these places a Christian Education, and promoting among them that knowledge which leads to happiness.

European Schoolmasters should be placed, at Cape Coast, Accra, and Annamaboe; the School at the other Fort (Dixcove) to be kept by a Native: for Cape Coast and Accra, two European Schoolmistresses: if a third Female School should appear necessary, a Native Woman can be had here, qualified for the purpose. In each of these Schools, there must be a Native Teacher, well versed in the System of Education; that the improvement of the Scholars may not be interrupted by the indisposition or death of the Teacher. School-houses can now be procured at all the Forts; but, as the rent is high, I consider that, where a house well adapted for the purpose can be obtained, it would be well to purchase it; and, as this could be done at most of these places, it would in the end prove economical. These Schools, at first, would be attended by nearly 300 Boys and 100 Girls—numbers, that, under due regulation and with proper encouragement, would soon be doubled. Every inducement should be held out to the Native Chiefs in the interior, to send their children of both sexes to the Coast for Education: the children should be clothed and supported at the expense of the Society, which, from their manner of living, would be a mere trifle. Some of the Boys should be occasionally taken to England, and instructed in the National System: as, from the nature of the climate, it must be principally by their labours that civilization can be promoted in the interior. When the state of education on the Coast will authorise a hope of success, a few Schools should be attempted in the interior, even at a few miles distance; and, from the success that will attend these establishments, the certainty and progress of the civilization of the adjoining tribes may be safely predicted. This is an object that should ever be held in view; and those, who see a few Schools flourishing even at a short distance from the Coast, may confidently expect to see the civilization of a considerable tract of country speedily following, and the most disgusting superstition, that ever debased an intellectual being, eradicated by the Word of Truth and Life.

Subsidiary to moral and religious improvement, the principles of honest industry should be inculcated, and taught when and where practicable; as the benefit of education alone will not be permanent. Surrounded with few natural and hardly an artificial want, the Native is unacquainted with the most common mechanical arts, nor does his present condition require their assistance: but, when the education of the rising genera-

tion is accompanied by some of the comforts of life, previously unknown to them (as clothing, for instance), a desire to retain this distinction, conferred on them by education, will be an inducement to some to acquire an art that may supply his own wants, by removing that of others; while part will apply themselves to discover the resources of the country, in order to enable them to maintain the superiority which they have acquired over the untutored Negro; while he, in his turn, impelled by that common impulse of our nature, will be anxious to learn these qualifications, which alone he sees confer respect.

The success which has attended the followers of Mahomet, who have introduced a modification of their faith in most of the central regions of Africa, sufficiently demonstrates the utility of combining the principles of active industry with moral cultivation. Wherever the Mahomedans are received, they establish and push forward School after School with unwearied perseverance. They purchase children, who are taught the principles of their faith, together with the arts of industry: and, as may be expected, the consequence is, that Mahomedanism is to be traced by a superior progress in the arts and comforts of life; while the professors of that Creed acquire such credit with the Pagan and Barbarous Chief, as to have almost an absolute controul over his actions. And why the Professor of Christianity should not maintain the same influence, to be exerted in the more beneficial design of diffusing a knowledge of genuine religion which alone subdues the ferocity of the Savage, and in introducing civilization among his fellow-creatures and countrymen, can only be accounted for by the relaxation or total abandonment of those principles by which he professes to be governed.

The Religion of the Natives on the Gold Coast, and of the adjoining Tribes, is Paganism of the most abominable description. Their superstition is inveterate; and they repose the most implicit confidence in the infallibility of their Priests or Fetishmen, in interpreting the will of the Deities, and in their knowledge of futurity. The design of their worship is, to appease a Malignant Being, by certain offerings prescribed by the Fetishmen: on important occasions, they have recourse to animal, and I fear sometimes to human, sacrifices: this is confined, I believe, to slaves and captives. The Fetishmen are sufficiently knowing, to take advantage of the credulity of the people; and, as they are consulted on the most trifling occasions, their exactions withdraw no small part of the property of the people. The purity of their morals, as may be supposed, bears a due ratio to that of their religion.

Such are the observations that have occurred to me, and such are the means which I conceive best calculated at present for promoting the civilization of these neglected people; that is, by educating the rising generation in the principles of Christianity, and by exciting them to honest industry.

## South Africa.

THE Missions in this Division of our Survey are recommending themselves, more and more, to the favour of the Government, for the substantial benefits derived from them by the Colony. His Excellency the Governor, with the Colonial Secretary, Sir Richard Plaskett, visited the principal Stations, in the early part of last year, as far as Caffraria; and was himself witness of the advantages conferred by these labours on the population. Mr. William Shaw proceeded from Wesleyville, his Station in Caffraria, to meet His Excellency on the borders of the Colony; and received from him assurance of every proper assistance and encouragement. Mr. Hallbeck writes, in reference to Enon, the Brethren's Station, near Caffraria—

The progress, which this Settlement has made during the five years since its renewal, appears to have excited the greatest interest and astonishment. May the Lord keep us humble and grant that the favourable impression, which the external view has made on the minds of our friends, may induce a closer attention to that which has effected so remarkable a change

At Capetown, I waited upon the Governor and the Colonial Secretary, and met from them the most kind and condescending attention. They expressed a wish that we would commence Missions in other parts of the Colony. This disposition of our Government to befriending the labours of our Church among the Hottentots of this Colony opens a door for the spread of the Gospel, which, if we were able, would give us an opportunity of enlarging our field of labour almost to any extent. It is, therefore, with us a subject of constant meditation and fervent prayer to the Lord, that He may direct all things according to His will, and enable us to avail ourselves of the opportunities afforded us of proclaiming His Gospel. When we observe the Heathen, not only willing, but desirous to be instructed, and consider the kind invitation given us by our superiors to prosecute our exertions in various quarters, I think surely may think, that the fields are ripe for the harvest; and that it is our bounden duty to examine how far we may use these advantages for the spread of the Gospel, without increasing the number of Missionary Stations beyond our resources.

While facilities for labour are thus multiplying within the Colony, they are increasing also beyond its borders. Mr. Whitworth, Wesleyan Missionary at Capetown, and Mr. William Shaw, of Wesleyville, travelled through Caffraria, as far as the Tambookie Country, in the first half of April: the result of this journey thus stated—

It opens a most ample field for the operations of the Society, in a totally distinct range of country from that which has been occupied by others; and both from the disposition of the Chiefs and the mildness of the climate, neither health nor personal safety are likely to be greatly endangered.

That it is the interest of the Colony to push forward Missions among the neighbouring tribes is manifest from the beneficial influence of those already established. Facts shew that the Directors of the London Missionary Society are entirely bound up in the following statement:—

There is good reason for believing, that Missionaries have been for many years in the Colonies, either directly or indirectly, to the preservation of peace between the Colonists and the Tribes beyond it; by promoting, in the Colonists, a sense of justice—in their neighbours a spirit of forgiveness, when the Colonists have violated that principle.

The Committee of the Wesleyan Missions also state on this subject—

The Mission among the Caffres has already tended greatly to preserve peace between them and the Colonists; and to afford a confidential communication between the Chiefs and the Colonial Government, favourable to the prevention of those incursions on the Colony which formerly caused much bloodshed.

### CAPE TOWN.

The Capital of the Colony.—Inhabitants, at the end of 1818, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7468 Slaves.

#### SOUTH-AFRICAN BIBLE SOCIETY.

The communications received from various Missionaries abundantly prove that the circulation of the Scriptures has done and is still doing much good. One writes—

You cannot conceive what joy sat on each countenance, when it was published in our Church that Bibles and Testaments had arrived: to the Namaquas it was a day of gladness. The friends of the Bible will rejoice to hear that the poor Namaquas, whose days were formerly spent in roaming over moun-

tains and deserts, have learnt from the Scriptures to assemble together to worship the True and Living God.

Another writes, that, on inquiring what good had been derived by the distribution of Bibles and Testaments on former occasion, he received the following reply—

I would not part with the Bible to the whole world. I find it contains everything which is necessary for my consolation and encouragement in time and eternity.

An old man said to this Missionary pointing to his Bible—

This, Sir, is the most extraordinary that I ever read. It is full of wonders which I never knew till I read that Book, the

things had ever happened in the world. My Wife and I, in our spare hours, do nothing but read this Book to each other, and we never tire in reading it.

It is stated in the last Report of the British and Foreign Bible Society—

A translation of the New Testament has been undertaken in the Namaqua language: the Four Gospels have been already finished. Great pains have been taken to secure the accuracy of the work; and your Committee have gladly charged themselves with the expense of printing it.

#### **SOUTH-AFRICAN MISSIONARY SOCIETY.**

The Society has engaged in the instruction of the Mahomedans resident at the Cape. Mr. William Elliott, mentioned in the last Survey in connection with the London Missionary Society, has engaged in this work.

#### **GOSPEL-PROPAGATION SOCIETY.**

William Wright, *Missionary*.

No Report has appeared. The Rev. Joseph Bailey, of the Church Missionary Society, during his temporary residence at the Cape on his way home with his late Wife, took charge for some time (see p. 286 of our last Volume) of Mr. Wright's duties.

#### **LONDON MISSIONARY SOCIETY.**

John Philip, D.D., Richard Miles, *Superintendants of the Missions*.

Dr. Philip contemplates a visit to England. The Rev. Richard Miles, who sailed in October, will occupy Dr. Philip's place during his absence, and co-operate with him on his return.

The Directors thus allude to some trials to which their representative had been exposed—

During the past year, Dr. Philip has had to encounter many difficulties, which he has met with a fortitude that reflects credit on his Christian Principles. In Letters lately received from him, he expresses a hope that, through Divine Goodness, he has surmounted them all. Should he, however, again be called to endure similar trials, from any who may not justly appreciate the purity of his motives and the intrinsic benevolence of his aims, such is the confidence of the Directors in his discernment and prudence, as well as in his inflexible integrity, that they can entertain no anxiety as to the result; which they doubt not will be honourable to his character as a man and as a Christian, and creditable to him as the Official Representative of the Society.

The Sunday School contains 150 children, and is in the best order.

In the early part of 1824, Dr. Philip received much satisfaction, in visiting Pacaltsdorp, Bethelsdorp, and Theopolis, from witnessing the spiritual state of the Missions at those Stations, and the progress of the people in industry: in Jan. 1826.

May of last year, he was to leave Cape Town, on a visit to the Stations beyond the Colony.

The First Anniversary of the Cape Auxiliary was held in August, and was numerously attended. Two English Gentlemen, who had visited the three Stations just mentioned, expressed to the Meeting the satisfaction which their visit had given them: one of these Gentlemen afterward addressed a Letter on the subject to Dr. Philip, from which we shall here extract some statements, which place in a just light the proceedings at those Stations and the condition of the Hottentots generally.

*Education*—At all the Institutions, we found Sunday Schools, both for adults and children, in active operation; and zealously supported by the people themselves, as well as by almost every individual resident at the Station whose assistance could be made useful as Teachers. Many of the latter class were selected from among the Hottentots; and when it is considered, that not less than 600 adults and from 300 to 400 children are regularly receiving instruction and learning to read the Scriptures in these Schools—and that the greatest number of the children are also taught on Week-days to read and write English—it is impossible for a moment to doubt the utility of the Institutions, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and, doubtless, much remains to be done: but, while the effect of these Schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's Day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian Principles on their minds; and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the Day Schools, we had much satisfaction in seeing the British System successfully introduced. The progress which the children had made in English, considering the short time since it had been introduced into the Schools, appeared very creditable to their Teachers; while the facility with which they learn, and the readiness of their replies to questions put to them on Scripture History, afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general.

*Piety*—At all these Institutions, I think I may with propriety affirm, there exists, both among the Missionaries and People, a great degree of zeal, and a real interest in the Missionary Cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion, the correct seriousness of their demeanour while there, the readiness which they have evinced in contributing

toward the religious improvement as well as temporal necessities of their brethren in the Missionary and Charitable Associations formed among themselves, left us no reason to doubt the statements of the Missionaries, that the Gospel has been received among the people, *not in word only, but in power*; and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several Stations. In their talent for Sacred Music, which has attracted the attention of almost every traveller, the Hottentots at these Institutions do not fall short of their brethren elsewhere: it was not, however, the talent alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people, joining together in songs of praise and thankfulness to the Creator, is a spectacle as elevating to the mind of a Christian as the sweet harmony of their voices is pleasing to the ear.

*Civilization*.—With regard to the progress of the Hottentots in Civilization, it appears to me that an unfair estimate has often been formed: and because living among Europeans, and for the most part subject to their controul, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state. Civilization is, indeed, the handmaid of Religion, and invariably has followed in her train; but her progress has, in general, been but very gradual. Yet, with every allowance for the peculiarity of their circumstances and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these Institutions appeared to us fully on an equality, in point of civilization, with a great portion of the labouring class in our own country. The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labour, present obstacles to their improvement, which the Missionaries have not the power of removing; but when they are placed on an equality as to civil rights with every other class of British Subjects around them, when their character is better understood (by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufferance only, they will possess inducements to industry and intellectual exertion which they do not now enjoy; and, I am persuaded, will shew themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as Servants, Masters, or Citizens of a civilized State.

*Industry*.—We were glad to find that the industry of the people, at the different Institutions, was fettered by no restrictions, on the part of the Missionaries; and that the profits of it were entirely their own. The Missionaries assured us, that they strictly avoid interfering with the people in the disposal of themselves; and that they had per-

fect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waggon, &c. afford unquestionable proof of their industry.

*Buildings*.—The buildings at the several Stations appeared to us substantial, and well suited for the purposes to which they are applied; and must have contributed essentially toward the improvement of the people. They have afforded employment to many, and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps to attract others to the Institutions, as experience has already shewn.

This Gentleman thus repels an unfounded charge, which has been brought against the Missions:—

In the course of our journey, we frequently heard the Missionary Institutions accused as the means of withdrawing the labour of the Hottentots from the Inhabitants of the country, and shutting up a great number of useful hands in useless inactivity. Convinced as we were that this charge had its origin partly in ignorance, but chiefly in that unjust and selfish spirit under the influence of which the Hottentots have been so long regarded as a sort of lawful property, we nevertheless made a point of inquiring particularly into the subject; and, to every unprejudiced mind, I feel assured that no other refutation will be required, than the simple fact which we ascertained, that, at Bethelsdorp, out of near 2000 persons enrolled in the books, not more than 450, and of these 160 children, permanently reside at the Institution: the remainder, of course, must be employed in the surrounding country; and if some even of these be occupied entirely on their own account, as they certainly are, no one can have the presumption to maintain, that the Hottentots have not the same right as other free-born persons to labour and acquire property for themselves.

#### WELSEYAN MISSIONARY SOCIETY.

The English and Dutch Services regularly continued, and the School the Heathen and Slave Children has ready produced much benefit. There is here a wide field of usefulness, which it is hoped will, year by year, be more effectually cultivated.

*The practice, inherent in the system of Wesleyan Methodists at home, of the removals of the Preachers, being adopted, is practicable, in the Missions, we have found difficult to connect particular Missionaries with particular Stations, removals being directed by the Committee at home which circumstances or prevent, that we have thought it best to give an alphabetical list of the Wesleyan Missionaries in this Division of the Society without assigning them to any Station, selecting, as usual, from the various documents which we have access, as succinct a view as we are able of their proceedings.*

Archbell, James  
Broadbent, Samuel  
Davis, John, jun.  
Edwards, Edward  
Haddy, Richard  
Hodgson, Thos. L.

Kay, Stephen  
Shaw, Barnabas  
Shaw, William  
Snowdall, Robert  
Threlfall, William  
Whitworth, James

Young, Samuel.

Besides these Missionaries, an Artisan named Shepstone is employed in the Caffre Mission; and Jacob Links, a Native, in the Namaqua Mission. All these Labourers are mentioned in the last Survey, except Mr. Davis and Mr. Haddy, who arrived in the early part of the year.

#### SCHOOL COMMISSION.

At pp. 15, 16 of the Survey for 1824, we stated the establishment of Schools on the British System, under Teachers from England, and with a particular view to promote the Knowledge of English at Stellenbosch, Tulbagh, Caledon, George, Uitenhage, and Graaf Reynet: in 1824, another was opened at the Paarl, and Mr. Read appointed Master. Of some of these Schools, the Rev. Dr. Thom, in a Letter of January of last year, gives the following account:

I examined the School at the *Paarl*, a few weeks ago: the improvement was most striking. Mr. Robertson's School at *Graaf Reynet* is the largest in the country districts: Landdrost Stokenstrom, a native of the Colony (who was never out of it), takes a most active part, as he does in all useful institutions. Mr. Murray, the Scotch Minister, speaks in the highest terms of it. In fact, if any School has not succeeded so well as was designed, the blame is not to be charged on the Dutch Colonists nor Government: difficulties always will exist at the outset. The School at *Caledon* does well. *Tulbagh* and *George* have not been so successful. In almost all the Schools, the Dutch is the medium through which English is taught; and as I have always maintained that the System has an excellent effect on the manners of rude children, so has this been sufficiently manifested here.

Of another of the Schools it is said by two Gentlemen—

In witnessing the Examination of the School at *Uitenhage*, we have to report that the appearance and order of the School were excellent, and the improvement made in the English Language, the great object of the Institution, was very striking.

It is observed in a Colonial Newspaper—

Nothing can more forcibly mark the attention which our position excites in the parent country, than this measure of spreading the national language at the public expense, and placing the means of acquiring it within the reach of the most distant Colonists. We see in it the germ of a better system of education, and consequently of a diffusion of knowledge and improvement, which will ever be considered as the greatest of national blessings.

Dr. Thom states—

At our first meeting of Synod, represent-

ing 14 Presbyterian Churches, the subject of Education formed a prominent part, both with regard to the children of Colonists and the Slave-population: the results will be very favourable; and the Governor is the friend of Instruction and Religion.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

A "Church-of-England Prayer-Book and Tract Society" has been formed, under the patronage of the Governor, to co-operate with the Christian-Knowledge Society, and to sell at reduced prices the Liturgy and all its other publications.

#### RELIGIOUS-TRACT SOCIETY.

The Society supplied, during the year, to different persons, 8000 English and Dutch Tracts for distribution; and to a resident in Albany, for the use of the Settlers, in consequence of the following application, there were sent 3800 Children's Books for sale and distribution:—

By attending to our request, you will render the most essential service to the rising generation in this district, as there are few or no useful books whatever to be procured. I am sorry to state, that many which are worse than useless have found their way into this Colony; and are eagerly purchased, though at a very advanced price. It is to counteract their effects, that we wish for a supply.

### Hottentots.

#### STELLENBOSCH.

About 25 miles eastward of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

No Report has been received.

#### GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

#### Missionaries:

Clemens, Tietze, Schulz, and Hoffman.

Of the temporal circumstances of the people, Mr. Clemens thus speaks in July 1824—

The external condition of our Hottentots is much improved of late. A plentiful harvest has crowned their labours in the field: we calculate, that, including what we ourselves have raised, 1300 muids, or about 4000 bushels of corn, of various kinds, have been produced from about 200 muids of seed.

In May of last year, he says—

Groenekloof has improved in its outward appearance. Our own premises have undergone several alterations, we think for the better; and the Hottentots have been for some time engaged in the construction of more substantial dwellings: to this we encourage them by a small premium. Eighteen walled houses are already erected, and seven others about half finished.

Mr. Hallbeck writes, about the same time—

An abundant crop has given new life to the settlement. Nearly 2000 mounds of grain, of various kinds, have been housed; and the gardens, particularly those of the Missionaries, under Brother Hoffman's care, have yielded a rich return. Though we and our people are very thankful to God for so great an external blessing, yet we cannot but lament that some of the Hottentots, by their frequent intercourse with Cape Town, to which they convey their surplus produce, are led into temptations, which they are often too weak to resist.

Of the spiritual state of the people, Mr. Clemens says—

Here, at Groenekloof, the work seems of slower progress than in some other places; but yet it is furthered, and its effects are manifest. I do not like to raise too much expectation, and cherish hopes which may fail; but thus much I may truly say, the Lord is with us, and blesses the ministry of His word. It is our duty to persevere, and to labour faithfully. We sow and plant in His name, and in due time we shall reap with joy. And we are encouraged by many distinct proofs of His love and mercy toward us and our people. We live in peace, and brotherly love prevails among us: this precious gift of God sweetens all the troubles of this life.

He speaks of his discouragements and supports as a Missionary, in a manner which may be very profitable to others:—

As long as it pleases the Lord to permit me to labour in this part of His vineyard, I wish to devote my little strength to His service. He has hitherto supported me, and granted me to experience that His grace is sufficient for the feeblest of His servants. When, at times, I am tempted to complain, that the progress of many of our people in the Divine Life is so slow, I am powerfully reminded of the long-suffering of our Blessed Master: HE still pleads in behalf of many a tree in His garden, to all appearance barren and lifeless, *Let it alone this year also*; and if He thus bears with His unprofitable servants, shall they not in like manner bear with one another? Satan does his utmost to obstruct the work of God in this Congregation: yet we see many encouraging proofs, that One mightier than he is opposed to him; and that notwithstanding all his devices, he may be overcome by the blood of the Lamb and the word of His testimony.

### BOSJESVELD.

About 40 miles to the northward of Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer, *Missionary*.

No Report has been received.

### PAARI.

In the District of Stellenbosch—about 85 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1819.

Evan Evans, *Missionary*.

No Report has been received.

### TULBAGH.

In the District of that name—About 75 miles north-east of Cape Town.

### LONDON MISSIONARY SOCIETY.

Mr. Vos, for some years the Missionary at this Station, finished his earthly course in September last. The beneficial effect of his Ministry is felt at Tulbagh, in its vicinity, and through a wide extent of country in which he occasionally itinerated.

No Report had been received by the Directors, at the last Anniversary.

### GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

UNITED BRETHREN.

1736—renewed 1792.

#### Missionaries:

Hallbeck, Fritsch, Nauhauss, Sonderman, Stein, Thomsen, and Voigt.

Of these Brethren, Mr. Nauhauss (see p. 240 of our last Volume) reached Gnadenthal; on the 5th of June—Mr. Sonderman is on his passage—and Mr. Thomsen, who removed to Vogelstruyskraal in July 1824, returned, in May last, to Gnadenthal; the previous state of his Wife's health disabling her from encountering the privations of a New Settlement.

The Widow of the venerable Father Maraveld died on the 25th of September, in her 67th year. Mr. Hallbeck thus speaks of her—

Her mind was uncommonly cheerful and happy during her whole illness, and she anticipated her future bliss with faith unshaken. She would frequently exclaim, "Is it indeed true! Am I so soon to be permitted to see my Saviour Jesus Christ, as He is! Am I to be admitted to enjoy such great happiness! Oh how glad and thankful shall I be!" She remained quite sensible to the last moment; and truly *fell asleep* in Jesus, for none of us, who were present, could perceive her draw her last breath. Though she was considered as resting among us, yet we feel her loss in various ways; and our Congregation will long remember the tender sympathy which she shewed with every one that was in any way distressed, and her particular attention to the poor and sick.

In January, the following statement is given:—

Our numbers have again decreased. This is principally caused by the absence of many Hottentots, who left us during the great scarcity, and the removal of 34 of our people to other Settlements. At the close of last year, we had 496 communicants, 95 candidates for the Holy Communion, 128 baptized adults, 389 baptized children, 42 candidates for Baptism, and 92 new people—in all, 1242 persons.

Of the spiritual state of the people, Mr. Hallbeck, in the same month, makes the following very gratifying report:—

In order to become thoroughly acquainted with the spirit prevailing in our Congregation, I have spoken individually with all the adult male-inhabitants: and I am happy to

say, that this speaking has afforded me indescribable pleasure and encouragement; and has been the means, under the Divine Blessing, of diffusing new life among the Members of our Congregation. Notwithstanding deviations, which occasionally take place among them, and which are owing in a great measure to a want of firmness peculiar to the Hottentot Character, I can affirm, with truth and with the liveliest gratitude to our Saviour, that a desire to live to Him, and a sense of the great privileges enjoyed among His people, are so general among all that have attained to years of maturity, that a contrary disposition may be considered as an exception to a general rule. They are truly of one heart and one soul. I am unable to describe to you how greatly I have been myself benefitted by my conversations with them. There have been seasons when I have been much concerned about the state of our Congregation, thinking that I perceived a declension from the right spirit; and it was in consequence of this impression, that I determined to speak with our people individually: but I am now ashamed of my own want of faith; and stand astonished at the blessed work which the Spirit of God is carrying on in the hearts of the majority of our converts. Their solemn declarations, evidently proceeding from the heart, their candid confessions, their faithful promises, the spirit of meekness in which they received my admonitions, and the subsequent evidences of a new life in the whole Congregation, whereby the sincerity of their declarations has been proved, have fully convinced me that the Lord is still in the midst of us, and owns His work in a remarkable manner.

In October, he adds—

I am very happy to report, that, amidst all imperfections, we have much reason to be thankful for the pleasing course of our Congregation. By far the greater number of the inhabitants of Gnadenthal are married people; and the majority of them are truly desirous to live to the glory of God, and value the privileges of living in a place like this, in fellowship with children of God. This spirit prevailing among our Married People is a great comfort to us; as we may safely conclude, that, when they are so well disposed, there is every probability of the Youth following in the same track, though levity and other evil propensities may sometimes lead them astray.

The temporal condition of the Settlement had been greatly improved. In December 1824, Mr. Hallbeck says—

A few days ago, I rode through the cornfields; and am unable to describe what I felt, while I beheld the rich blessing which our Heavenly Father had laid upon them. I particularly rejoiced to find, that now, for the first time, the poor people were reaping the benefit of English Liberality; and, I may say, the fruit of our anxious contrivances for them for some years past. This they gratefully own. Had they not been pushed on to sow so early this year, they could not have reaped so rich a harvest. Oh may they now be thankful, and prove wise stewards of these gifts; and then, with the additional aid of

what they may gain by gathering Buchu, they may earn a comfortable subsistence, and in a great measure retrieve the losses of former years.

He adds, in October—

In externals, our people have lately been well provided; and new sources of profit have opened to them, by gathering and selling the leaves of the Buchu plant. This plant grows in greater quantity on our mountains than in many other parts of the Colony, and has been in much request. What a great help would this resource have been to them, in former years of scarcity! Thus the Lord has provided means for their recovering from their late disasters.

From a Letter in November, however, it appears that the prospect, in respect of externals, is again overcast; a season of great scarcity being, with too much reason, apprehended, owing to the almost total failure of the crops in every part of the Colony. Even the rye, which in former years had been spared, has this time suffered equally with the wheat, from the effects of the devastating rust. Mr. Hallbeck observes, in reference to this scourge, that its nature and origin are but imperfectly understood; and that all attempts to discover a preventive have hitherto been unsuccessful. In England, he says, it is too generally confounded with the smut or mildew; whereas, in fact, this disease of the corn under which the Colony now suffers is an entirely distinct disease.

#### HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

#### UNITED BRETHREN. 1823.

J. M. Peter Leitner, *Missionary*.

A temporary Chapel, 32 feet by 15, built in the Hottentot manner, of stakes and unburnt bricks, and completed within a month, was opened for the use of the afflicted inmates of this Institution in December 1824. Of the state of the Settlement in 1824, Mr. Leitner reports—

During the past year, 17 adults have been baptized, four admitted to the Holy Communion, and 22 have become candidates for Baptism: 28 patients have departed this life, of whom eight had been baptized: 51 lepers have been brought hither from various parts of the Colony, so that the whole number of inhabitants is at present 119. Of these, 3 adults and 6 children are in a healthy state. I can declare, with truth, concerning the majority of those who compose our little flock, that it is their sincere desire to live to Jesus. The Word of His patience is the daily spiritual food, by which their hungry souls are nourished; and they are enabled, amidst all their afflictions, to rejoice in His salvation.



Pray for us, that His precious Word may continue to have free course and be glorified.

In April last he adds—

During the past year, our people have been diligently employed, as far as their sickly state of body permitted, in various useful undertakings. They have not only laid out neat little gardens for themselves, but have built several hartebeest-houses, and assisted me cheerfully in the erection of our temporary Church : now they are building an out-house in the rear of our premises ; for which service, however, I think it right to reward them, and likewise the women and elder girls, who willingly lend their aid, in the preparation of the unburnt brick, the only kind of work which their unhappy circumstances permit them to perform.

In August, Mr. Hallbeck visited the Settlement from Gnadenthal, and bears a strong testimony to the religious state of the people. He writes—

A striking change has taken place in the character and conduct of the poor lepers, but especially of those who are baptized. Though the weather was very rough and rainy, and they cannot walk without difficulty, yet they thronged to the several Meetings last Sunday, and were very cheerful and unre-served. Those, with whom I entered into conversation, expressed great gratitude for the privileges which they now enjoy ; and they desire to shew their thankfulness, by a walk and conversation worthy of the Gospel. I have known some of these people formerly the very reverse of what they are at present.

#### ELIM.

First called Vogelstruyskraal — a New Settlement, on New-Year's River, near Cape Aiguillas — ten or eleven hours' ride south-eastward from Gnadenthal, eight-and-a-half eastward from Hemelen-Aarde, which last is seven hours' south-westward of Gnadenthal ; the three Settlements thus forming the points of a triangle, each being a day's journey, on horseback, from the other.

#### UNITED BRETHREN.

1824.

Bonatz, Luttring, *Missionaries.*

Mr. Luttring, who had arrived at Gnadenthal on the 8th of January, left it on the 11th of May ; and came to Elim, to supply the place of Mr. Thomsen, who returned, as already stated, to that Settlement.

Mr. Bonatz thus states the more particular object of the Brethren in establishing themselves at this Station, now, with the sanction of the Government, named Elim—

We should have been glad to stay longer at Gnadenthal, if our removal to Vogelstruyskraal, in company of Br. Thomsen, had not been found expedient, with a view to form a Settlement here, which should afford an opportunity for diminishing the number of inhabitants at Gnadenthal. This result would be very desirable ; for, with every exertion and attention, it is manifest, that so large a Congregation cannot be so well cared for as

we wish : much, therefore, remains to be done ; the omission of which, now and then, is the cause of harm, and may injure the state of individuals and that of the Congregation.

Extracts from various communications of Mr. Hallbeck, who maintains a constant intercourse with this New Settlement, will shew its steady progress :

Dec. 10, 1824—There is, as yet, no increase of inhabitants ; but the Lord commands His blessing on the labour of the Missionaries. Last Monday, I received a Letter from Br. Bonatz : he writes—" On Sunday, 16 Colonists visited us : 48 attentive hearers were present at the Public Service, and the peace of God filled our hearts. To me it was a day of rich blessing."

Jan. 8—Br. Bonatz writes : " We had above 80 hearers on New-Year's Day ; and the many tears which were shed by those present, both Hottentots and Slaves, testified that the Word of God was not heard with indifference. The presence of Jesus was indeed powerfully felt, in the midst of His people. The hall of our house, which we use as a Place of Worship, was much too confined. Only three families have as yet removed from Gnadenthal to Elim : but we expect others to follow."

April 29 — I found the people building about ten walled-houses, several Hottentot Families having removed thither from the neighbourhood, and from Gnadenthal. Br. Bonatz hopes that some of the houses will be finished by the 12th of May, when he proposes to have a solemn meeting with the inhabitants. He finds the hall in the dwelling-house already too small for the number of hearers.

May 19 — The festival of the 12th of May was celebrated at Elim. Br. Bonatz writes as follows about this interesting solemnity :—" The 12th of May was to me, and to us all, a day of great joy and happiness, which I hope never to forget. At nine, we met in our hall, to offer up prayer and thanksgiving to the Lord, for all the mercies which we call to mind this day. At eleven, a discourse was delivered in front of the new Hottentot Houses, during which all present were deeply affected. A dinner was provided for 21 children and 18 adults, who had all assisted at the building ; after which, I distributed the premiums promised to those whose houses were already finished."

June 16 — In Elim, by God's mercy, every thing seems to be going on prosperously ; and I am convinced, that it will become a gathering-place, where the Lord will collect a flock and His name will be glorified.

Aug. 18—The Missionaries at Elim are very busy and happy ; and full of hope, that the Lord will command His blessing on their important undertaking. The spot possesses, indeed, more facilities for improvement than any other of our Stations, Gnadenthal perhaps excepted. The garden, of about five acres, is inclosed with a quince hedge, and stocked with fruit-trees. Two families had arrived from Gnadenthal, besides a few single



individuals. More were on the road; and some from the immediate neighbourhood have solicited permission to come and live on the Brethren's land, and were shortly expected. After the harvest more will make application.

Aug. 28—About ten Hottentot Families have settled at Elim, and as many walled cottages are nearly finished. More Hottentots are preparing to remove to that place, both from the neighbourhood and from hence. Five new people had lately been admitted to the class of Candidates for Baptism; among whom, I met with some who shewed great earnestness in seeking to know the way of Salvation. Nineteen children attend the daily school, under the care of Br. Luttring; and a Sunday-School is well attended by the neighbours.

Sept. 28—In the course of this month, 14 persons have come to live at Elim. The course of that little Congregation is remarkably pleasing. All the Services of the Sunday are well attended.

Mr. Bonatz gives the following view of the capacities of this Settlement:—

This place is well suited for a Missionary Establishment, and opportunity afforded for regularity, both in constructing buildings and laying-out fields and gardens. The Houses, Church, and Burial-ground may be placed on an elevated spot; and the gardens and orchards so as to admit of channels for irrigation, without injury to the mill-course. There is arable and meadow land enough; but the pasture is not wholesome for horned cattle, which is the case throughout the whole of this part of the country. On this account, all field-work is performed by horses, which are cheaper than oxen. Trees seem to grow well, both for rearing fruit and for use and ornament. The inhabitants in this part of the country are chiefly poor Colonists, who have but few Slaves and Hottentot Labourers: they now hope, that, if this Settlement succeeds, they shall receive assistance.

#### PACALTSDORP.

In the District of George, 245 miles east of Cape Town—three miles south of the Town of George, and two north of the Sea.

LONDON MISSIONARY SOCIETY.

1813.

William Anderson, *Missionary*,  
Rogers Edwards, *Artisan*.

The declining years and increasing infirmities of Mr. Anderson have led him to solicit the Society to send out an additional Missionary to this Station. Mr. Edwards, who was appointed (see p. 34 of the last Survey) to settle among the Bootsuannas, has been placed temporarily at Pacaltsdorp: he has exerted himself in carrying forward the building of the New Church. To assist in conducting the affairs of the Settlement, two of the inhabitants have been selected for the adjusting of trifling disputes among the people. The Gentlemen whom we have quoted under the head

of Cape Town remark, in speaking of the influence of the Missionary Buildings on the people—

The building of a church at Pacaltsdorp we thought promised to be very useful in this way, both among the Hottentots and inhabitants of the district; and, when finished, will be a very valuable addition to this Station, as well as a fit memorial of the piety and zeal of the worthy founder of the Institution, whose bequest has been so properly applied to its erection.

The Sunday is spent in a most exemplary manner. Mr. Anderson thus speaks of it—

Our Services have increased from five to eight; and these eight are attended to with more liveliness than the five were. Morning, very early, we hold a Prayer-Meeting; at the close of which a School commences for Adults—then our Forenoon Public-Worship—then a Singing Service. Afternoon, Public Worship—School again for Adults—Religious Meeting—and, in the evening, catechizing the Adults and Children. What is most pleasing to add, there is no appearance of weariness in the Sabbath-School Services. Such has been the desire for instruction, that many have attended from the village of George and from the neighbouring farmers; all, according to their various abilities, instructing one another, so that our Sabbaths have been filled up with useful employ, and have been truly a delight.

Of the progress and influence of the Week-day School he says—

I have daily from 40 to 60 to instruct in reading and writing; and am surprised at the progress which some have made, in learning two different Catechisms—one, on the History of the Bible, containing twice the number of questions and answers contained in the Assembly's Catechism—the other, on Doctrinal Subjects with Scripture proofs, the size of the Assembly's. I have been much encouraged in this part of my labours; and it shews that the Hottentot DOES possess a capacity, beyond what was generally credited.

Nor have I been disappointed in my expectations among the Adults; by hearing the children twice in the week repeat the Catechism, the Adults improve in their understanding, speak more scripturally, and increase in knowledge. This is no small improvement: for I found them very deficient in scriptural knowledge, fond of telling their dreams, and depending on frames and feelings. Many express themselves surprised at the change, and say, "We get now more solid ground, for our hopes and our views are clearer."

The Gentlemen before mentioned were struck with the readiness with which the Children replied to questions on Scripture History.

#### HANKEY.

A New Station, named after the Treasurer of the Society; in a situation peculiarly beautiful, near the Chamtoos River, between Pacaltsdorp and Bethelsdorp.

## LONDON MISSIONARY SOCIETY.

1825.

William Foster, *Missionary*.

The appointment of Mr. Foster to superintend a Seminary at this place, and his departure for his destination, were stated at pp. 240 and 439 of our last Volume. He arrived at the Cape, with his Wife, after a passage of eleven weeks, on the 9th of October. The Directors state—

It is intended to instruct, in this Seminary, the Children of Missionaries; and to prepare Hottentot Youths, of good character and abilities, for the office of Schoolmaster. The number of Hottentots resident at Hankey, including children, somewhat exceeds 100. The farm yields abundant crops.

## BETHELSDORP,

In the District of Uitenhage, 450 miles eastward of Cape Town, and near Algoa Bay.

## LONDON MISSIONARY SOCIETY.

1802.

James Kitchingman, *Missionary*.John Monro, *School Superintendent*.  
*Native Teachers.*

It is stated in the last Report—

Public Service is, in general, well attended: of conversions to piety, instances, during the past year, have been few. The Sabbath School continues to be equally interesting and flourishing: the School Room is now solely appropriated to the children, and the adults assemble in the Chapel, which is often crowded: their improvement is highly gratifying.

The number of scholars on the books of the Day School is 400; but the average attendance is very considerably below this number. The school has been fitted up according to the British System.

The people are active in the external improvement of the Institution. The population has received, during the past year, considerable accessions from various parts of the Colony.

The Gentlemen quoted under the head of Cape Town bear a decisive testimony to the progress of this Settlement. We shall extract this testimony:—

At Bethelsdorp, the exertions of the Missionaries to keep alive a religious spirit among the people seemed to be most materially aided by the Sunday-School Committee—consisting, I believe, entirely of the Teachers, in number about 20—which meets once a week for the business of the School and for mutual edification; and not less so by the “Domestic Evangelical Society,” of which some of the most pious and best-informed Hottentots are members. These visit the people, by turns, in their own houses—read and explain to them portions of Scripture and Tracts—pray with and exhort them. The simplicity of this Institution, so well adapted to the character of the people, cannot fail to be highly beneficial to the cause of Christianity among them.

At their Weekly Prayer-Meetings, we had an opportunity of hearing several Members of the different Churches pour forth their extemporary supplications, with a degree of fer-

vous and fluency exceedingly interesting: and, among the many subjects of thankfulness which they there published, it was pleasing to hear distinguishing the mercy of the Almighty, in having Teachers from afar to instruct and these “poor, degraded nations.”

The insufficiency of the building, used by the Church, to contain the increasing number of the people, was pointed out to us; and also suggested, that if a sum could be obtained to enable the Hottentots to subsist their lives while engaged in the work, they cheerfully bestow their services on the service of a Church suited to the wants and importance of the Station. When this has been accomplished, little else in the building will be required to complete the Station: which, although labouring under many local disadvantages, promises to become a place of much greater importance and more extensive usefulness, than even have been anticipated; being centrally situated on the high road from the Cape to the interior, by means of which the chief of the country is carried, and a great number of Hottentots are continually employed may not, indeed, there see the barrenness become literally a fruitful field, or the blossom like the rose, as in some more favoured spots, although there is no definition in the outward marks of industry; I have already seen that it has proved itself fruitfully in a high degree, in disseminating the knowledge of religion, and the true principles of civilization, among a portion both of the Hottentot and Slave population scattered in its vicinity. At Bethelsdorp, English habits and English ideas seem to be rapidly gaining ground. Most of the houses are exceedingly comfortable and clean; and, in this respect, it is remarkable how far the Hottentots have come from the proverbial filthiness of their habits. Their public spirit and disinterestedness have been shewn in the gratuitous contribution of their labours to works of general utility—such as the Cape School-House, Road, Kraal, Tank, and House at Bethelsdorp, constructed entirely at their own expense; while the voluntary support of this last-mentioned asylum for the aged and infirm affords also a strong proof of the benevolence of their dispositions, and the influence of civilizing principles of that kind on their general conduct. The quotation of European Articles sold, both here and at Theopolis, also shews that the people are far from being insensible to the comforts of civilized life or unwilling to attain them.

## ENON.

On the Wittle River, near Algoa Bay.  
UNITED BRETHREN.

1818.

*Missionaries:*

Schmitt, Lemmerts, Hornig, Halte

The following report is made on the year 1824:—

The abundant harvest, which has thus crowned the exertions of our Hottentots

blessing which calls for fervent gratitude to the Father of Mercies. There is a larger crop of both wheat and barley, than we have known for many years past.

During the year, there have been baptized at Enon, 15 adults and 19 children: 9 persons have been received into the Congregation, 12 admitted to the Holy Communion: 15 children have been born, 69 persons have been permitted to live on the Settlement, 8 have departed this life.

At the close of the year, the numbers were as follows: 128 baptized adults, of whom 72 are communicants; 82 baptized children—in all, 210 persons. Besides these, there are 29 candidates for baptism, and 89 new people and children. Total of inhabitants, 328 persons.

Mrs. Schmitt writes of her School—

I may truly say, that I have more pleasure here at Enon with my School, than even at Groenekloof. The girls are not only industrious and obedient, but I have the joy to perceive, that they wish to live in conformity to the precepts of the Gospel. I intend to take a few more girls into the school; such as I find to be of weak constitutions, and not able to earn their bread by hard labour.

In what a parental spirit the Missionaries treat the Hottentots around them, strikingly appears from the following remarks of Mrs. Schmitt:—

The natural turn of the Hottentots is to be idle; but I may say with truth, that most of those who live here are industrious people. They have likewise lately earned part of their maintenance, by collecting the gum from the thorn-bush. We assisted them to find the proper customers, and to get an exchange of useful articles, as well as money, at Port Elizabeth. If they have money, they are apt to spend it, like children, in useless things: we therefore keep a little store of clothing, that they may conveniently purchase what they want, at a cheap rate.

Various Members of the Congregations at Gnadenthal, Groenekloof, and Enon being on military duty at Grahamstown, Mr. Lemmertz paid them a pastoral visit, of which he gives the following account:—

In reliance on the help of my gracious Lord, I undertook this important commission; and, after travelling two nights, both of which I had to spend in my waggon, I reached the Military Post near Grahamstown, on the third day at noon. Here I was immediately received in the kindest manner by an English Friend, formerly a serjeant in the corps; and provided with a convenient apartment, where the Hottentots could visit me quite undisturbed. In speaking with many of them, I was rejoiced to find, that they had experienced the power of our Saviour's grace, to preserve them amidst all the temptations and the bustle of the world; but it appeared from the confessions of others, that they had not proved faithful to that Friend, who had done so much for them, having on various occasions fallen into sin. Yet of many of these I could entertain hopes; for they seemed con-

Jan. 1826.

scious of their deviation from the right way; and declared without reserve, that they had enjoyed no peace of mind either by day or by night. They were affectionately reminded of the willingness of Jesus to receive penitent sinners; and exhorted to turn to Him, for the pardon of their transgressions.

My visit lasted two days; and on the evening of each, I held a discourse to the Hottentots. The house consisted of three rooms, connected with one another; all of which were crowded with attentive hearers, and many persons were obliged to remain without. The Lord gave me freedom in addressing these poor people, to commend to them the great love of Jesus, who came to seek and save lost sinners. There is, indeed, a promising field for usefulness at this place; about 800 Hottentots being here engaged in military service, most of whom appear truly desirous to be instructed in the way of salvation.

Mr. Lemmertz and his Wife left Enon on the 8th of November 1824, on a visit to Europe: they arrived at Gnadenthal on the 29th; and sailed from the Cape, in the Sir George Osborne, Captain Coulson: having accomplished the object of their visit, they are now on their return to their labours: this object presents the Brethren so much in the light of ONE FAMILY, all the scattered members of which are mutually helpful and have one common interest, that we shall collect some particulars respecting it from the last Number of the Periodical Accounts:—

A company of children of the Missionaries were to proceed to Germany for education. They consisted of two children of Br. Clemens at Groenekloof, two of the late Br. Beinbrech of Gnadenthal, two of Br. Lemmertz of Enon, besides two sons and a daughter of Br. Hallbeck, all between four and eight years of age. Br. Lemmertz and his Wife and Sister Beinbrech having been appointed to accompany them to Europe, the whole party met at Cape Town; and set sail, on the 6th February, commended by their dear parents and friends to the grace and protection of our Heavenly Father. It pleased the Lord to grant them an unusually agreeable voyage; during which their cheerfulness and amiable conduct obtained for them the favour of all on board, and rendered the otherwise arduous charge, undertaken by Br. Lemmertz in reliance on our Saviour's support, comparatively light. They arrived in London safe and well, on the 17th April; and, after spending about ten days with the Congregation there, to mutual satisfaction, proceeded to Germany by way of Hamburg. On the 20th of May, they reached the Settlement of the Brethren at Kleinwelke in Saxony; and have since been placed for their education in different Schools.

In a Letter of the 27th of September, Mr. Schmitt gives a most encouraging account of the state and prospects of the Mission. In the course of eleven months,

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not fewer than 90 new people had come to reside at Enon, increasing the number of inhabitants to upward of 400. Various improvements had been carried into effect since the beginning of the year, by which the external appearance and interior arrangements of the Settlement had greatly benefitted. Iron pipes, sent from England, were found to answer exceedingly well, in procuring a regular supply of water for irrigation and domestic purposes. Of his Wife, Mr. Schmitt writes that she had never been so fully occupied with duties of every kind, during the 18 years of her Missionary Service at the Cape: her health, however, had suffered, as well as his own. It will be learnt with regret by those of our Readers who have marked the progress of this Station, that the retirement of both these indefatigable servants of the Lord is become necessary: as soon as proper assistance in the Mission shall be obtained, they will remove to Gnadenthal, and there for the present recruit themselves.

### THEOPOLIS.

In the District of Albany—550 miles eastward of Cape Town, and about 60 miles north-east of Bethelsdorp.

#### LONDON MISSIONARY SOCIETY.

1814.

George Barker, *Missionary*.

Peter Wright, *Artisan*.

Thomas Edwards, *Schoolmaster*.

Jan Tzatzoe (Caffre), *Native Assistant*.

The Directors thus speak of the Ministry and the Schools at this Station—

The Congregation, which on the Sabbath Day consists of about 600, is very attentive, and makes a respectable appearance. The Members of the Church conduct themselves with propriety. The attendance on the Public Services on the Week-days is from 100 to 150. Until the New Church is finished, the people will assemble for Worship in a room lately erected for the use of the Sabbath School.

The New School-Room, measuring 65 feet by 25, built of stone, under the direction of Mr. Wright, is completed: it has been since fitted up according to the British System. The new mode of instruction excites great interest in the place and neighbourhood, and promises to be attended with good effect. The number of children on the books is 230, of whom 110 are girls: their appearance as to clothing and cleanliness is greatly improved: the average attendance of scholars is about 200: among the rest are a few Caffre Children.

Mrs. Wright has commenced a Girls' Sewing-school: the aggregate number, in this and in a similar school under the care of Mrs. Barker, is 25: these Schools have been very useful in promoting habits of cleanliness and industry. The number of Adult Scholars, many of whom are from 40 to 50 years of age, is considerable: they manifest a great

desire to learn, and many of them are making great improvement. The plan of catechizing Adults, adopted in the Sabbath Schools at this and some other Stations of the Society in Africa, is found to be an excellent means of arresting the attention of the people whose minds have not been previously called into active exercise, and imparting to them religious knowledge. Another important advantage is, that, by thus assembling the people together in the School, their regular attendance on Divine Worship is promoted.

The Gentlemen before quoted remark on the Schools—

At Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance had been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

They notice, also, as a proof of increasing civilization, the purchase of European Articles here as well as at Bethelsdorp. In reference to externals, the Directors state—

The damage done at this Institution, by the violent rains and consequent inundation of 1823, has been, to a considerable extent, repaired. Beside the School Rooms already noticed, many good houses have been built, among which is that intended for the Merchants' Store: others are in progress. The population, also, is greatly increased, by people joining the Institution from other parts of the Colony.

A Society for the Relief of the Poor was formed on the 8th of October 1824, and an Auxiliary Missionary Society on the 10th of June 1825. On both occasions, some of the Hottentots spoke very sensibly. The Directors remark, not without a salutary hint to other speakers—

It was particularly observed that they spoke to the purpose, and kept to the subject of the Motion.

On a general view of the Mission, Mr. Barker observes that its present state—demands the highest gratitude, calls for renewed and persevering exertions, and affords abundant encouragement.

### Albany.

A District in the Eastern part of the Colony.  
WESLEYAN MISSIONARY SOCIETY.

1820.

Stations,

GRAHAMSTOWN—SALEM.

#### The Committee Report—

Besides the regular labours of the Brethren in Albany, among the Colonists, the Hottentots within that Settlement and its neighbourhood have been the objects of their care. A Congregation and a Society of this class of people have been formed, and a considerable number of children are taught in one of the

Schools: at a late Examination of this School, a Dutch Gentleman was so interested with the repetition of the Catechism and portions of Scripture by the Hottentot Children, that he became a Subscriber to the Institution of as many dollars a year as there were Hottentot Children under instruction. In this neighbourhood, the Dutch Farmers and Settlers, having been very destitute of religious care, have applied to be visited at their farms by the Missionaries, and to have Divine Service performed in their own language.

In the Schools connected with this Mission there are, besides the children of European Settlers, at Grahamstown 39 Hottentot and Slave Children, at Salem 6 Hottentot, and at Somerset 60 Hottentot.

Mr. W. Shaw states, in proof of the disposition of the Settlers to aid the Society—

One Settler at Salem has presented half arix-dollar, for every addition of a calf to his live stock during the past year; and, as the increase has been considerable, his donations have amounted to a handsome sum. Another Settler at the same place redeems, at a certain price, the firstlings of his flock of sheep.

## Caffres.

### CHUMIE.

COLONIAL GOVERNMENT,  
and the

GLASGOW MISSIONARY SOCIETY.

Brownlee, Thomson, Rose, *Missionaries.*  
John Bennie, *Assistant.*

No recent accounts have reached us of the state of this Mission, except the Letter from three Christian Caffres printed at pp. 178, 179 of our last Volume.

### WESLEYVILLE.

A New Station—10 or 12 miles from the mouth of the Kalumna—in the district of Caffraria which is under King Pato, which is a narrow slip on the coast, extending from the Keiskamma north-eastward to the Konga or Buffalo River, and containing from 8000 to 10,000 inhabitants.

WESLEYAN MISSIONARY SOCIETY.

1823.

The Committee report of this Mission—

The Establishment begins to assume the appearance of a neat Christian Village, and holds out to the Natives an example of industry and cultivation. The Christian Sabbath is observed by the Natives in the vicinity; and pleasing instances are given, in Mr. W. Shaw's Letters, of the influence which has already been established over the minds of the Chiefs, by the character, meekness, and example of Christian Missionaries. He is about to print a Vocabulary of the Caffre Language; but Wesleyville already furnishes interpreters for the commencement of the work of preaching the Gospel. Mr. Shaw has transmitted a most interesting account of the first-fruits of the Caffre Mission, in the conversion, and departure in the faith of Christ, of Hobo, one of the Chiefs.

The Obituary of this Chief was printed at pp. 330—332 of our last Volume.

Mr. Whitworth, who visited Caffraria as before stated, gives the following description of Wesleyville:—

The first thing that arrests the attention on coming to Wesleyville, is the site on which it stands: it is situated on a ridge, of near a mile in length; at the foot of which, on each side, is a small river, which runs eight months in the year, and will, at all times, supply them with a sufficiency of good water: it is surrounded, at a distance, by higher hills, which are clothed with perpetual verdure. On the east and south sides of the hill, stand upward of 30 native houses, or wigwams, built of reeds and straw; circular in their form, having each a door, two feet high, which admits air and light, as well as inhabitants. On the top of the ridge is marked out a spacious area, on which a Chapel is to be built. To the west of this stands a large School-room, 45 by 15 feet, nearly finished, already occupied for its important purpose, and also, temporarily, for Public Worship. The north side is designed for the new village; and the street is intended to run north and south, with others crossing at right angles east and west. One Native has built a house, with two good rooms, with the superior comforts of which the inhabitant is much pleased: others are following his example: two more houses are nearly finished, and four others are in a state of forwardness: most of the Natives, who have come to reside in the village, promise to build good houses. At the bottom of the hill is a tract of excellent garden-land, eight acres of which are sown with Guinea and Caffre corn, and planted with vines, fig, pear, apple, and other trees, and a variety of culinary vegetables. Situated within sight of Mr. Shaw's house, are the dwellings of Congo and Kama, with the houses of their attendants: a little to the right stands the habitation of Vatas; and several other considerable kraals or villages appear within the compass of two miles. Mr. Shaw finds the Caffres more disposed to labour than the Hottentots: they will do any thing for a small reward of beads, with which they purchase cattle from the Tambokeés, and are thus becoming comparatively rich. When I consider that it is but fifteen months since this Station commenced, it certainly presents a surprising appearance.

His description of the first Sunday which he passed there, the 13th of February, will shew that very encouraging success has already attended this Mission.

The dawn of this morning was ushered in by the ringing of a bell for the Prayer Meeting: about 44 Caffres were present: they sang a Caffre Hymn: the Interpreter prayed in his native tongue, and Mr. Shaw and others in Dutch. At nine o'clock, the bell assembled the Sunday-School Children; when about 70 of them, who used to be scattered over the hills on this Blessed Day, were taught to read the Word of God in their native tongue, and to lip the name of Jehovah in prayer and praise: they were charmed with the idea of speaking off the book: for, till now, they had

scarcely an idea of what they were learning. At eleven o'clock, we began Public Worship: Mr. Shaw addressed the Congregation: he dwelt chiefly on the Resurrection and the Day of Judgment: the Interpreter translated every sentence of the Discourse, just as it was delivered, into Caffre: most were attentive; and two women, in particular, were much affected and wept aloud: the Interpreter closed the Service with prayer in his native tongue: he is among the fruits of the late Mr. Williams's Mission. At two o'clock, the School again opened, and closed at four: after which we had an English Sermon, principally on account of the strangers who visited the Institution: I addressed them on the "Redemption that is in Christ Jesus for all mankind," and Mr. Shaw interpreted.

This has been one of the most delightful days of my life. I could not but reflect, that, fifteen months ago, these people were naked, rambling on the mountains, committing depredations, living on plunder, and murdering strangers, destitute of the Word of Life, and unable to distinguish the Sabbath from other days of the week. Now, they are formed into something like a civil society: most of them are covered with karosses, and several very decently clothed: they now worship the True God, and are taught to reverence His Sabbath, and to believe in the True Saviour. Among these, there are eight persons, whom Mr. Shaw believes to be deeply concerned for the salvation of their souls: many others are attentive, and promise fair to embrace the truth in sincerity.

Of the subsequent Sunday he says—

After the close of the Morning Service, I counted fifteen who retired behind the neighbouring bushes to pray; among whom was Kama, the Young Chief, who is very promising. Walking out after Evening Service, we overheard many behind the bushes praying to the God of Heaven; of whom, till very lately, they had heard and known nothing.

A few days afterward he writes—

Walking early among the houses, I heard the voice of singing and praise ascending to God. In the evening, several Caffres repeated distinct parts of the Sunday Sermon, which proved their attention and profit.

On occasion of uniting the Converts in a Class, on the 22d of February, Mr. Whitworth writes—

This day will long be remembered by our friends in Caffreland. Mr. Shaw explained to six Natives who were present the design of the Meeting: and each spoke, in a Scriptural manner, of the work of the Spirit on his heart.

Mr. Shaw thus speaks of this Meeting:—

We were exceedingly gratified with the truly earnest manner in which they expressed their desire to save their souls. How pleasing to hear a Caffre say, "I am always glad when the bell rings to call us to Church: I could not be at rest to live where I could not hear the Great Word." A Caffre Woman said that all her sorrow and distress of mind arose from a consciousness that she was a

great sinner. May this form the beginning of good days!

He adds, in a Note—

The kind friend who sent out a bell for this Station will be pleased to hear that it has for some time been in use. It is fixed in a commanding situation, and daily calls the inhabitants of these hills and vales to worship.

In the Journey of Mr. Shaw and Mr. Whitworth to the Tambookie Country in April last, mentioned before, various eligible situations presented themselves for New Stations. Mr. Kay, in June and July, visited one of these places, under a Chief named Isambie, of which he thus speaks, on the 7th of July—

We were conducted by Dushani and his brother Kye, the sons of Isambie, to the rivulet Umkangisa; the banks of which had been mentioned by his father, as an eligible spot for our purpose. The land is high and rich: the water is good, and evidently permanent; being a collection of springs, whose different streams find a channel in the centre of a fine valley, down which the main stream runs through a rocky bed: hence it can never be liable to that absorption, to which the rivulets in this country are generally subject, from having sandy beds. It discharges itself into the Kouya, known to the Colonists by the name of the Buffalo, which is one of the principal rivers in Caffreland.

On the 9th, he writes—

Having returned to Wesleyville, we held a Special District-Meeting, in which it was agreed that our New Station (its site being contiguous to one of the highest peaks in the country) should be called MOUNT COKE, in memory of that great and indefatigable Missionary, the late Rev. Dr. Coke. Oh that we may all be influenced with like burning zeal for the glory of God and the salvation of souls!

## Griquas,

with

Bosjesmans and Corannas.

## GRIQUATOWN.

North-east of Cape Town 530 miles, and 27 miles north of the Orange River.

LONDON MISSIONARY SOCIETY.

Henry Helm, Christ. Sass, *Missionaries.*

Mr. Sass had laboured at Campbell, but retired to Griquatown. Of *Philippolis*, another Station among the Griquas, no report appears.

Of the state of this Mission, it is said—

The Congregation, which usually assembles on the Sabbath, consists, in summer, of about 150; in winter, of not more than 100: on the Week-days, the attendance is from 30 to 40: notwithstanding some promising appearances much lukewarmness still prevails: the number in church-fellowship is about 50; whose conduct, in general, is consistent with their Christian Profession. The

number of children in the Mission School is 63; the average attendance about 50: some are the children of Bootsuannas and Bosjesmans: they are instructed in reading, writing, and ciphering; are catechized twice a week, and commit to memory portions of the Scriptures: they are taught in Dutch only. The gardens are increased to 46; but the people have made no addition to their corn-fields.

A number of Griquas, called "Bergenaars," or Mountaineers, from their having stationed themselves among the mountains, have of late committed many acts of depredation and violence. The Griqua Chiefs have, on several occasions, exerted themselves to disperse and reclaim these marauders, but hitherto without effect. Measures have been since adopted by the Colonial Government, with the concurrence of the Chiefs, which, it is hoped, will tend eventually to put a stop to the violent proceedings of the Bergenaars—to suppress the illicit traffic, by means of which, as well as by plunder, they have so long supported themselves in the mountains—and, generally, to promote the welfare of the Griquas.

The Government Agent at Griquatown, John Melville, Esq., in a Letter to the Editor of the "South-African Chronicle," written for the purpose of obviating certain misrepresentations which had appeared, strikingly illustrates the moral and civilizing influence of the Gospel on the Griquas. In reference to one of the efforts made to reclaim the Bergenaars he says—

The Griqua Chiefs then proceeded to the station of the Bergenaars, to take such measures as might put a stop to the system of depredation which they were carrying on against the Tribes around them. Instead of shewing any disposition to alter their conduct, they set the Commando at defiance; and maintained that attitude till night came on with rain, when they made their escape. The Commando returned to Griquatown, with 4000 head of cattle; followed by some hundreds of the people of the plundered tribes, to whom a considerable part of these cattle belonged: and, contrary to the practice of savage tribes, a scene of justice took place, which would have done credit to any civilized people. The Chiefs restored to these poor people all their cattle, without reserving a single hoof to themselves, to which any one of those people could establish a right. When the people had got their cattle, they were told that they might go to their own place of abode; but they were so struck with the justice of the Griqua Chiefs, that they begged to be allowed to put themselves under their protection, and followed them to Griquatown.

## Bootsuannas.

### NEW LATTAKOO.

North-east of Cape Town 630 miles—among the Matchappes, a Tribe of Bootsuannas.

LONDON MISSIONARY SOCIETY.

1817.

Rob. Hamilton, Rob. Moffat, *Missionaries*.  
Isaac Hughes, *Artisan*.

Of Mr. Hamilton's Journey, in March and April 1824, mentioned at p. 35 of the last Survey, it is stated in the Report—

On the 25th of March, he arrived at Peetsan, a principal town of the Borolongs; and was hospitably treated by Towanee, the principal Chief, who expressed an earnest desire that Missionaries might come and reside with him. The town, which is about as large as Lattakoo, is situated on the south bank of the river Molopo, in the midst of a fine plain, and is composed of twenty divisions or wards. During the few days which Mr. Hamilton remained there, he preached several times to congregations of upward of a thousand people.

Mr. Hamilton thus describes his feelings—

I never before witnessed, in Africa, any thing like what I beheld here; and when, on the Sabbath Evening, I stood amidst the Heathen Multitude, preaching the *Great Salvation*, and saw the lanes of the town thronged with crowds coming to hear the Word of God, I was ready to adopt the language of Jesus at Jacob's well—*Lift up your eyes, and look on the fields; for they are white already to harvest!* But where are the *Labourers*? where are the holy men of God, in Britain, who have given themselves, soul and body, to Christ?

Mr. Moffat having been frustrated (see p. 34 of the last Survey) in his intention of visiting Makkabba, King of the Wankeets or Wanketzens, in 1823, by the invasion of the Mantatees, resolved to make another attempt. Accompanied by some Griquas, he left Lattakoo on the 1st of July 1824—arrived at Peetsan on the 24th, where he was cordially received by Towanee and the other Chiefs, and staid till the 31st, occasionally preaching to very numerous congregations—reached Quaque, the capital of the Wankeets, on the 3d of August—left it on the 11th—and arrived at Lattakoo on the 28th, having, with his company, been mercifully preserved throughout a long and perilous journey. The Directors thus speak of the object and success of this journey:—

Beside ascertaining the true character of Makkabba, he had in view an object of much greater importance—to prepare the way for the future establishment of a line of Missionary Stations, extending from Delagoa Bay to the Molopo, the country included within which limits he describes as being very populous and well watered.

A report, it seems, has been spread through the countries bordering on that of the Wankeets, that Makkabba is inimical to Missionaries; and the Chiefs of those Nations, who stand in great awe of Makkabba, are therefore averse to receive them. To remove, if possible, this impression, justly appeared to Mr. Moffat an object of considerable importance: and his visit to Makkabba has happily furnished the means of completely attaining it.



Mr. Moffat received a cordial welcome from Makkabba. The strangers were soon surrounded by several thousands of people. By Makkabba's orders, three Chiefs were appointed to protect their waggons, and made responsible for the property which they contained. Makkabba soon gave Mr. Moffat to understand, that he was fully acquainted with the unfavourable sentiments entertained of his character by the Chiefs of the surrounding countries; though, as he appeared to think, without any just cause: and expressed great satisfaction that Mr. Moffat and his party had visited him unarmed.

Mr. Moffat, on the following day, communicated to Makkabba the object of his journey, saying, that he hoped, in future, the Missionaries might consider him among their chief friends; and, as a pledge of their friendship toward him, a Man of God should come and reside with him: to which the King replied, that, in future, he hoped no grass would be allowed to grow on the road between the Krooman and Quaque. When Mr. Moffat intimated, that it was probable a Missionary would be sent to Peetsan, as well as to Quaque, Makkabba said, that "men of peace should dwell in every country, that a friendly intercourse may be kept up between different nations."

On the Sabbath Day, Mr. Moffat, in consequence of the tumultuous noise of the crowds who assembled round his dwelling, having in vain attempted to hold a Prayer Meeting among his own company, retired to the house of Makkabba, with whom, in the presence of his Chiefs, an interesting conversation took place. On Mr. Moffat asking Makkabba whether he knew any thing about God, he replied, "How should I?—no man ever instructed me." When the doctrines of the Bible were announced, the company present, who appeared to listen with the deepest attention, were filled with astonishment: those of the Resurrection and the Soul's Immortality seemed to strike them most; while to that of a Future State of reward and punishment, they listened with evident dissatisfaction. They afterward made inquiries, which shewed that the doctrines of which they had now heard for the first time were subjects of general conversation.

Mr. Moffat considers the country of the Wankeets as an inviting field for Missionary Labour. It is extensive, populous, and abounds with towns and villages. The capital covers eight times, at least, as much ground as the largest Bootsuanna town, previously seen by Mr. Moffat; but he was unable to form an estimate of its population. The houses are not larger than those of Lattakoo; but they are more comfortable, and shew more taste, and the people far surpass the Matchappes in cleanliness.

On the return of Mr. Moffat and his company from Quaque to Peetsan, they were the means of rendering a great service to the Borolongs. Of the day of his departure from Quaque it is said in the Report—

Toward evening, he was met by messengers from Towanee, entreating his assistance; as the Mantatees were approaching

Peetsan. Before, however, he could arrive at the town, the enemy had retired; and was not until the 20th that an engagement took place; in which the Borolongs, notwithstanding their number amounted to about 11,000, would have been overwhelmed by the Mantatees, had it not been, under Providence, for the Griqua Horsemen, who accompanied Mr. Moffat, and who compelled the enemy to retreat, and pursued them to considerable distance. Thus Mr. Moffat has been providentially instrumental in saving Peetsan from pillage, and its inhabitants from ruin; as he was, in the preceding year, from the like fate, Lattakoo and its inhabitants. In this battle, the Borolong Chief Sibbunel, who had a short time before arrived at Peetsan, lost three of his Brothers.

The latest intelligence relative to the Mission is contained in the following passage of the Report:—

Shortly after Mr. Moffat's return to Lattakoo, affairs in that neighbourhood assumed so serious an aspect, from contentions among different Bootsuanna and other Tribes, to induce him to seek an asylum for himself and family at Griquatown; where they arrived safe, accompanied by Mr. and Mr. Hughes, on the 19th of November. Mr. Hamilton remained at Lattakoo, but has since visited Griquatown; and brought intelligence that the apprehensions, which existed of a tack by the Mantatees and other Tribes have subsided, and that Mateebe is very desirous that Mr. Moffat and his companions should immediately return to Lattakoo. It was the intention of Mr. Moffat to comply, as soon as possible, with Mateebe's request.

We are concerned to state, that, in consequence of the disturbed state of the country, little or no progress has been made, except in the external affairs of the Mission. Mr. Hamilton and Mr. Hughes had taken up their residence at the New Station on the Krooman; to which spot Mr. Moffat was just about to remove, when it was deemed necessary for the Mission Families to retire to Griquatown.

#### WESLEYAN MISSIONARY SOCIETY.

In reference to the endeavours of the Society among the Bootsuannas, the Committee observe—

It was stated in the last Report, that the promising Station on the *Maquasse Mountain* had been broken up, through the invasion and expulsion of the Chief Sibbunel and his people, by an incursion of barbarous tribes from the interior. Messrs. Hodgson and Archbel left Cape Town, several months ago, to attempt to re-establish this Mission; but no accounts have yet been received from them since their arrival in this distant part of the country. The *Coranna Mission*, which was also commencing in the same quarter, has shared the fate of the *Maquasse Station*. Such changes and disasters may, no doubt, be always expected in the early periods of Missionary Exertion among the interior tribes of Africa: they will, however, give place to the progress of civilization and instruction; for when once these Tribes have connected agricultural with their pastoral habits, and have



begun to practise the useful arts, they will be collected in greater numbers, and be better able, as well as more disposed, to defend their respective locations. Fields, Gardens, Houses, Schools, and Places of Worship, will create local attachments which do not now exist; and thus counteract that vagrant habit, which, in many cases, is now unfriendly to the rapid progress of instruction.

It is subsequently stated—

We have received some accounts from Messrs. Hodgson and Archbell, who find the Bootsuanna Country still in an agitated state: and as Sibbunel, the friendly Chief, with whose people they formerly were settled at Maquasse, had changed his residence or was still wandering, it was still doubtful with them in what part to recommence their labours; or whether the agitation of the country, in consequence of the late invasions of the Mantatees, would allow them to make any attempt.

The Station at *Delagoa Bay*, on the east coast, has also been for the present relinquished. Mr. Whitworth and Mr. Snowdall left England under an appointment for this Mission; but circumstances have led to a different arrangement.

### **Bamaquas.**

#### **BETHANY.**

In Great Namaqualand—630 miles northward of Cape Town, and about 200 miles beyond the Great Orange River.

**LONDON MISSIONARY SOCIETY.**

John Henry Schmelen, *Missionary.*

No Report has been received.

#### **PELLA.**

A little to the South of the Orange River.

**LONDON MISSIONARY SOCIETY.**

1814.

*A Catechist.*

The Congregation on Sundays is, in general, good; and sometimes amounts to between 200 and 300 persons: many of them afford evidences of real piety. The School, of from 100 to 120 children, is prosperous: many are able to read the New Testament.

#### **STEINKOPFF.**

In Little Namaqualand—formerly Bysondermied.

**LONDON MISSIONARY SOCIETY.**

1817.

*A Catechist.*

The poverty of the people, from the destruction of their sheep and cattle by the long-continued droughts, has prevented their building a Place of Worship and School-room at the corn-lands, according to their intention, as stated in the last Survey. At a Station remote from Steinkopff, the number of adults who have been baptized is 45.

### **REED FOUNTAIN.**

In Little Namaqualand—about two days' journey from the Khamiesberg.

**LONDON MISSIONARY SOCIETY.**

1824.

In the last Report the Directors state—

On the 2d of April 1824, the Catechist from Steinkopff took up his residence among the people at Reed Fountain. A small Chapel has been erected. The good effect, which has attended the preaching of the Gospel at this place, is very apparent. Hunting on the Sabbath Day is no longer practised; and, instead of talking about worldly things, the people fill up the intervals of Public Worship with prayer and conversation on the subject of the Discourses which they have been hearing. Many of the poor Bosjesmans have here found a safe refuge, and received instruction and consolation from the preaching of the Gospel; the pious wife of a neighbouring shepherd, who understands their language, acting as interpreter. The number of adults baptized at Reed Fountain, during the two months which had elapsed since the Catechist's arrival, is 23, of whom 17 are women.

### **LILY FOUNTAIN.**

In Little Namaqualand—near the Khamiesberg.

**WESLEYAN MISSIONARY SOCIETY.**

The Committee remark on this Mission—

The Mission among the Hottentots of this part of South Africa has acquired an established and highly interesting character. It has abolished Paganism throughout the people of the Tribe, and has also greatly promoted their temporal welfare.

Mr. Barnabas Shaw, who had again visited Cape Town, returned in October 1824, accompanied by Mr. Threlfall, with the view to the restoration of his health.

In January of last year a message was received from the Local Authorities, to the following effect—

That His Excellency the Governor had been pleased to order, that all the affairs of the Wesleyan Institution, at Lily Fountain, should be under the management and direction of the Superintending Missionary there stationed. The following particulars were specified:

1. Power to receive whom he may think proper as residents.
2. To expel any who may be disobedient and unruly.
3. To give out portions of land, for sowing corn and making gardens.
4. To erect substantial dwelling-houses, which must be built on the spot, and according to the plan pointed out by the Missionary.

Mr. Shaw remarks on this subject—

Since His Excellency has been pleased to permit our people to occupy Government land in the vicinity of the Institution, and to place this Settlement on the ground on which

we now stand, so that we can receive persons of whatever tribe or nation, an increase of residents may be expected; and, as many of our people are now able to make their own ploughs and to attend to the business of agriculture, civilization may be expected rapidly to increase. The people, who began their houses some time ago, have nearly finished them.

On the state of the Mission he adds—  
Our Public Services on the Sabbath are well attended; and we have reason to believe that the Lord is carrying on His work in many, and beginning it in others. About 90 children are in the School, several of whom can read the Scriptures, and some are learning to write.

## African Islands.

### Mauritius.

Or, Isle of France—east of Madagascar—Inhabitants 70,000: chiefly French Colonists and Blacks, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun, *Missionary*.

Of the state of the Congregation at Port Louis, where Mr. Le Brun resides, the Directors say—

Considerable fluctuations have of late taken place. During the early part of last year, the average attendance on the Sunday was about 200; and Mr. Le Brun had frequently the satisfaction of seeing his Chapel crowded with Roman Catholics, who appeared to listen with attention to the Word of Life. The attendance, from temporary causes, has been since reduced to about half the above-mentioned number.

Services, for the benefit of different classes, are held on Tuesday, Wednesday, and Saturday Evenings. Twice in the week, also, he preaches at places in the country, where his auditors were formerly Roman Catholics, who now bring their children to him to be baptized and instructed: at one of these places, the people have begun a subscription for the erection of a Chapel.

The Boys' School, which contains about 120, is flourishing: the Girls' School has been taken under the immediate patronage of the Government: the Sunday School has about 50 children.

An Auxiliary Missionary Society has been formed.

### BIBLE & TRACT SOCIETIES.

It is stated in the last Report of the British and Foreign Bible Society—

Intelligence has been received from a Missionary, that 362 Bibles and 400 Testaments, in French, have been already distributed; and that scarcely a day passes without persons calling upon him to know if he had any Bibles to give them: 100 Bibles and 100 Testaments, in this language, have therefore been sent to the Auxiliary in this island.

A Religious-Tract Society has been formed, to which the Parent Society has sent 9000 Tracts, in French and in English.

### Madagascar.

A very large Island, off the Eastern Coast of Africa.

In the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

### TANANARIVOO.

The Capital of the territory of King Radama, which territory is now called Imerina, and is divided into the Provinces of Avadraranou, Marovatana, Vakinisisaony, and Amboudiranou — 17 days' journey inland from Tamatave.

David Jones, David Griffiths, *Missionaries*.  
G. Chick, J. Canham, T. Rowlands, *Artisans*.  
*About Fifty Native Assistants.*

Mr. Jones and Mr. Griffiths, with Mr. Chick, continue at Tananarivoo. Mr. and Mrs. Jeffreys had removed, as stated in the last Survey, to Ambatoumanga, about 20 miles to the eastward: here every thing was proceeding prosperously, when, the health of Mrs. Jeffreys beginning to fail, they embarked in June last, with their children, on a visit to Mauritius: the death of Mr. Jeffreys on board, under very affecting circumstances, on the 4th of July, was stated at p. 599 of our last Volume: one of the children also died on board: Mrs. Jeffreys with her surviving children arrived in London on the 22d of November. Of the Artisans, the Directors thus speak—

It has been judged expedient that Messrs. Canham and Rowlands should assist in the superintendence of Schools: a proposal to this effect has been submitted to the King, who has consented to it, on condition that they shall not finally abandon their respective trades, until their Apprentices are able to conduct them. Mr. Canham has, accordingly, removed to a village about 12 miles from the Capital, where he has a School containing 110 Boys; and Mr. Rowlands to another village, about fifteen miles distant from the same, where he has a school containing 100 Boys. Each of them superintends Apprentices, who are learning their respective trades. Mr. Chick is diligently employed on the Sabbath in catechizing children, and on the Week-days in his trade.

The course of labours thus described by the Missionaries—

On every Sabbath Day, from six to eight in the morning, we catechize the children both in English and Malagash. At half-past ten, we have Divine Service in English, French, and Malagash. At half-past one, the children are called in, and questioned on general subjects: their answers, only the result of

immediate reflection, evince that they meditate on what they hear: a certain number of the forwardest Boys then read, in turns, about ten verses each of such parts of the Holy Scriptures as are translated into their own tongue, with correctness and emphasis. At half-past four, they meet again, to sing a few hymns, both in English and Malagash: we then ask them to relate what they remember of the Sermon preached in their own language in the morning: many of them possess retentive memories; and their account of what was told them from the pulpit would put many a one in Christian Countries to the blush: we also propose questions to them out of the subject of the Discourse, which are answered with much acuteness; and, as we encourage them to ask us to explain any point which they do not well comprehend, they put many shrewd questions to us: after singing a hymn, they are dismissed. We then hold a Prayer Meeting. Thus the work of every Sabbath is concluded with prayer to the God of all grace, to make these Youths the subjects of Divine Influences, that they may feel and taste the love of Christ, constraining them to become the Heralds of Peace to the people of this island, in all its extensive provinces and districts.

On the first Sunday of every month, we have the Lord's Supper administered: on the first Monday Evening of every month, we hold our Missionary Prayer-Meeting; and, on every Wednesday Evening, we have the children collected together to learn to sing: on the same evening, we also hold a Prayer Meeting.

Mr. Griffiths gives some further particulars—

A Chapel is annexed to my house, with a gallery which will contain more than 1000 hearers. Mr. Jones and I preach by turns, when we are in town; one in English, and the other in Malagash. About two months ago, we began visiting the Villages where Schools are established, to preach and catechize: we go, by turns, every Sunday. We have thronged congregations on the Sabbath: our Chapel in town is crowded, and the doors and windows lined. We have 3000, 4000, and sometimes 5000 hearers in town; and often 2000 or 3000 in the country, besides the assembling of three or four Schools. We catechize them first; and then sing and pray, and preach—often in the open air.

The Schools are prospering greatly. At pp. 349, 350 of our last Volume, an account is given of a Public Examination of the Central and Girls' Schools. In September, the Schools were 23 in number, extending to a distance of 20 miles from Tananarivo: they contained upward of 2000 Scholars. The Directors state—

The three Schools, successively formed at Tananarivo, have been united, by the desire of the King, in one; which he has denominated the "Royal College." From this Seminary, which contains about 270 Boys, fifty of the highest gifted and best instructed have been sent to take charge of the Schools in the country. Numerous Youths, of promising

talent, are under tuition; who, it is expected, in the course of about two years will be sufficiently qualified to conduct Schools.

The applications for Schools are numerous; and it is probable, that, in a very few years, several thousands of the Natives will be able to read in their own language.

The rapid increase, which has lately taken place in the number of the Schools, is chiefly attributable to the following causes:—The extending conviction of their utility; which, in the first years of their existence, was, of course, not so obvious to the people.—The determination of the King to give a preference to educated persons, in his appointments as Sovereign.—The facilities afforded by the Central School, or Royal College, which can now, from time to time, supply Youths capable of taking the charge of Schools, to meet applications from the country.

Mr. Griffiths thus speaks of the Native Assistants—

Our first scholars, who teach at the different villages, are much more capable of teaching than I expected: their ardent pursuit after knowledge, and their unceasing assiduity in communicating instruction to others, afford us great encouragement. Those villages which have above 80 scholars have four Teachers; two to teach every other week by turns, while the other two are learning in town—so that they are one week learning, and the other teaching.

A Letter from Joseph Verkey, the Madagascar Youth baptized in England, was printed at p. 351 of our last Volume: of the three Youths still in this country, the Directors say—

They are diligently employed in acquiring a knowledge of their respective trades; and afford proof, in their conduct, of the benefit which they have derived from Christian Instruction.

On the department of the Press, the Report states—

Mr. Jones has translated the Book of Genesis, part of Leviticus, the First Book of Samuel, the Gospels of Matthew and John, nearly the whole of the Acts, and the Epistles to the Galatians and the Philippians. Mr. Griffiths has translated the Book of Exodus, nearly the whole of the Book of Psalms, the Gospels of Mark and Luke, and the two Epistles to the Corinthians.

Mr. Jones has finished a Series of 'Discourses on the Work of Creation, and is preparing a discourse on the Divine Attributes. Mr. Griffiths has finished a Series of plain Discourses on the Ten Commandments, the History of Jesus Christ, the Last Judgment, and the Future State of the Righteous and the Wicked. They have also, respectively, in hand, Vocabularies of the language, in a considerably advanced state. Mr. Jones is proceeding with his Dictionary.

The Directors, at the request of the Brethren, and in concurrence with the wishes of Radama, have resolved to send out a Printer and Printing-press to Madagascar.

Of the difficulties arising from the state of the Natives, the Missionaries thus speak—

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Notwithstanding the pleasing aspect which the Mission wears, we have great prejudices and superstitions to encounter. The tenacity of the Natives to rank, and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good and take away evil—all these prejudices and superstitions, though the Youths who are instructed laugh at them, present formidable obstacles to our efforts. These prejudices are stronger, and their superstitious observances more numerous, than many persons in England are aware of; but, blessed be God! they perceptibly lose ground.

There are here many diviners, or persons who pretend to foretell future events; but though their influence over the minds of the people in general is still great, it is not so absolute as formerly.

Infanticide has been here carried on to an awful extent, from time immemorial. The country has been drenched with the blood of thousands of innocent babes, born, as their superstitious parents say, on unlucky days. The King discountenances this cruel and unnatural practice; but it is apprehended that many are still destroyed.

Another most destructive and depopulating practice is not yet extinguished—Trial by Poison. If a person be suspected of a crime, his judges order poison to be given to him;

which, if innocent, he readily drinks, believing it will not kill him: many, conscious of their innocence, have requested permission to drink the deleterious draught, and he fallen a sacrifice to the delusion.

There are many idols, holy places, and holy stones in the country. At the foot of the hill, to the westward, on which Tanarivoo is built, is a holy stone, covered with bits of old robes, fastened to it by the Natives; who vainly imagine that, by this they shall be so fortunate as to obtain riches. *Have respect unto thy covenant Lord; for the dark places of the earth are of the habitations of cruelty and superstition.*

#### AFRICAN INSTITUTION.

The Directors report on this Island that King Radama has suppressed the Slave Trade through the whole extent of Madagascar, which is subject to his dominion: to part of the island which does not acknowledge his authority, he sent an army last summer, to compel their submission: the result is not yet known. The French claim sovereignty at a place called Fort Dauphin in the quarter, where they maintain an agent: an entrepôt in its neighbourhood, they carrying on an active Slave Trade with the Eastern Coast of Africa; and they have vessels constantly employed in bringing Slaves, whom they afterward put on board smaller craft, for the supply of Bourbon.

## Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

We shall, on the present occasion, collect under one Division the notices which have usually been separated into several.

The shores of these Seas are inhabited chiefly by two great classes—**MAHOMEDAN** and **NON-PROTESTANT CHRISTIANS**. Access is obtained by these Seas to a strong-holds of the Mahomedan Antichrist; and they wash the shores of all Nations which form the strength of the Romish Antichrist, and of those Countries also whose Christianity has suffered under its blighting influence and corrupt example. There has been an almost simultaneous movement, of late years, for the benefit of these regions, among the three great Divisions of Protestantism—those of the United Kingdom, of the Continent of Europe, and of the United States of America. At the beginning of the Century, not a single Missionary from the West Indies could be found throughout these vast regions—there are now more than forty, a considerable number of whom are married, actually engaged in the difficult labours appropriate to these countries or on their way thither; and many of these are men of a superior character, not only in respect of piety, but of talents and attainments also. The number would have been, however, still greater, had not the difficulties, with which our Readers are already acquainted, led to the withdrawal of about Twelve Missionaries from the territory of Russia; part by the Unitarian Brethren and the London Missionary Society from Sarepta, and the rest by the Scottish Missionary Society from Karass, the Crimea, Astrachan, and Orenburg.

Many circumstances combine thus to attract the hopes and efforts of the part of the Christian Church to this quarter. The field is, indeed, of a nature very different from that offered throughout the many hundred millions of the heathen World, that it requires a *Course of Proceeding* in some measure peculiar to it, as there are special *Difficulties and Obstacles* in the way: such *Progress* has, nevertheless, been already made, as to offer the fullest encouragement to *Increased exertions*. On these several topics we shall dwell a little: for we are anxious to see a great augmentation of able and devoted Labourers in this field, and to awaken a more importunate Prayer for the abundant influences of the Holy Spirit on

now benighted regions, preparatory to that signal overthrow of Antichrist which shall take place in the predicted *batle of that Great Day of God Almighty*.

The COURSE of PROCEEDING required in these parts is sketched in the Instructions delivered to the Rev. William Jowett, in the year 1815. The proper object and present work of Missions in these Seas are there stated to be twofold—1. The *Acquiring of Information*, by Correspondence, Conference, and Observation, on the State of Religion and of Society, and on the best Means of meliorating that state—2. The *Propagation of Christian Knowledge*; by the Press, by Journeys, and by the Education of Natives—such Journeys being prosecuted as opportunities might offer: not only with the view of accomplishing the first-mentioned object of acquiring Information, by engaging new Correspondents, and by extending more widely the Missionary's sphere of Conference and Observation; but with the further design of fulfilling the second object, in communicating Christian Knowledge, by the circulation of Books, by the declaration of Truth wherever practicable, and by promoting the establishment of Schools and searching out such Young Natives as it might be deemed expedient to educate for the Christian Ministry. This Course of Proceeding is amply developed and illustrated in the two Volumes of *Researches* since furnished by Mr. Jowett, and its advantages are fully confirmed by the experience of other Missionaries.

It must be borne in mind, that by the instrumentality of Protestant Christians only, is there any reasonable hope that the full power of Religion shall be felt throughout these regions. The Fallen Churches will not reform themselves, till stimulated by those which are already reformed; nor will the Mahomedan Antichrist be subdued but by that sword of the Spirit, which Reformed Churches alone can and will wield with effect. But Protestant Christians have, in almost every part of these countries, to make their way with difficulty. The character of their proceedings must, perhaps for a long season, be migratory, rather than fixed and local; and their work preparatory, rather than that of open and avowed Ministers of the Gospel. They have to communicate Truth in the very regions where the Apostles first diffused it, but under very different circumstances: they are not only devoid of that authoritative commission, sanctioned by constant interpositions of the Divine Power, which demanded obedience; but they have to labour among a people, not merely indifferent or contemptuous as the ancient Pagans were, or prejudiced as the Jews, but among Mahomedans bitterly hostile to Christ, and among professed Christians many of whom are rancorously fixed against all reformation. Many just and impressive observations on this subject occur in Mr. Jowett's two Volumes: in reference to Mahomedan Countries—and it is in such countries that the chief spheres of labour must here be opened—the following remarks of the German Evangelical Society are much to the purpose:

All the intelligence which our Missionaries give us, founded on undoubted information, agrees in assuring us that Mahomedan Countries are not yet open to the direct exertions of Christian Missionaries; and that it would argue a blind temerity which would lead to the most fatal results, to attempt to act in these countries as we are doing in Heathen Lands—planting openly among them the Standard of the Cross, and proclaiming in the highways the invitation to partake in the Marriage Feast of the Lamb.

In a great part of the Heathen World, the Missionaries of Christ can move forward directly toward their object; and can receive into the covenant of the Lord's Anointed all who are weary of their idols and long for the kingdom of God. It is quite the reverse in the Mahomedan States: there, the very name of Christian is everywhere despised and loaded with maledictions: there, a System of Defence against Christianity, confirmed by the unopposed habit of past ages, influences all the hidden springs of popular opinion, and insinuates itself into the very Constitution of the State: it is this, which, at every step, opposes the introduction of the Gospel.

These considerations, strengthened by the reports of our faithful Brethren, would have enfeebled our courage, paralysed our first steps in the career on which we had entered, and have induced us to choose from among the Heathen another field for our labours, if the instructive history of daily experience had not taught us the counsel and will of our God, and if multiplied facts had not shewn us that we were in the right path.

To the direct exercise of the Ministry among the Natives, there is, indeed, in most of these countries, an almost insuperable bar. Sound principles of Civil Liberty will, however, wherever they prevail, relax the bonds of Religious Intolerance: Mr. Lowndes, Mr. Hartley, and others, begin to feel this, with respect to the Greeks: but till the time shall come when the public preaching of Christ Crucified shall bless these regions, enlightened and devout Ministers, by pursuing the course pointed out to them in the following extract from the Instructions to

Mr. Jowett, may become the means of incalculable good, not only in preparing the way of the Lord, but by sowing the seed of eternal life in the hearts of many whom they will meet as their joy and crown in the day of His appearing :—

So far as respects the exercise of your Ministry, the circumstances of Malta may preclude you, perhaps almost entirely, from opportunities. You will, doubtless, feel this to be a call for submission to the Divine Will. Yet we cannot but affectionately urge you to watch against the deadening influence of such a situation; and to pray that Divine Grace may maintain in you the spirit of an Evangelist, and the desire to do his work, *and to make full proof of your Ministry.*

But there is scarcely an Island or a Shore on which you can set foot, where the Message of Divine Mercy will not be heard by some with attention, if delivered in the spirit and language of love. *"ALWAYS A MINISTER,"* should be your motto; and, while you are discoursing on the Ruin and Recovery of Mankind to a knot of villagers, or even to the solitary Traveller, satisfy yourself that the ear of your Heavenly Master listens with delight, and His eye is upon you for good, and that you are doing a work as acceptable to Him as if you could assemble thousands to hear you with attention. Your national character will ensure you respect; and benignity of mind and manner will conciliate attention.

The restraints on the exercise of the Christian Ministry form, however, but a part of the DIFFICULTIES and OBSTACLES opposed, in these countries, to the Propagation of the Gospel. The circulation of the Scriptures is becoming an object of dread to both Antichrists: from Rome and from Mecca, systematic and determined opposition is shewn to the enlightening of these regions. The extraordinary fact of the co-operation herein of the Antichrist within the Church with the Antichrist without, was stated in the Introductory Remarks to the last Survey. They are still engaged in the same self-destructive warfare. The subjects of these two Powers are intermingled. Where the Pope can exercise authority in directly crushing the circulation of the Scriptures, he exercises it without reserve; but where his subjects live under Mahomedan Governments, he employs the arm of the Mahomedan. The arrest and temporary imprisonment, in this manner, of the American Missionaries, the Rev. Pliny Fisk and the Rev. Isaac Bird, at Jerusalem, were detailed at pp. 320—324 of our last Volume. Another instance of the fears and hostility of the Romanists has occurred in reference to the College of Antoura on Mount Lebanon, which the Rev. Lewis Way (see p. 31 of the Survey for 1824) rented for the use of Missionaries, who have been obliged to leave it, through the interference of the Propaganda at Rome. But we here give, at large, the Anathema of the Maronite Patriarch against the Scriptures and against the Protestant Missionaries, issued in January 1824; some account of which was quoted, at p. 545 of our Volume for that year, from a communication of the Rev. W. Goodell, who had in vain endeavoured to procure a copy. The Rev. W. B. Lewis, having obtained a copy of this document and transmitted it to the Jews' Society, we here insert it as the Manifesto of the Western Antichrist in full co-operation with his brother of the East:—

The peace of our Lord and our Apostolic Blessing be with our flock, the beloved sons of the Maronite Nation, who inhabit the city and the villages of our Diocese of Antioch.

We write to apprise you how the enemy of mankind never ceases to infuse his deadly poison into the members of the mystical body, i. e. the faithful sons of the Holy Church; and uses every effort to sow the tares of false doctrine in the field of our Lord. This he effects, sometimes by himself: sometimes, by means of his followers, the apostate heretics and sworn enemies of the Church of Rome, Mother and Mistress of all Churches, he beguiles, with cunning craftiness, Christians and simple persons into error.

In these days, he has instigated some of the English Nation, under the name of Bible Men, who arrived in this country some time ago, and have taken up their abode in Antoura as Missionaries of their false doctrines; wearing the habit of lambs, while in reality they are ravening wolves. They commence with travelling through our land, under the pretext of seeing the country and change of air; but their tour is full of imposture and mischief. They carry with them, everywhere, Books of the Old and New Testament, printed in various languages, Syriac, Arabic, &c.—and of different copies, some full of mistakes, and others correct. In one of their editions of the Bible, they have omitted these Six Sacred and Divine Books, i. e. Tobit, Judith, the Wisdom of Solomon, the Ecclesiasticus of Joshua, Baruch with Jeremiah, and the two books of the Maccabees; although the books thus omitted by them are received by the Church of Rome; and all who do not admit these books as Sacred and Divine are excommunicated, as directed by the Sacred and Holy General Council of Trent, in its fourth session. Their intention obviously is to circulate these books in our Nation; whose faith is sound, and built upon the rock of Peter, and which has never worshipped the image Baal. It is also their wish to sow false doctrine in the minds of the simple; believing that, through these means, they may induce them, if they possibly can, to embrace a doctrine contrary to the Christian Faith. These deceivers seem not to know, that, through the grace of God, the Roman-Catholic Faith of our Nation is founded on the

immovable rock of Peter; nor shall the winds of their false doctrine ever shake it. Hence they never cease with their utmost power aiming at their object, by different ways and means. Sometimes, they deliver exhortations where they are, and then translate them into Arabic and send copies to their friends: at other times, they travel among the people to lead them astray with their devices; and shew themselves men of pity and compassion to the poor, because they are sure that any, whom they cannot gain over by fraud or guile, they will secure by money. It is still more strange to find some who go about buying the Holy Books of the Old and New Testament printed in Rome, (a thing not to be endured,) and in place thereof giving their own books *gratis*; so that, after a time, the genuine Holy Books are not to be found, and there remain only THEIR books, which are full of errors and deceits. Nor are they content with all this, but endeavour to draw over to them some of our flock, and send them to their own country to be instructed in their false doctrines; giving them to drink of their poison, and then sending them back to scatter it among our Maronite People. There are many other things which it would be too tedious to enumerate.

Wherefore, as we have perceived the snares and new doctrines of these seducers, who vilify and expose to ridicule the Religion of Christ, ruining the Catholic Faith to the notable perdition of souls; and in order that the deceit of these men may not go on augmenting, (of whom the Apostle has spoken, saying, that they *do not endure sound doctrine, but seek out teachers after their lust, who lead them away from the path of truth*;) and because souls are in peril of eternal damnation; for this cause, moved with paternal zeal and the duties of our calling, which urge us to have constant regard to the flock committed to us by our Lord Jesus Christ, and to give the medicines necessary to the disease with all celerity, because the danger of the patient admits no delay; therefore we, to whom is entrusted the Church of God, desire to remove those perils of damnation to the souls according to the saying of the Apostle, *Put away the enemy from among you*. We therefore ordain and command, according to the directions of the Sacred Council of Lebanon, to all the Maronites generally and individually, of whatsoever state or condition, whether secular or regular, monk or nun, of whatsoever degree or dignity; and we enjoin, in the Name of God, that henceforth none shall either keep in possession any of the above-named books, or shall sell, buy, or give them away to others; and, moreover, shall not read them on any consideration, even though they may be correct copies, according to the Vulgate of Rome. And whoever shall find near him any of the said books, whether of the Old or New Testament, or Books of Sermons, or copies of their Exhortations, or Publications of their Society, or Books composed by them against the Christian Religion; we order that all such aforesaid be either burnt by those who possess them, or brought to us at Kannoobino, because we cannot suffer such to remain in their possession. We further command our sons, individually and generally, and exhort them in Christ; and we announce to them, that, from the date hereof, we suffer not such books to be read by them, nor to be kept, sold, bought, or given away to others; nor to be esteemed as if they had been Holy and Divine Books, as defined by the Council of Trent, in the fourth session, and the Council of Lebanon in the first chapter, at p. 15, No. 11: and, in order to guard ourselves against books infected and corrupted by the craft of prevaricating heretics, we further absolutely forbid any one whatever, of the sons of our Nation, to hold communication with the aforesaid, on any thing that regards the Christian Religion; either by attending their Sermons, or listening to their Expositions or Conferences respecting religion, or things of that nature. Furthermore, we suffer no person whatsoever to study in their Schools, or to read in their compositions; and whosoever, after ten days from the publication of our Order, shall disobey pertinaciously, or retard the execution, or impede the carrying into effect, and shall keep with him the aforesaid books, (which, we have also been informed, were prohibited by Pius the VIIIth, of blessed memory,) or shall read the Publications of their Societies, or the Books composed by them against the Christian Religion, or receives copies of Addresses delivered by them, or hold communication with them in spiritual matters; or whosoever maliciously refuses to burn their books, or to present them to us as we have already directed; if he be of the Clergy, he shall be, *ipso facto*, prohibited the exercise of his degree or calling; and if he be of the Laity, he shall be put under excommunication, reserving his absolution to ourselves—Because such things, and occasioned by such persons, should be avoided and diligently guarded against, in order not to defile the consciences of good men, by these evil practices.

This is what I feel bound to communicate to your loving charity; to the end that all may be put on their guard against holding intercourse or conversation with strangers, who come to divide the flock of our Lord; we being abundantly satisfied of your piety and religion, and obedience to the faith, and disregard of the voice of strangers, particularly in a case like this. And we pray the Lord God to grant you all the heavenly gifts and graces, that you may fulfil all your wholesome duties, and hear that glad voice from the most holy lips of our Lord, *Come, ye blessed of my Father, take possession of the kingdom prepared for you*. This is what we desire for you from the bottom of our heart, and with all earnestness we give you our Apostolic Benediction.

Mr. Lewis remarks on this Anathema, as connected with the Firmân of the Porte—

The Patriarch and Council took great care to prevent this production from falling into our hands. However, notwithstanding every precaution, we have at last obtained it, and now I give it for the benefit of the British Public, as a specimen of a Mount-Lebanon Bull.

If the people of the Roman-Catholic Persuasion (whether they wish it or not) must be debarred from the use of the Word of God, is this a reason why thousands and tens of thou-



sands of others, of different persuasions and unconnected with the Roman Church, about likewise deprived of the Sacred Scriptures? Why should not the Armenians, and Sy and Copts, and Abyssinians, as well as the thousands of the Greek Church, be permitted to themselves of British Benevolence, and of the bread of heaven; famishing, as they are want of the staff of life, and willing to receive it when offered to them? And is the Gos the Blessed Saviour to be denied to the Jewish People scattered throughout the Ott Empire? Jesus, the very Christ, was pronounced not only to be a *light to lighten the Gentiles*, but to be the *glory of his people Israel*; yet must the Law, the Prophets, and Psalms, (as well as the Gospel,) which testify of him, be refused the House of Israel!

Such, however, and more, are the evil consequences intended to be the result of the prohibitory Firmans; and if English Christians delay to act, one Proclamation will produce another, and one scheme of violence will ere long be the parent of a thousand enormous Ages of ignorance, of gross darkness and crime, have been rolling on in an almost-uninterrupted career of triumph; but can England suffer such a system to advance still further these interesting countries, while the world around are beginning to enjoy the full light of reason, liberty, and religion? Palestine lies at the feet of Britain. The Ottoman-Countries are supplicating your aid. Let not the Churches then, decaying but not decaying; and let not all our hopes and present prospects respecting the House of Israel but an airy dream. British Christians must not only contemplate, joyfully and with satisfaction, the happy days of glory promised to the nations of the earth: but, while the prophecies are read, the actual state of the Jewish People and of the Countries connected with this Empire must be regarded with humbling feelings of compassion; and all lawful aid in our power must be used for their relief.

Of the influence of these violent measures, however, the American Board holds a different view, which circumstances have since confirmed. They remarked

Difficulties great and many do, indeed, lie in the way. The errors of a thousand years are not to be easily and at once eradicated. The Sons of the False Prophet will not be inclined to rejoice in the progress of truth, nor can the Disciples of the Man of Sin be expected to favour the growth of righteousness. However unlike they be in name, in manners, customs, they are congenial in spirit; and that may lead to a combined movement against the progress of that light which maketh manifest the works of darkness. Success on the part of our Missionaries will not fail to excite opposition. For such a result the Missionaries and the Christian Public should be prepared. Opposition, however, will be the signal and the mark of success; and though it may be afflictive to many, and perhaps fatal to some, it will less conduce to the advancement of true religion.

They add, after the opposition which they anticipated, had been openly displayed

With regard to the Firmân of the Grand Seignior, though by far the most serious instance of opposition which has hitherto occurred, the prevailing belief of the Missionaries is, will not long operate as a material hindrance to their proceedings. At Aleppo, although people who had received copies of the Scriptures were threatened with death if they refused to give them up, it was not ascertained that a single copy was given up, or that an individual suffered injury on that account: in the Custom House, indeed, a few were sequestered, and sent to Europe; and, at Jaffa, a sample of the books was consigned to the flames.

In speaking of the Letters from the Propaganda, in conformity with which the Anathema of the Maronite Patriarch was framed, the Board say—

That, which is most worthy of notice in these Letters, is the opinion entertained at Rome with respect to the influence likely to be exerted by the Protestant Missionaries in Palestine. This influence is, at that place, evidently an object of dread; and for the simple reason that it is thought to be great. If these Bible Men are allowed to act freely, that is, to disseminate the Bibles without obstruction, the Court of Rome judges that great mischief will befall the Catholic Interests in that quarter; and speaks of it as being of the utmost importance, that the labours of the Missionaries proceed not unembarrassed.

Good will arise from these acts of opposition. They will excite attention to the labours of the Missionaries. They will awaken curiosity, and shew where it may be gratified. They will make known through the Ottoman Empire, as it were by proclamation from the authorities of the Mahomedan and Catholic Religions, that attempts are making to disseminate the Christian Scriptures, the pure Gospel of Christ, through that Empire. They will, also, to give an importance, in the view of the multitude, to the Books, which have heretofore been despised, or which may be distributed by the Missionaries; and whoever has them will be more anxious to read them, if it can be done with impunity, than he would otherwise have been; and whoever has them not, will naturally be more desirous to see them. The fame of the Missionaries will, moreover, be increased, and the attention of the people be more awake to personal instructions. In these ways the wrath of man may be made to praise God, and the remainder of wrath, it may be hoped, He will restrain.

On the progress which has been already made the Board say—

At Malta, at Alexandria, along the banks of the Nile, at Jerusalem, and on the shores of the Mediterranean, from El Arish on the south to Tripolis on the north, Tracts filled with Divine Truth, and the Holy Scriptures, the Fountain of Truth, have been disseminated in numerous instances, have been placed in the hands of those, who will carry them to remote and still more benighted countries. In Jerusalem, the ancient capital of the Jewish Church, the standard of truth and righteousness has been erected—it is hoped never to



be permanently removed. Among the Mountains of Lebanon, the Gospel has been proclaimed to Druses, Maronites, Syrians, and Greeks. Jordan and the Dead Sea have heard the sound, and Bethlehem, Capernaum, and Nazareth. In that most interesting portion of the world, the light of life, after having been for ages quite extinguished, has been rekindled.

We might greatly extend this record of beneficial operations. The Islands and Continent of Greece, Asia Minor, Constantinople, the shores of the Black and Caspian Seas, the banks of the Tigris and Euphrates, and remote Abyssinia, with some of the Barbary States, have all, in a greater or less degree, felt the advantage of the recent researches and exertions of Christian Societies.

In the acquisition of information for the wise adaptation of measures to varying circumstances, advances have been made beyond all expectation. The communications made to the Church Missionary Society, to the American Board, and to the Jews' Society, by their respective representatives, are full of interest: those to the Church Missionary Society have been rendered peculiarly useful by having been embodied in the two Volumes of Researches by Mr. Jowett; in each of which he has furnished hints and suggestions for the shaping of future measures, occupying nearly a third of his first and more than a fourth of his second volume, which could not have been supplied but by experience and observation in the midst of the people for whose advantage he labours, and which will incalculably assist those who may follow.

Nothing discouraged, therefore, with the difficulties in their way, the progress already made and the opportunities for new exertions opening before them incline the great body of Missionaries, not only to patient perseverance in that course of proceeding which the peculiar circumstances of these countries require, but to plead earnestly for an INCREASE OF LABOURERS. Mr. Jowett closes an Appeal, in his last Volume, for more Missionaries with these stirring words—

Why then do we look one on another, when the cause is that of the Gospel?—when we are called to fulfil the Ministry of Reconciliation, between God our Father and a world that yet lieth in wickedness? If the Apostolic Age be to return, let each individual aim at the character of that age. Yet, not with a mounting spirit of vain-glory or self-confidence, let any man hear this Appeal. He who goes forth in the spirit of an Apostle, will go forth meek and contrite—tender and lowly in heart—desiring more and more to put on Christ, and to crucify the flesh with the affections and lusts. Such men, Christ alone can raise up; but, in answer to unceasing prayer for His Holy Spirit, he can and will send forth such Missionaries. We have not to fear as though the streams of His mercy were exhaustible: we have only to fear, lest our desires should be straitened, our hope soon spent, and our faith fall short of the promises. That King of Israel, who at the command of the Prophet Elisha to smite upon the ground, smote thrice and stayed, is too true an emblem of our limited zeal. We pause to doubt, when we should press on to conquer. May such reflections as these, with much study of the Word of God and fervent prayer, strengthen the hearts of all Christians—shame them for their past supineness and secularity—inspire them with new and enlarged views—and lead many, especially the younger Ministers of the Church of Christ, to come forth and fulfil the Word of God, proclaiming the glory of the mystery of the Gospel among the Gentiles!

The American Missionaries thus earnestly invoke more aid—

Our views of the extent of this field, and of the multiplicity, difficulty, and variety of the labours which devolve upon us, are such, that we wish to call, and to call aloud, for more helpers.

After enumerating the places where new Missionaries might be fixed with good promise, they add—

We, therefore, make our appeal to the Committee, to the Young Men who are about entering the Ministry, and to all in our happy country who love the cause of Christ, and feel compassion for the souls of men who are perishing in sin. The Churches have sent us out on this great work; and we cannot for a moment believe, that they wish or intend that we should labour here alone. We believe that they wish us to lay before them, not merely such information as may gratify their curiosity; but such as may rouse them to exertion. We now point them to the field of labour, and ask them to shew their love to Christ.

We shall close these remarks with the anticipations with which the Committee of the Church Missionary Society conclude their review of the Mediterranean Mission in their last Report.

In reference to this Mission the Committee would remark, that they contemplate the wide sphere of labour to which access is opened through the medium of Malta with feelings of deep and augmenting interest. The political and civil state of these countries draws much of the public attention to this quarter; and the Scriptural hope and expectation of the revival of Truth and Righteousness in these regions awaken increasing exertions among the more enlightened portions of the Christian Church, both in Europe and America. Mr. Jowett's Volumes, and the communications of the American and other Missionaries, will cherish and extend these feelings in the New as well as in the Old World. The thoughtful and serious

among Christian Students will begin to associate with their ideas of the Holy Land and surrounding regions earnest desires of their spiritual restoration. Many will offer selves for this service; and prayer will abound, *until the Spirit be poured out from on high the wilderness become again a fruitful field.* The regions which witnessed the advent of the Saviour of the World, the labours of His Apostles, and the primitive pure and undefiled Christianity, and which received that blood of the Martyrs which seed of the Church, are not destined to remain for ever under the relentless intolerance of bigotry and superstition; and there are sufficient indications in the course of events, that time is drawing near when *the old waste places shall be built, and the foundations of many generations shall be raised.*

#### AMERICAN BOARD OF MISSIONS.

Many interesting details of journeys in Palestine and Syria, in continuation of those given in our Volume for 1824, have been by the Missionaries sent home to the Board, and have been printed in America. If our limits would allow, we would quote largely from them; but, as we have extracted so much from Mr. Jowett in our last Volume, in relation to the same scenes, we must content ourselves with referring to the chief points of their communications.

The Missionaries are urgent for the co-operation of a Physician in the Palestine Mission: they say on this subject—

We ask for a well-educated, skilful man, who possesses, at the same time, the true spirit of Missions; and will be ready to join with us cordially and cheerfully in all our labours, and in all our privations and trials. Such a man, we may hope, would be useful as the instrument of preserving the health and prolonging the lives of the Missionaries and their families. He would be able, at the same time, to perform a great part of the labour of a Missionary. He would have rare opportunities to acquire information about the customs and opinions of the people; and would gain access to many individuals and families, where another Missionary could not go. If successful in healing the sick, he would soon be employed by Turks in authority, and by men of influence and wealth. Should our labours be attended with success, and persecution consequently be raised against us, the influence of a Physician with Governors and Pachas, to whom he had rendered professional service, might be the most effectual protection that we could enjoy.

The Armenian Church has more particularly attracted the attention of the Missionaries: they write—

We are anxious to see something done, as soon as possible, for the Armenians. The readiness with which they purchase the Scriptures encourages us. They had six or seven hundred pilgrims at Jerusalem, this year: generally the number is still greater. This gives us opportunity, every year, to send books to almost the whole body of Armenians throughout the world. We can hardly expect to obtain a competent supply, and a sufficient variety, of Scriptures and Tracts for this occasion, until we see a press in operation for the express purpose of furnishing them.

They add, in reference to a Journey of Research among this people—

The difficult, arduous, and perilous journeying must be continued, in order to ascertain more precisely the state of the country and of the various classes of people, to distribute far and wide the Scriptures, religious books, and to survey and open new Missionary Stations: there are several fields where it is desirable that extensive journeys should be taken without delay as the Barbary States, Abyssinia, and India. But our thoughts turn, with deeper interest, to the promising field which Armenia presents, connecting with it, perhaps, Mesopotamia, and Chaldea, and the interior of Asia Minor. The Armenians are numerous in those regions: they are intelligent and enterprising; and many of them are rich travelling merchants, who have connections in distant parts of the world. For carrying out this part of the Missionary Work, it is desirable that there should be at least two or three Missionaries in the field: they should be of firm health and unyielding perseverance and capable of enduring hardships with confidence. Two such men, whose appropriate business should be travelling, would find an intensely interesting field open before them in Western Asia.

MALTA.

1820.

Daniel Temple, *Missionary.*

During the year 1824, there were fourteen Tracts printed in Modern Greek, making a total of 367 pages; in Græco-Turkish, of 16 pages; seven in Italian, making 183 pages: the whole number of copies was 23,000, being 16,200 in Modern Greek, 4500 in Græco-Turkish, and 7000 in Italian. The Pilgrim's Progress, also, in Modern Greek, a volume of 348 pages in 12 had been finished. From the establishment of the press, 23 Tracts in Modern Greek and 13 in Italian had been printed. Of the circulation of these Tracts the Board say—

They have been sent into Egypt, Syria, the Morea, and the Ionian Islands; and information which has been received from different quarters has contributed to strengthen the hopes of the Committee, as to the permanent utility of the Printing Establishment.

There can be no doubt but the demand for Tracts and for larger Works, in the languages prevalent round the Mediterranean will fully equal all the probable issues from

many Missionary Presses as can be put in operation.

The Sunday School continues to flourish. Of a late Examination it is said—

It was then ascertained that the Greek Youths belonging to the School had, during the space of twelve weeks, committed to memory more than 6000 verses in the New Testament: two or three had, within the same space of time, committed not less than half of the Gospel of Matthew; and one, a Youth about twelve years of age, had committed the whole of that Gospel. This is a new thing among the people of these countries. The children seemed pleased with this mode of spending the Sabbath; and their parents encourage them to receive the instruction of the Missionaries, and freely express their gratitude for the pains thus bestowed.

#### JERUSALEM.

1823.

Pliny Fisk, Jonas King, *Missionaries*.

It was stated in the last Survey, that Mr. King left Jerusalem on the 6th of February 1824, Mr. Fisk and Mr. Bird continuing in the Holy City. Mr. King passed through Ramla to Jaffa, at both places disposing of a considerable number of the Scriptures. At Jaffa he continued for some time, occupied with the study of Arabic and in discussions with Mahomedans and others. A few days after he left Jerusalem, his associates met with the difficulties which have been mentioned: on the 22d of April, in company of Mr. Cook, of the Wesleyan Society, they left Jerusalem: Mr. Fisk had for six weeks been disqualified for study or labour by an attack of fever. Of the year which had expired from the time of his first arrival, seven months had been spent in Jerusalem and five on Mount Lebanon and in travelling. In a Letter from Beyrout of the 25th of May, he speaks in glowing terms of the reviving influence of intercourse with his associates and friends:—

We reached this place on the 4th of this month. My heart beat high with joy, as I drew near the dwelling of my Brethren and Sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt: just before they arrived at Beyrout, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness, and journeys, I most needed repose and relaxation in their society. This revival of old and forming of new acquaintance and friendship, this season of inquiry and conversation about far-distant and dearly-beloved friends, this reviving the recollections of days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the

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mind that began to flag. I came hither tired of study, and tired of journeying; but I begin to feel already desirous to re-open my books, or resume my journey. We have joined as one to praise God for bringing us to this land: we have consulted freely on the measures to be adopted, and the difficulties which we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance: I suppose that we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our Mission and Missionary Labours. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord. Dear Brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow-labourers to this land! But he is happier in union with the blessed above. And if, with all the imperfections that attend our intercourse here, Christian Society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from those whom I love. Meeting with those who bear my Saviour's image revives the hope, and seems to give me a foretaste of its fulfilment. Oh for grace to be faithful until that perfect bliss shall be obtained!

Mr. Fisk's health continued feeble during the summer. In October he and Mr. King were at Aleppo, pursuing the study of Arabic: both were then in pretty good health. They expected to spend last winter at Jerusalem; but no later intelligence than that here given has reached this country.

#### BEYROUT.

1823.

Isaac Bird, W. Goodell, *Missionaries*.

In the last Survey, Mr. Goodell was left at Beyrout, and Mr. Bird was gone to Jerusalem to join Mr. Fisk: of his return to Beyrout we have just spoken: at p. 156 of our last Volume, a lively picture was given of the occupations of the Family during Mr. Bird's absence.

Mr. Goodell afterward spent some time at Saïde in the study of Turkish with Armenian characters; which is the language best spoken, written, and understood by the great body of the Armenians. It is intended to establish a Press at Beyrout with a special view to the Armenians.

A School has been established at Beyrout by the Missionaries. Mr. Goodell writes—

Our School prospers, though not without many fears and anxieties and prayers on our part. As it was established on a small scale,

in a quiet way, and among poor children, it excited but little attention at first. It now contains 50 regular scholars, and has become the subject of inquiry and discussion: many come to see the School; some to make inquiry, and others to contradict. One individual hearing a little boy repeat the Second Commandment, *Thou shalt not make to thyself any graven image, &c.* said it was wicked for the children to learn such things. Another asked what business we had to establish Schools: the Instructor answered—"These children were running about the streets in all sorts of mischief, growing up almost as ignorant as the wild beasts, and no man cared for them: these good people come from a far country, and are endeavouring to teach these children what will be useful and good for them. Are you angry at this? Why did you not establish a School for them yourself?"

Mr. Goodell thus concludes—

In the midst of many fears and troubles, I think I express the feelings of all our company, when I say that our prospects were never more encouraging than at the present moment. But our friends must not be frightened, if they hear that we are in prison. It may do them and us much good.

#### BIBLE SOCIETIES.

##### CIRCULATION OF THE SCRIPTURES.

The Rev. H. D. Leeves and Mr. Benjamin Barker have continued their journeys and exertions, as Agents of the British and Foreign Bible Society; and have been assisted in their work by different Missionaries, and by the various Local Institutions. The following view is given in the last Report:—

In the Turkish Empire, the operations of your Agent, the Rev. H. D. Leeves, have not, from the difficulties which have arisen, been quite so successful during the past, as in the preceding year. There is, however, much to demand your gratitude. The issues from the *Depository at Constantinople* amount to 2959: more than half the number of those issued at Constantinople were Greek Testaments: 600 passed through Mr. Leeves's own hands; "and I have the satisfaction," he states, "of knowing, that, in numerous instances, these books have been anxiously sought after, and that they have found their way into many schools as well as families."

From *Smyrna* there have been circulated 350 Bibles and Testaments, with 44 copies of the Proverbs.

From the *Ionian Bible Society*, a statement of its proceedings has been received. In the first three years and a half of the Society's existence, 841 Bibles and Testaments had been issued by it; and, within the last two years, 2201. Some hundreds of copies of the Greek Testament have been sent to different parts of Greece, where they have been received by the people with eagerness; and many of them, it is said, while encamped and expecting the enemy, employ themselves in reading the Word of God. Your own Committee would here observe, that they have embraced every prudent opportunity of send-

ing copies in the same direction, as well supplying the Greek Refugees now in country.

Of this Society it is said in the Report of that at Malta—

The funds of the Ionian Society are in a flourishing condition. Auxiliary Societies now formed in all the Seven Islands; which must be peculiarly consoling to the Christian Mind, many sufferers by war, have sought an asylum in the Ionian Isles from Wallachia, Moldavia, Thessaly, Macedonia, Crete, Cyprus, Naxos, and Scio, been supplied with copies of the Divine

Of their own proceedings the Malta Committee say—

In Malta itself, although the distribution of the Scriptures is still very languid, yet opportunities are occasionally found of putting them into the hands of persons resident here, or of forwarding small quantities through them to many others in the adjacent coasts: copies of the Hebrew Scriptures have thus been transmitted at reduced rates to Tunis. Since March last, the receipt of the Depository have been 10,690 copies issued 10,486, in the following languages:

Arabic, 5390—Greek, 1397—Syriac, —Armenian, 985—Hebrew, 660—It 298—Ethiopic, 117—English, 100—French, 72—Modern Russ, 30—Slavonian, 28—German, 11—Spanish, 5—Portuguese, 5—Dutch, 1.

These issues make a total of nearly 40,000 copies put into circulation by the Malta Society.

From the Appendix to the last Report of the British and Foreign Bible Society, we collect some notices of Journeys which Mr. Barker made in Asia Minor and Syria:—

I learned at Lattakia, that about 11 volumes of the Holy Scriptures, in Arabic which I had transmitted from Smyrna been disposed of. At Aleppo, I received from a Syrian Bishop, who came from Aleppo on his way to Damascus and Jerusalem, this Prelate assured me, that at Merdesin, Moussul, in short throughout all Mesopotamia, the Holy Scriptures in Arabic (Arabic with Syriac characters) would be a most acceptable gift to the Christians. *Beyroust*, I established a Depot, and sent Holy Scriptures to Jerusalem, Tyre, Sidon, Tripoli, Aleppo, and Damascus: there have been issued from this Depot, within the space of two months, 800 copies of the Scriptures at a time when we supposed that 40 could have been sold. I distributed about 50 Anti-Lebanon among the poor villagers in the Depot were sold advantageously: 80 volumes, among which were 20 Hebrew Bibles, the whole stock.

Some promising circumstances relative to Mr. Barker's proceedings on his journeys appeared at pp. 324, 325 of the last Volume.

The American Missionaries sold many copies in Palestine. Mr. Fisk states reference to the Holy City—

Being furnished by the Malta Bible Society with a large supply of the Scriptures in various languages, I set apart one of our rooms as a "Bible Society Room;" and endeavoured to consecrate it to the Head of the Church, praying that the Word of the Lord may go forth from Jerusalem, and be attended by a blessing. For about two months I sold only to such persons as came to my lodgings to purchase: during this period I think I sold about 200 copies. I then sent out my Dragoon to offer the Scriptures for sale at the Convents and in the Market. The Armenian Pilgrims had now become numerous, and among them our books found a rapid sale. We were much encouraged by this success, and by a Letter from Br. King, informing us of his success in selling the Word of God in Arimathea. In the course of five months, at Jerusalem, I sold 703 copies of the Bible, New Testament, Psalter, or Genesis, for 210 dollars; and gave away 86 and 400 Tracts. I left a large quantity in the Bible Society Room at Jerusalem, and a considerable quantity at Joppa.

Mr. Lewis also writes, in reference to the Hebrew Scriptures—

We must hope, that the Hebrew Scriptures which I sold in Jerusalem will find their way; as waters descend, in spite of all impediments, from the lofty mountains into the gardens of the valleys. I disposed of 40 Bibles (five of them bound with the New Testament), 12 Prophets and Testaments, 90 Prophets, and 1062 Psalters; and received for them 63 dollars.

#### NEW VERSIONS AND EDITIONS.

From the Report of the British and Foreign Bible Society we collect the following summary.

The revision of the *Albanian New-Testament* is completed: the Gospel of St. Matthew has been printed and put in circulation. The *Turkish New-Testament in Greek characters* is preparing for the benefit of those Greeks who speak the Turkish Language: with very slight alterations, this same work, transcribed in *Armenian characters*, will serve for those Armenians who speak Turkish. The *Jewish-Spanish New-Testament* has been revised for a third time, and is about to be printed at Malta. The translation of the *Modern-Greek Bible* has been finished: the New Testament is about to be printed in London: no pains are spared to render the work as accurate as possible. The *Ethiopic New-Testament* is preparing for the press, under the direction of your Librarian: the long-desired edition of the *Amharic Gospels* is completed: and thus, say the Committee of the Malta Bible Society, "for Abyssinia, that interesting and unique spectacle of an Ancient Professing Christian Nation in Africa, light has indeed sprung up." Of the *Coptic and Arabic Psalter*, in parallel columns, 2000 copies have been ordered, under the care of Professor Lee: the Delegates of the University Press at Oxford have granted the use of their Coptic types. The *Persian Pentateuch* has been completed by Mirza Jaffer, in the revision of which Professor Lee is engaged, while the Translator is advancing with the Historical Books: of the progress of Mr. Robertson's

labours, under the patronage of the College at Calcutta, no intelligence has been received during the past year: feeling, however, that it will form an epoch in the history of Persia when a Version of the Old and New Testament shall begin to be known generally in that country, and that to produce such a Version no ordinary exertions and talents will be required, the Committee have not hesitated to engage another translator, who will co-operate with Professor Lee; and it is hoped by a combination of labour to produce the work in an acceptable form: in a Letter received from a Missionary it is observed—"In our journeys, we have frequently met with Persians who were partly acquainted with the New Testament, and ardently desired to read the Old Testament; stating, 'We cannot remove into a new house, unless we have found its foundation to be strong: let us have the Old Testament, that we may see whether the Gospel is well founded upon it.'"

#### CHURCH MISSIONARY SOCIETY

1815.

W. Jowett, J. Hartley, S. Gobat, W. Krusé, Christian Kugler, John Rudolph Theoph. Lieder, Theodore Mueller, *Missionaries*.  
H. Andrews, August Koelner, *Printers*.

The German Brethren, here mentioned, with the Printer Mr. Koelner, all left London in November and December (see p. 598 of our last Volume) for Malta. How warmly they will be welcomed by their fellow-labourers will appear from the following extract of a Letter from Mr. Jowett—

In a late Letter to me it is intimated that the Five Basle Missionaries are all desined by you to the Mediterranean. This is, surely, just as it ought to be! I own, when I read it I rejoiced with trembling—to think of my own responsibility, and of their probable future course. It is right, however, to send them all at once. We have long prayed for such a gift, and I hope it is the answer of the Lord of the Harvest. Further, I do hope that they will be preserved to give, in due course of time, such *full proof of their Ministry*, as that many more may be induced to follow. I should be glad to see a hundred cross my threshold twice—to come in, and to go forth!

On Mr. Jowett's return from Syria, in March 1824, he was occupied in the preparation of his Second Volume of Researches: the Manuscript was sent home at different times as it could be got ready, and by various means of conveyance; but it all arrived in safety. Mr. Greaves returned to Malta from his visit to Tunis, mentioned in the last Survey, on the 19th of January: his Journal forms an Appendix to the Volume. At pp. 351—354 of our last Volume, we gave a general view of this Work; and, at pp. 454—479 copious extracts from Mr. Jowett's Journal. A Second Edition of this Volume is now in the press.

During the last year, Mr. Jowett has been laboriously engaged, in bringing the Press into full and beneficial action. The health of Mr. Andrews has been so far restored, that he has been enabled, contrary to expectation, to continue at his post; though not to relieve Mr. Jowett from the weighty cares of the Printing Office. Mr. Jowett writes in April—

The Printing Press so binds me down to its multitudinous engagements, that I can scarcely find time to write. We absolutely NEED the Basle Printer. We are now printing in Italian, in Greek, and in Arabic. For the Arabic, I am now necessarily, at present, the compositor: this was not what I bargained for, when courting the Muses in the groves of Cambridge, twenty years ago. But all that ambition is gone—now I must do what must be done.

Mr. Koelner's arrival will relieve Mr. Jowett: he has been well prepared, under the Printer of our Work, for printing both in Greek and in Arabic.

The compiling, translating, and printing of the Books and Tracts mentioned in the following extract manifest great activity in this important department of Missionary Labour:—

In *Arabic*, we have printed 2000 Copies of a small Primer, containing alphabet, short words, and short sentences; and 2000 of the Ten Commandments and the Sermon on the Mount. Of these, we have sent a good number to the American Missionaries at the foot of Mount Lebanon, who appear to have been blessed with some success in the Schools which they are setting up.

In *Greek*, we have printed 1500 Brief History of the Progress of the Gospel, and the Persecution which it met with, in the first Three Centuries; making nearly 100 pages.

In *Italian*, 500 have been printed of a similar Work, extended to the Sixth Century, nearly 120 pages—also the Conversion of St. Augustine, extracted from his Confessions; admirably suited to the case of many well-educated but wavering persons in our neighbourhood—and his City of God; as abridged by Milner. We are now printing the Life of the Missionary Swartz, 1000 copies; extracted from the Missionary Register: I am greatly interested by it, as we proceed in printing—so many things in the history of that good man suit Missions in the Mediterranean, in as lively a manner as they do Indian Missions.

In June, Mr. Jowett adds—

The American Missionaries at Mount Lebanon cry aloud for Arabic Spelling-Books. I have just finished one of 32 pages, containing alphabet, short words, short sentences, the Ten Commandments, and our Lord's Sermon on the Mount. The whole of this I was obliged to compose myself, to the great annoyance of my eyes and fingers' ends. I shall rejoice when the German Printer comes, my editorial work being already nearly as much as I can bear. During the summer it

will be highly advantageous to me to be composing in Arabic.

Mr. Jowett was prevented from accomplishing his wish to occupy his time in composing in Arabic, by an attack of fever in the summer which greatly debilitated him, and by the necessary attention to the press. He writes, however August—

I trust, that though it has been a fatiguing lesson, I have been learning, during this summer, a multitude of practical details, so facilitate my future proceedings.

Mr. Jowett's visit to Jerusalem enabled him to engage an excellent co-adjutor in the Arabic department of the press. Notices of the Greek Priest Ysa Petros which are extracted from Mr. Jowett's Journal, at pp. 466, 475, and 479 of last Volume, will shew how well he is qualified for this office. Mr. Fisk of Jerusalem, gave up some Arabic Tracts to Mr. Jowett; and took the charge of dollars to employ Ysa Petros, in translating Tracts into Arabic, and in making a Version of the New Testament directly from the Original into vernacular Arabic. Mr. Fisk thus speaks of the execution of his commission—

For this sum, Ysa Petros has translated Dairyman's Daughter—William Kelly's Negro Servant—Serious Thoughts on Eternity—and the Progress of Sin; and has finished the New Testament to the end of the Epistle to the Hebrews. These translations are about to forward to Mr. Jowett: we shall soon to receive a supply of Arabic Tracts for distribution: this will be a great addition to our means of doing good. During the summer, the translator is to finish the Testament and add Leslie's "Short Method with Deists" to the catalogue of Tracts. By these labours I hope he is doing good to himself, as well as furnishing us with the means of doing good to others.

On Mr. Hartley's arrival at Malta it is stated in the Report—

A visit to Greece was, soon afterward, brought into consideration; when it was determined that Mr. Hartley should proceed, in the first instance, to Corfu, and spend some time there, and the neighbouring islands, and his subsequent measures should be regulated according to circumstances. Mr. Hartley, having, in the mean while, applied himself to the study of Italian and Modern Greek, embarked for Corfu on the 17th of January, and landed there on the 22d. From his intercourse with persons of all classes, he feels encouraged. He finds the greatest readiness among the Greeks, not only to promote the circulation and reading of the Scriptures, but to attend the preaching of the Word.

Interesting details of his proceedings in Corfu and Santa Maura, with information relative to those Islands, will be found at pp. 179—181, 317—320, 580—588 of our last Volume. He

ticipates, with pleasure, the time when he shall be actively engaged in the communication of the Gospel. He writes—

I thank God for what I have witnessed. I feel animated and encouraged by it. If God continue to bless me with health and strength, they shall both be spent in preaching Christ Crucified through the Countries of the Levant.

He adds, however, afterward—

Notwithstanding the frequent conversations on Religion which I have here. I can hardly consider myself yet as a Missionary. Two years must pass, before I can converse and preach with propriety. It is a great trial to me to struggle with this disadvantage, for the fields appear white to the harvest. I discern also, more clearly than ever, the importance of repeated efforts—*line upon line*. We shall commit a fatal mistake, if, in our attempts to generalize, we forget this particularity. My future plan appears to be this—to fix on some central situation, which will give me access to a considerable population; and there to spend at least the half of every year, conversing and preaching as much as possible: the other half may be devoted to travelling.

From Santa Maura, he writes—

I have, I trust, entered more fully into my proper duties, having had much discussion with Greeks on the most important subjects. With only one exception, nothing but a proper spirit was displayed; and I am not without hopes that good has been done. I had an amazing call for Tracts toward the close of my stay in Corfu, and I find among the poor of this Island the same readiness to receive them. A trifling degree of opposition was set on foot, by the principal Greek inhabitants of Santa Maura; but it has died away, and I am left to act as I please. I feel myself, however, quite a beginner in Missionary Labour, and can scarcely venture to consider myself a Missionary till I preach regularly.

The more observation I make of the Greek Church, the more I am convinced that faithful and persevering labour for the good of its members is likely to be crowned with abundant success. I sincerely thank God that I am called to this field of labour, and I am truly happy in my duties.

We trust that other parts besides Greece, of this vast field, will, ere long, afford opportunities to Evangelists openly to proclaim the glad tidings of Salvation: nor must we ever cease to pray that *he who now telleth may be taken out of the way*.

The Committee thus speak of the destination of the Five Missionaries now on their way to Malta—

To Abyssinia, the attention of the Society was called some years since, by the circumstances which occurred in Mr. Jowett's visits to Egypt, and which are detailed in the Twentieth Report, and more largely in the Volume of "Christian Researches in the Mediterranean." The British and Foreign Bible Society has since availed itself of all the means at its disposal, to prepare the Scriptures for Abyssinia, both in the Ethiopic, as the Ecclesiastical Language of the country, and in the Amharic, as the chief Vernacular Dialect.

Under these hopeful circumstances, some further statements and suggestions made by Mr. Jowett in his Volume now in the press induced the Committee to make preparation for a Mission, at the earliest practicable period, to Abyssinia. On the arrival from Basle of the Five Lutheran Clergymen before mentioned, three of them were destined to this service; and the other two to occupy such Stations in the Mediterranean as might appear most eligible, in reference to a connection with Abyssinia. The visit to that country will be a Journey of Research and Investigation, by the result of which future measures will be regulated. It is proposed, that the three Missionaries shall avail themselves, in studying the language, of the aid of some Abyssinians at Jerusalem; and, after spending some time in the Holy City with that view, shall proceed from thence to their destination: in the mean while, they are all, with their brethren, prosecuting the requisite preparatory studies in the Society's Institution.

Circumstances have since led to some alteration in this arrangement. Mr. Gobat and Mr. Kugler only will, for the present, attempt the journey to Abyssinia.

#### EDUCATION SOCIETIES.

From the last Report of the British and Foreign School Society and the documents in the Appendix, we collect the following statements in reference to the progress of Education.

##### MALTA.

The Normal School Society of Valetta has experienced much discouragement, arising from the deficiency of pecuniary supplies: in fact, its labours could scarcely have been continued, but for the kind and effective patronage of the Marquis and Marchioness of Hastings, who have sustained the drooping cause, advanced the necessary funds, and manifested in various ways an ardent solicitude for the diffusion of Scriptural knowledge by early education.

It is remarked in the Third Report of the Valetta Society—

The progress of the girls has not kept pace with that of the boys. This may be attributed to the difficulty of securing their regular attendance at School, arising partly from sickness, but more frequently from the early age at which female children are expected to contribute by their labour toward the support of the family. And if it be considered how large a portion of the poor depend almost entirely for subsistence on preparing, spinning, and winding cotton, and how small a sum can be earned by a hard day's labour at their occupation, this circumstance is not to be wondered at.

As a preparatory step to the promotion of Education in other parts of the Island, the Committee have forwarded to the six Lords-Luogotinenti, to the Under-Luogotinenti, and to the Curates of the several Casals, a copy of the Second Report; accompanied by a Circular, expressive of their desire to see Schools on the British System established,



and of their readiness on all occasions to facilitate this important and benevolent undertaking to the utmost of their power.

The Parent Committee add—

Your Committee must again express the sentiments of esteem which they entertain for the Rev. Don Luigi Camilleri, who has indeed laboured, and has not fainted in this good work. The Schools at Casel Zeitun, where this worthy Clergyman is stationed (chiefly dependent on himself for support) are represented to be in a flourishing state.

Don Luigi, himself, gives the following view of his Schools—

Since the School for Boys was opened, at the beginning of 1820, there have been admitted 241: there are now 97 in the School. In the Girls' School, 92 have been admitted since April 1822; and there are, at present, 46. My Boys who were with me when we opened the School began with the alphabet, and made astonishing progress: those which we now have, are from 12 to 13 years old: they learn reading, writing, ciphering, and the principles of the Italian and Latin Languages: their rapid progress is the more surprising, from the great difficulty which we have in the want of books and lessons in our own language. The Girls' School goes on well: they are taught reading, writing, and arithmetic, besides needlework.

Besides the Day Schools, we have one in the evening, from October till March inclusive; where we instruct 35 Adults who are desirous of acquiring a knowledge of reading, writing, and arithmetic: and they also attend regularly on Sundays.

In this country there are not more than one-tenth of the people who are able to read. The inhabitants are not sufficiently sensible of the great utility of these Schools to contribute toward their support: this defect, in my opinion, arises from the miserable condition of this people, and their ignorance of the great benefits which would result from education. In the course of the last year, the donations and subscriptions did not amount to 15*l*. sterling: the boys are from the poorest class of the people. My small means are all that I have for the support of these Schools: this want of funds does not discourage me, being persuaded that God, who helped us at the beginning, will not forsake us.

#### IONIAN ISLANDS.

The Committee consider themselves under great obligations to his Excellency Lord Gullford, whose liberality has powerfully influenced the higher classes, and rendered very efficient aid to Bible Education in the Ionian Islands. A Girls' School has been opened in Cephalonia, in a house granted for that purpose by Government. In all the Islands the Schools prosper and are liberally supported.

A Correspondent remarks—

It is really delightful to see a number of poor Girls, who formerly did little else but wander about the streets, now exercised and taught the various duties of their station in life. Thus a most important foundation is laid for Female Education (so much wanted) in a place where ignorance and prejudice have too long reigned, and the most beneficial effects may naturally be expected from it.

#### GREECE.

This country has much interested the Society. An Appeal from the Committee in its behalf, in reference to Education, was printed at pp. 135—140 in our last Volume. The following comments appear in their last Report:

The Committee have devoted much attention to the subject of Education in Greece. They have felt, that to that interesting try, once the seat of knowledge and the favourite abode of freedom, all civilized men are deeply indebted. As friends of humanity they could not but sympathize with the low-men, who have been so long tortured by the scourge of relentless despotism; and for the most part, into degrading ignorance. Anxious that the land, which once produced such men as Socrates, Xenophon, and Plato, should again enjoy the salutary influence of Knowledge, they determined to adopt various measures and to form extensive plans.

Their first care was to print the Third of the Scripture Lessons in Modern Greek. It was then determined that Georgius Stantini, one of the Cypriot Youths who have been some time at the Central School, having been qualified for the office of Schoolmaster, should be sent to Greece in the present party, with a view to commence the establishment of Schools: he took with him and other school apparatus sufficient for children; and was accompanied by Mr. son, a Gentleman whose sole object in going to Greece is to promote, as far as possible, its moral welfare. Nicholas Caccuratto, a native of Cephalonia, and Stephen Casa, a native of Scio (who had been released from the Turks, just as they were about to be taken, by the liberality of a French General), were next taken under the patronage of your Committee: Caccuratto, it is believed, will prove an active and useful Teacher. Shortly afterward, Nine Greek Lads, recently arrived in this country, were placed in the Central School by the Greek Committee, who have liberally contributed toward their maintenance: seven of them remain there. Nicholas Blacas, a young man who accompanied them, will be trained for a Schoolmaster: the proficiency which these Lads have made has been noticed in a former part of our Report [see p. 511 of our last Volume]: education in England will probably prove highly advantageous to the interests of the native country. Demetrius Pieridi, the Cypriot Youth, (who was favourably mentioned in last year's Report,) is also at the Society's house: his good conduct and progress in learning are highly commended.

Perceiving that great expenses would necessarily be incurred in carrying forward the projected measures, and that the resources of your Society were altogether inadequate to the burden, the Committee resolved that a Separate Fund should be opened, and that the liberality of the British Public would meet the exigency of the case. An Address on the subject of education in Greece was prepared, and extensively circulated. A sum of 226*l*. has been already received; the Committee may be allowed to say, that very ample funds will be requisite, in order



to defray the charges of training Masters and Mistresses, paying their passage to and from England, and providing the necessary elementary lessons and other school apparatus.

The Committee have been greatly encouraged in this attempt, by the friendly concurrence of the Greek Government, and by the favourable opinion expressed by Gentlemen who have visited Greece.

We extract from the Appendix some notices on the subject last mentioned:—

—The Seat of Government had not been established at Tripolizza more than three weeks, when I had the satisfaction of witnessing one of the largest Mosques in the city converted into a School on Lancaster's principle, at which above 70 children of both sexes, under the age of 10 years, were receiving instruction when I quitted the Morea. Prince Mavrocordato had already established two, almost in sight of the Infidel Forces, at Missolonghi and Gastouni, previously to his attending the deliberations at Astros. [*Blaquiere.*]

—It has been decreed by the Legislative Assembly, that a grand Central School, on the Lancasterian principle, should be established at Argos; and that each Province of the Confederacy should send two pupils, for the express purpose of acquiring a knowledge of the System, in order to be afterward able to establish Schools in their respective districts. [*Blaquiere.*]

—The Academy of Belles Lettres at Athens some time back called together all its members, and proceeded to effect a new election of elders, who now entirely devote themselves to the introduction of the sciences, and particularly the Lancasterian System. The School, which had been subjected to an interruption from the occurrences of the war, has been re-opened, and contains at this moment more than 200 students. The System has gained vastly in Greece; the people everywhere acknowledging its intrinsic merit and utility: hence it succeeds in a surprising degree. We see that in this place, in a very little time, there will arise a necessity for a second and a third School; and that more than 1000 children will be collected from the Province of Athens alone.

[*Letter from Athens, Nov. 1824.*]

—The Schools of Athens have gained such an accession of vigour, and the Lancasterian Method is so much approved, that we require time to build Schools, in order to receive the number of children which flock for Instruction. The Society of Athens is deeply sensible of the necessity of Elementary Instruction for the Athenian Populace; and is convinced that this method is completely suited to the accomplishment of the end in view; and its object is, therefore, to extend it as widely as possible, and to facilitate the means of its acquirement to those who are ignorant of the method.

[*M. Anargiro Petracchi, Dec. 1824.*]

—The School for Mutual Instruction established at Argos comes on admirably. Many Young Men have come spontaneously from different quarters to learn this New Plan; and, having learned it, to teach it to others. The zeal and attention of the Master of the School, Demetrius Platanitos, increases with the number of his pupils, which at present

exceeds 150. Among them, Joseph Kairis, brother of the Master Theophilos, having completed his studies, has received a regular diploma from the School; and, being invited to different places, has preferred going to his native place, Andros, to establish a School there. We have the best hopes, that, in a short time, this method will be spread through all Greece, from the desire and wish of the Greeks themselves, and the patronage bestowed upon it by the Government.

[*Official Gazette of Hydra, Feb. 1825.*]

#### BUSSORAH AND BUSHIRE.

The System of Mutual Instruction is extending itself far eastward in this division of our Survey. Not only at Shusha near Caucasus, as we shall see under the next head, but at Bussorah, on the head of the Persian Gulf, and at Bushire, on its eastern shore, Schools have been established. Mr. Wolff writes from Shiraz, on the 1st day of last year, to the Rev. T. Carr at Bombay, Secretary of the Church Missionary Committee there, for the information of the Parent Society—

A proposal made by me, for the establishment of a School at Bussorah, was generously accepted by Captain and Lieutenant Taylor, and the Armenian and Catholic Inhabitants of that place; and two Masters were immediately procured, one for the English and another for the Armenian Language, who may teach the children till a more fit person comes out from England. Captain Taylor being kind enough to give his Caravansary to the disposal of the School, the children were collected; and they have already made considerable progress in English Writing. I remained there some months longer to bring the Master into the way of teaching, according to the System of Bell and Lancaster.

But the zeal which the Armenians at Bushire have displayed for establishing a School there, and their liberality, were beyond all expectation: this you may perceive by the inclosed Paper, which I beg you, dear English Friends, to take care of, that it may be printed and circulated throughout India; and that you would procure as many subscriptions for it as may be in your power. This Establishment will not only benefit the Armenian Children of the inhabitants of Bushire, but many of the Armenian, and, perhaps, Persian Children of Persia. Mr. Arratour Constantine has given a whole house to the School Society; and he will spend 1000 rupees for its being repaired. Mr. Satoor Avet has undertaken to instruct the children, till a Missionary of the Church of England shall be sent out by the Church Missionary Society; who, with his Lady, may then superintend the School, for the parents there are disposed to send their Girls to school.

I would beg you soon to get printed the enclosed proceedings of the Bushire and Bussorah School Society. You will find that the English Inhabitants of both places have generally joined and given their assistance; and I am sure that their English Countrymen, residing at Bombay, Madras, and Calcutta, will not be backward in assisting the inhabi-

tants in the Persian Gulf, in order that it might one day become the Light Tower, from which the light of the knowledge of God in Jesus Christ will shine, and cast its powerful rays into Persia and into the deserts of Arabia.

#### GERMAN MISSIONARY SOCIETY.

1822.

We have enumerated, in former Surveys, the following Missionaries sent out to these parts by the Society—Benz, Boerlin, Dieterich, Dittrich, Hohenacker, Lang, and Zarembo: and have now to add, Bonekemper, Doll, Foell, Koenig, Saltet, and Voigt, sent in 1824; and Fleitzner, Haas, Pfander, Steinmann, and Woehr, in 1825. Of these eighteen Missionaries, Mr. Benz has departed to his rest. The others are either placed in charge of German Colonists in Russia, or are engaged in establishing a Mission at Shusha south of the Caucasus.

#### GERMAN COLONIES.

##### Missionaries:

Boerlin, Bonekemper, Dieterich, Doll, Fleitzner, Foell, Lang, Steinmann, Voigt.

Mr. Lang is at Karass; and has there charge of a German Congregation, and of another at Madehar in the vicinity: the other Brethren have the pastoral care of about 25 German Colonies, situated in the Crimea and to the westward and northward of Odessa. The Committee remark—

The critical situation of these Colonies in the midst of hordes of Mahomedan Tartars, with the liberal assistance tendered by the Russian Government for the establishment among them of Churches and Schools, and the many spiritual blessings which it had pleased God to bestow by means of our first attempts through our two Brethren in the

Crimea—these all were felt by us as an urgent call to send forth competent Ministers and Teachers to such of these Colonies as, for five, six, and even nine years, had sighed in vain for the preaching of the Word of God.

#### SHUSHA.

1824.

##### Missionaries:

Augustus Dittrich, Christopher Fred. Haas, Rudolph Fred. Hohenacker, C. Louis Koenig, C. Theoph. Pfander, J. Bernhard Saltet, Theoph. Woehr, Felician Zarembo.

The following description is given of this Station:—

Shusha is about 225 miles south-east of Tiflis; and is the Capital of the Russian Province of Ararabegh. The inhabitants consist of 1500 Tartars and 500 Armenians. It has a splendid Mosque, with a number of Mahomedan Priests; with five Armenian Churches, and 12 Priests of that Communion. It is two days' journey from the frontiers of Persia and of Turkey.

In the Survey for 1824, the Missionaries Benz, Dittrich, and Zarembo were left crossing the frontier of Georgia, on the 15th of May 1823. They arrived at Tiflis on the 17th. Visiting from thence the German Colonies on the banks of the Don, Mr. Benz was taken ill, and died at Helenendorf on the 23d of July. The Brethren Dittrich and Zarembo arrived at Shusha on the 23d of January 1824; and were joined, in May, by Mr. Hohenacker.

We have just heard from M. Blumhardt that

The Society is about to take charge of the Stations formerly belonging to the Scottish Missionary Society; and two Brethren have been already appointed for Astrachan, who will set out for that place as soon as circumstances will allow.

(To be continued.)

P.S. (Jan. 30, 1826.) After this Number had been sent to press, we received some painful intelligence relative to the American Mission in this quarter. Dr. Dalton, in a Letter from Sour of the 29th of October, states that Mr. Fisk died at Beyrout, of fever, after a few days' illness. This invaluable man had made himself master of Italian and Modern Greek; and had nearly conquered, after almost three years' hard study and practice among the Natives, the difficulties of the Arabic Tongue, when it pleased his Heavenly Father to call him away from his labours. Mr. Bird and Mr. Goodell had continued at Beyrout, preparing for their work and in charge of Schools: these had increased to four, in which there were about 100 children. Mr. Fisk and Mr. King spent the close of 1824 and the beginning of last year at Jaffa, in the study of Arabic: they were there joined by Mr. Lewis, and proceeded with him to Jerusalem. Dr. Dalton following them thither, they were all present at the Passover in the Holy City; and met, on Easter Monday, on the Mount of Olives, at the spot from which Tradition reports our Lord to have ascended to Heaven, and there united in prayer for the coming of His kingdom upon earth, with that multitude of Christians, who, in many parts of the world, make that the special subject of supplication on the First Monday of every Month. Mr. Fisk and Mr. King returned to Beyrout in the beginning of June; and Mr. King, soon afterward, having completed his intended term of residence in these parts, and not anticipating the melancholy event which followed, returned to America.

# Missionary Register.

FEBRUARY, 1826.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD. (Continued from the January Number.)

### GERMAN MISSION AT SHUSHA.

(Concluded from p. 64.)

IN entering on the Mission at this place, the ten months of noviciate, which had been spent at Astrachan in friendly intercourse and co-operation with the Scottish Missionaries, were found to have been of singular benefit in preparing the Labourers for their work.

In a recent communication it is stated:

Two suitable dwelling-houses, one in the Armenian and the other in the Mahomedan part of the town, have been erected: a Printing Press is about to be established; and a School has been built for the Armenians, and was to be opened in January, on the System of Mutual Instruction. Different Tracts and religious publications, in Arabic, Turkish, and Persian, have been printed for this Station at Astrachan, at the expense of the Society.

Various circumstances have suggested, for the present, the plan of itinerant preaching. The Society do not, therefore, intend immediately to multiply their Stations beyond Caucasus: but to carry, from Shusha, their Missionary Operations into the neighbouring provinces; embracing, in their exertions, both Armenians and the followers of the False Prophet. Those of the Brethren, who have made themselves masters of the different languages spoken at and near Shusha, are already prosecuting this plan: others travel about; and occasionally stop a fortnight or three weeks at some principal places, preaching the Gospel and distributing the Bible and Religious Tracts. Their labours are blessed by the Lord.

In reference to the state of the Society and its Eastern Mission, Mr. Blumhardt writes from Basle—

Our Missionary Work on the Continent of Europe is gaining ground, under the gracious providence of our Heavenly Master. It is true our Missionary Sky is frequently darkened by gloomy clouds, which seem to threaten our little bark with a heavy gale; but the Lord is with us as a powerful Saviour. Our Institution is blessed with a considerable number of truly promising Youths; and the Missionary Spirit is gaining new ground in the hearts of many friends.

Feb. 1826.

Our first beginnings on the borders of Persia are evidently consolidating and increasing among the Mahomedans, and particularly in respect of the Armenian Church; and we are encouraged, from time to time, by some truly surprising prospects of the work, and by very engaging calls of the Oriental Priests which we think it prudent not to publish.

### JEWS' SOCIETY.

1821.

Jos. Wolff, W. B. Lewis, C. Neat, *Missionaries.*

G. Clarke, M. D. Edward Dalton, M. D.

In the last Survey, Mr. Wolff was left, on the 1st of July 1824, on the point of quitting Bussorah for Persia—and Mr. Lewis, in May of that year, at Antoura—Mr. Neat and Dr. Clarke had left Gibraltar and entered the Mediterranean—and Dr. Dalton, in June, 1824, had arrived at Malta.

Mr. Wolff's Journal from Aleppo to Bussorah, by way of Ourfa, Merdeen, and Moussul, contains many particulars of the Jews and Christians who inhabit the country through which he passed. He found a great desire for the Scriptures in various places. He freely and affectionately conversed with men of all creeds, everywhere declaring Christ Crucified. An extract from the Journal while he was at Merdeen will serve to characterize the whole:—

Jews, Catholics, and Syrians called on me in the room of the Syrian Bishop. I read, in Arabic, the whole of the Twenty-seventh and Twenty-eighth of Matthew: the Jews read it over again in Hebrew. The Syrians observed that Christ and the Gospel are the all in all with Mr. Wolff; but, with the Patres who come from Rome, the Pope was all in all: and the Bishop said, "I never conversed so much about Christ in my life, as I have done since Mr. Wolff came to me." The Jew observed, "I must read the whole Book."

In September and November 1824, Mr. Wolff writes from the British Re-

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sidency at Bushire, that a blessing had invariably attended all his more recent labours near the Persian Gulf. He had been received with the greatest kindness and hospitality: he states—

The readiness with which Christians at the Persian Gulf come to Jesus Christ, and bring their little children to hear the joyful sound of the Gospel, seems to shew that the time is fast approaching, when the power of Satan, in those countries, will be overthrown by the power of Him who is *set down at the right-hand of the Majesty on high.*

At pp. 62, 63 of our last Number, we gave an extract from one of Mr. Wolff's Letters relative to Schools at Bussorah and Bushire: he writes from Shiraz, Dec. 26, 1824, to the same Gentleman, the Rev. Thomas Carr, of Bombay—

In the 16 days which I have spent at Shiraz, I have not only had conversation with above 300 Mussulmans on the truth of the Everlasting Gospel, and opportunity of proclaiming to crowds of Jews that Jesus is the Son of God; but, besides this, I have given the Word of God and the Work of Hugo Grotius to more than 50 Mussulmans; among whom are the Prime Minister of the Prince and his brother, with the Head of the Sooffees.

The good which Henry Martyn has done here is incalculable: his name is not only mentioned with affection, but they candidly confess, that, as they express themselves, HE WAS NOT CONVICTED, OR BEATEN: and I observed in the assemblies of the Sooffees, that they have taken many ideas from the Gospel, of which they cite texts with the greatest facility, and verbatim, according to the Translation of Henry Martyn's Testament. And I cannot but say, that I am firmly convinced in my mind, that the Lord has blessed my preaching of the Gospel to the Jews at Shiraz; who, one day, after having argued with them for several hours, exclaimed, "What do you now advise us to do?" I told them to believe in Jesus Christ, and be baptized in His name. They replied, that they are in a Mussulman Country, where they undoubtedly would be killed if they should turn Christians: even their High Priest, Rabbi Eliesar, was among those who heard the glad tidings of the Gospel, and received the New Testaments with expressions of thanks.

Mr. Wolff afterward proceeded to Tebriz; and was courteously received by the Prince, Abbas Mirza: he wrote from that place, on the 5th of June; and from Taganrog near the Black Sea, well known of late as the death-place of the Emperor Alexander. He had been very ill, and brought near to the grave; but was in a fair way of recovery. From Odessa, he wrote on the 16th and 29th of December, and on the 6th of last month, January: it was his intention to proceed to Jerusalem by way of Constantinople.

We shall now speak of the other Missionaries.

Mr. Lewis, having, in March last, joined Mr. Fisk and Mr. King at Jaffa, proceeded with them, as stated at p. 64 of our last Number, to Jerusalem. He spent about six weeks in the Holy City; and then visited Safet, Tiberias, and Damascus. In the early part of June he proceeded to Beyrout: which place he left on the 1st of July; and, having landed at Tarsus, came home by way of Smyrna, Constantinople, and Vienna, arriving in London on the 23d of December.

Mr. Neat and Dr. Clarke left Gibraltar in April 1824, and are occupied among the Jews of Italy. Circumstances of a local nature put some restraint on the publication of their communications: they are actively and usefully employed.

Dr. Dalton and Mrs. Dalton left Malta in November 1824; and arrived at Beyrout, by way of Alexandria, on the 6th of January last. He writes from that town—

We do not contemplate Antoura as a residence, neither do we this place; but are inclined to look more toward Jerusalem, or at least Safet, where Jews reside in large bodies. Were comfort to be consulted, there is no need of stirring from this place; and from what I have seen of this part of the world, I feel most anxious that the groundless fears, which many friends entertain at home respecting the privations of Missionaries here, should be removed. To the mind properly regulated, I cannot discern, in the necessities and moderate conveniences of life, one thing deserving to be called a privation—far otherwise.

Having returned from his visit to Jerusalem, before mentioned, Dr. Dalton writes, in May, from Beyrout—

As yet, little or nothing has been attempted in Jerusalem: the visits of all the Missionaries have been for short periods: none of us can be said to have occupied this station. Before moving my family—a serious undertaking here—I thought it most prudent to see the different stations among the Jews; and, with this view, made my late journey.

It has been my lot to reside in Jerusalem during a time of unceasing troubles; but, after the most mature reflection, I cannot see sufficient grounds to consider it imprudent for a family to attempt a residence there.

As regards Missionary Operations, there has been nothing effected among Jews, from all that I could learn, further than that they highly respect the English; and seem, as elsewhere, to have lost much of their national prejudice against them as Christians: they appear to feel them their friends, and to look to them in times of trouble. As to the door open, little is really known, as nothing of any consequence has been tried. The

Firmán stands in the way of circulating the Scriptures. When men acquainted with the languages used among the Jews reside among them, a quiet and imperceptible ingress may be made, prejudices will be got over, and mutual opinions canvassed. Missionaries must come to this field prepared to wait; and, now and then, to do *here a little and there a little*.

In the Introductory Remarks to this Division of the Survey, at p. 52, we stated that the Missionaries had been obliged to leave the College of Antoura: the circumstances which led to this will shew the influence so oppressively exercised by Rome in these parts. The following Letters were addressed by the College de Propaganda; and were dated Rome, Jan. 31, 1824: the first, to Bishop Giovanni Marone, Patriarchal Vicar of Mount Lebanon, runs thus—

Most Illustrious and Rev. Seignior—

The inauspicious tidings have reached us, that one Wolff, of Bamberg, together with other Bible Men, has taken from your Lordship, for a term of five years, an ancient College, situated at Antoura on Mount Lebanon. This Holy Community takes for granted that your Lordship has not been aware how much spiritual injury may result to the Catholics of that place, from this new scheme of the Bible Men. These men, under the mask of an affected zeal, are public criers of error and corruption. They circulate, gratuitously, Bibles in the vulgar tongue; but corrupted and vitiated. It ought not, then, to be permitted that such men should have an asylum on Mount Lebanon, from whence they may diffuse their poison with impunity, to the injury, more particularly, of a Nation, which has ever shewn itself stedfast in maintaining, undefiled, the deposit of the faith. Your Lordship will, therefore, communicate the subject of this Letter to the newly-elected Patriarch, in order that the united counsels of the pastors of the flock of our Lord Jesus Christ may render ineffectual these new attempts of the impious. This Holy Community expects, therefore, from your Lordship, suitable exertions; and, meantime, I pray that your Lordship may enjoy long life and prosperity.

The second Letter was addressed to Bishop Gandolfi, the Pope's Vicar Apostolic, who is since dead:—

Information has been received, that one Wolff, of Bamberg, (who appears to be the individual that was expelled from the College in this city, and who, notwithstanding the care which this Holy Congregation had taken, even since his expulsion, to guide him into the right path, has miserably gone astray,) is now in your country, and, united with other Protestant Methodists, is endeavouring to establish himself in Antoura, by fitting up, for this purpose, an ancient College, leased to him for five years, by Seignior Giovanni Marone, Maronite Bishop and Vicar-patriarchal. It is of the highest importance to the well-being of our Holy Religion, to

cut the thread of these counsels of Impiety; and, for this reason, the Holy Conclave would awaken your zeal, and urge you to make known to the new Maronite Patriarch and to the fore-named Bishop, (to whom also this Holy Conclave has addressed Letters,) the very serious mischief which may result from such an establishment; and that you will lend your aid, in every possible manner, to render ineffectual the above-named impious undertaking. I look for suitable exertions on your part, and meantime pray God to preserve you in long life and prosperity.

Your most affectionate brother,

GUILIO M. CARDINAL,  
Proprefetto of the Somaglia.

Mr. Lewis, in reference to these Letters and the proceedings of the Maronite Patriarch, writes from Antoura in October 1824—

I had determined on the propriety of engaging the College on behalf of the Society, for one year; and, consequently, when the 24th of last June arrived, I paid the rent of the place for this year in advance, according to the terms of the contract drawn up before Mr. Way's departure. Soon after this, the Maronite Patriarch entered into violent measures, in order to oblige me to surrender the premises. Unable to make any direct or legal attack, he applied to the Emir Bechir, chief ruler of the Mountains; accusing Bishop Hannah Marone of having let the College without his consent, and without any authority.

The Prince, more willing to oblige his friend the Patriarch than to act the part of an upright ruler, instead of instituting an inquiry respecting this unpleasant affair, instantly dispatched some horse-soldiers to torment the Bishop; and with an order commanding him to obtain the contract, and to have the house given up to the Patriarch. This hasty step the Prince adopted without first communicating, as he ought to have done, with the British Consul.

The persecuted Bishop sought in various quarters, directly and indirectly, for redress, for justice, or mercy; but all in vain: and even Bishop Gandolfi, the Pope's Representative on the Mountains, could not, or would not, afford him any assistance, although he was the first to induce Mr. Way to take the house, and he always seemed to be civil and kind to us all.

The Bishop drew up a statement of the whole transaction, and in the end threw himself thus on the compassion of Mr. Lewis—

You are fully acquainted with the persecution to which I have been exposed from the Patriarch, who accuses me unjustly to the Governor. I am oppressed and harassed by several troops sent by the Governor, and am suffering loss and heavy expense, in consequence of having leased the College of Antoura to the English; and find no means of liberating myself from this tyranny, but to throw myself on your goodness and generosity, being persuaded that the said place is not suited to you, either as to the building itself or the air. As I am unable to convince

the Patriarch, and the Governor will not listen to reason, I entirely throw myself at once upon your humanity and zeal; and beseech you to put an end to this persecution, by yielding your rights and giving me up the contract, and thus to relieve me from this oppression, for the love of God and the good of your neighbour: and I will send you a manifesto signed by several persons of credit, to attest your honourable conduct. I trust in your kind-heartedness and good sense, to grant me this favour, and I shall never cease to remember the obligation.

The Bishop gratefully added—

When Mr. Lewis saw the whole circumstance, he interested himself, and took pity on a Bishop so ill treated by his own people: he therefore granted the request, and gave up the contract for the College, and surrendered his rights in the College, only requiring time to provide another residence.

The Society established at Malta has been engaged in the circulation of the Scriptures and Tracts among the Jews. Three of the Parent-Society's Tracts, with some others, have been translated into Modern Greek or Italian; and many more are in progress.

#### LONDON MISSIONARY SOCIETY.

MALTA.

1811.

S. Sheridan Wilson, *Missionary*.

Mr. Wilson's translation into Modern Greek of the First Part of the Pilgrim's Progress is in circulation: he has begun a translation of some smaller works for the especial use of Greek Priests; his Spelling Book is in great demand. The Directors have sent out a Printing Press for the use of the Mediterranean Mission. From Dec. 20, 1824, to the 8th of April last, Mr. Wilson spent in a visit to some of the Greek Islands and different parts of the Morea: he writes on this subject—

In my late journey through the most interesting and afflicted land in the world, I have sold and given away about 140 copies of the Pilgrim's Progress in Greek, 140 copies of the Spelling-book, 1100 small pamphlets in coloured wrappers, and nearly 400 New Testaments, besides a liberal supply of Tracts. I have sold nearly ALL, and given very few. Had I taken with me double the number, I should, most probably, have disposed of them all. I distributed 80 Testaments, in the Greek Fleet lying off Spezzia. For the division off Hydra, I had not a volume to spare; except that I presented a Testament to Admiral Miaulis, by whom I was kindly entertained for seventeen days. The Greeks revere God's blessed Word; and its general use, we trust, will lead to a general illumination.

I am bound in gratitude to bear testimony to the kindness of the Greeks; for, in all my journey, I have ever met with the most honourable exhibition of hospitable feelings.

CORFU.

1819.

Isaac Lowndes, *Missionary*.

Mr. Lowndes continues to preach in English: his Ministry has been beneficial to some young men: in two journeys, in Corfu, he preached occasionally in the native tongue, and had many hearers. A Sunday School has been formed in Corfu, and is superintended by Mrs. Lowndes.

An edition of 2000 copies of his Modern Greek and English Lexicon is in the press: in Modern Greek he has begun a Brief View of Ecclesiastical History. Into Albanian, five Tracts of the Religious-Tract Society have been translated, and some of them were printing: a translation into the same tongue of Mr. Wilson's Modern-Greek Spelling-book was in preparation: much of Mr. Lowndes's time had been occupied in correcting the edition of the Albanian New-Testament printing at Corfu for the British and Foreign Bible Society; and he intended shortly to visit Albania, with the view of ascertaining the accuracy of the Version, and the facilities for the circulation of the Scriptures. During the year, there had been 1932 copies of the Scriptures circulated; with 4843 Modern-Greek Tracts, 782 Italian, and 680 English: the Directors state—

Among other places to which the Scriptures and Tracts have been sent, is Missolonghi; of the Scriptures, to the extent of 500 copies. Mr. Lowndes understands, that they were received with much eagerness by the Greeks, who, while encamped and waiting the approach of the enemy, are often found reading the Word of God.

#### RELIGIOUS-TRACT SOCIETY.

The Society has rendered its aid to the circulation of Tracts in this sphere, by the grant of both money and books. The sum of 50*l*. was appropriated to the translation and printing of the following Tracts into Modern Greek and Albanian:—

*Modern Greek* — Newton's Progress of Grace, Vivian's Dialogues, the Sin and Danger of Neglecting the Saviour, The Great Question Answered, Sin No Trifle, The Christian Indeed, To The Afflicted, the Danger of Delay, Poor Joseph, Cure of Naaman, and some Chapters of The Pilgrim's Progress.

*Albanian*— The Cross of Christ, Newton's Progress of Grace, The Great Question Answered, Vivian's Dialogues, Life of John the Baptist, The Progress of Sin, and Watts's Golden Rule. A Greek Bishop at Corfu, an Albanian by birth, has completed these translations.

## SCOTTISH MISSIONARY SOCIETY.

KARASS.

1802.

The relinquishment of all the Stations of the Scottish Mission in the vicinity of the Black and Caspian Seas, except Karass, was stated at pp. 390—395 of our last Volume, with the reasons for adopting that painful measure; and at pp. 384, 385 some just remarks occur on the failure of this Mission.

## WESLEYAN MISSIONARY SOCIETY.

Mr. Cook's arrival at Jerusalem, on the 4th of April 1824, was stated in the last Survey: we have already mentioned, at p. 57, that he left Jerusalem, with Mr. Fisk and Mr. Bird, on the 22d of that month. He embarked at Beyrout on the 7th of September. The Committee remark—

Mr. Cook has returned from Palestine; where he had been sent to report, from personal observation, on the facilities which might present themselves for commencing a Mission. His statements are, upon the whole, favourable to the enterprise; and present no greater difficulties, than the circumstances of that interesting but long-benighted region might lead us to anticipate. Such a Mission must, of course, be undertaken advisedly, and with select agents; but the Committee hope to be able to send out two or three Brethren in a few months.

MALTA.

1823.

John Keeling, *Missionary*.

The Committee state—

The Report of the last year mentioned the appointment of a Missionary to this island: a small Society, chiefly of military, already existed there; for whose sake, in the first instance, the Mission was commenced, but in the hope of opportunities offering themselves for benefitting the Natives. A train of circumstances has led to the erection of a commodious Chapel in Valetta, where regular Service is held: another place in the country is visited by Mr. Keeling, who also gives regular instruction in the Scriptures to several of the Maltese. A Society of 40 serious persons has been formed, and much inquiry excited. This favourable commencement of our work, in a part of the world presenting to our view countries so deeply involved in delusion, error, and wretchedness, we hail as a happy omen of future success in our co-operation with other Christian Denominations in returning those inestimable benefits, which our own country and the world, in ancient times, received from them.

Of a violent attack made on Mr. Keel-

Mr. Wolff's journey through Syria and Mesopotamia, and his residence near the Persian Gulf, have enabled him to ascertain that a desire of the Scriptures prevails in many places, and that the best channel of supply will be from India up the Persian Gulf. He writes, on this subject, to Bombay—

ing's house, in the latter part of March, it is said—

The mob assembled, to the number of from two to three hundred, with the Priest in the midst of them, who appeared to enjoy the sport of seeing all the front windows and doors in the house broken.

A strong guard was sent to protect the premises. On this outrage it is remarked—

There has been nothing in Mr. Keeling's conduct to provoke this opposition: but the very circumstance of Protestantism being openly preached is thought sufficient to require this species of resistance. The great object of the Romish Ecclesiastics in Malta appears to be, to prevent all interference of every kind with Popery, even to the voluntary circulation of the Scriptures and public stated Protestant Worship. The meek, humble, and patient conduct of the Ministers of Christ in that island will, however, we doubt not, overcome and disarm so much of this opposition as is the result only of prejudice and the want of better means of information.

ALEXANDRIA.

1825.

D. Macpherson, *Missionary*.

Mr. Macpherson, late of the Scottish Mission at Astrachan, has been appointed (see p. 376 of our last Volume) to Alexandria; and proceeded thither from Malta, with his wife and family, in May. In reference to this New Station the Committee remark—

The intercourse which has, in so extraordinary and unexpected a manner, sprung up between this country and Egypt, has brought this very degraded, and, in modern times, almost forgotten country, under the special attention of those, who, by watching the march of Providence, fail not to discover, in the present age of Merciful Dispensation, those indications of Duty to the Church, by which that mercy is appointed to be conveyed to all the nations of the earth. The reviving commerce of Egypt has already led to the residence of many of our own countrymen at its principal sea-port; who are as yet destitute, for the most part, of Christian Ordinances, in that land of Mahomedan Darkness and of almost Extinct Christianity; and it can scarcely be supposed that permanent and active Missions can be established there, without providing the means for carrying forward the blessed Truths of our Gospel into those regions with which Egypt stands naturally connected, and which the enterprises of commerce are bringing into still more intimate relations. A qualified Missionary has therefore been appointed for Alexandria, of whose arrival the Committee expect daily to be informed, and by whose communications the future operations of the Society in that quarter will be regulated.



Mr. Arratoo Constantine tells me that you should have the kindness to send from Bombay, a quantity of Persian, Armenian, and English Bibles and Testaments, and other School materials; and, as the Bible is the book which will be read at all Schools, a Depôt of Bibles and Testaments will be useful, and even necessary.

Before I left Bussorah, Captain Robert Taylor, the British Resident of that place, told me that Aga Catchick M'Kerditch, an Armenian at Bussorah, who speaks and writes English, and was always known to be an honest and upright young man, would be a fit person to employ as Agent for the Bible Society: he is esteemed by his nation at Bagdad, Diarbekir, and everywhere in Mesopotamia. He would undertake the sale and gratuitous distribution of Bibles among the Armenians, Jews, Persians, and Arabs at Bussorah, Sookalsheookh, Gorur, Bagdad, Moussul, Kurkeek, and Arbel, where I was besought by the people to furnish them with the Word of God. Bishop Elias of Moussul, who is Bishop of the Syrians, and a mighty opponent to the Papists, would assist the Agent in disposing of Bibles and Testaments.

You will, undoubtedly, be aware of the difficulty of carrying Bibles, from Constantinople, or even from Aleppo, to Moussul. In the first instance, no Caravan goes directly from Constantinople to Moussul: it goes first to Aleppo, and from Aleppo to Ourfa: it is very dangerous to send any thing by this route, on account of the wandering Turkomans; and, from Ourfa to Merdeen and Moussul, still more so: so that it is often two years before things arrive at their destined places. But from Bussorah to Shuster on the one side, and, on the other, to Bagdad and Moussul, the road is open and without danger; and as many places there are very numerous inhabited by Christians, especially of the Chaldean and Syrian Rite, who read Arabic, and as around Bussorah the Sabeans (disciples of St. John) are anxious to read the New-Testament, I think it will be highly useful to employ Mr. Catchick M'Kerditch, whose activity cannot be questioned.

The Fourteenth Report of the Calcutta Bible Society confirms, in part, these views:—

For copies of the Armenian Bible, a call was received, at an early period of the year, from a very unexpected quarter. The Rev. M. David, a Deacon of the Armenian Church at Shiraz, in a Letter to Mr. C. Arratoo, stating the great want of the Armenian Scriptures at Julpha and the villages around, expressed his earnest hope that copies might be obtained from hence. Your Committee, on receiving this Letter, resolved that 300 copies of the Armenian Bible should be forwarded by the earliest opportunity to Bushire, directed to the Rev. M. David; to be placed at his disposal, whether for sale or gratuitous distribution. From the interesting Letter of the Deacon, it may be inferred that there are many Christians of the Armenian Persuasion, in the vicinity of Shiraz, who are anxious to obtain the Scriptures; and it is highly gratifying to commit the charge of distributing them to a Pastor who is so distinguished by his tender concern for the poor of his flock.

Shiraz and some places in its vicinity have suffered greatly under the awful calamity, which, in 1822, visited Aleppo and other parts of Syria. A violent earthquake, early in the morning of the 25th of June 1824, destroyed or shattered all its chief buildings; and buried, it is supposed, 2000 of the inhabitants in the ruins. The copies of the Scriptures above mentioned would arrive, in all probability, a little previous to the catastrophe; and were found, it may be hoped, as in the similar case (see p. 21 of our Volume for 1823) of a seasonable supply to Aleppo, especially blessed to the survivors. The Armenian Church was so much injured, that it was to be taken down and rebuilt.

## Siberia.

### SELENGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

#### LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Robt. Yuille,  
*Missionaries.*

The Missionaries continue to preach at Selenginsk, with a prospect of usefulness gradually opening. Of the people to whom they have access from this Station, it is said—

The Buriats, among whom the Missionaries labour, inhabit a country about 960 miles in length, and 260 miles in breadth, the measurement being taken from the extreme points. They are scattered in tents; of which seldom

more than five, and on an average not more than two or three, are found in one place.

The journey of Mr. Swan to the eastward, mentioned in the last Survey, was nearly 1300 miles: the closing passage of his Journal will give his view of the state of the people.

In the review of the four months and a half that have elapsed since the commencement of my journey, I see the most abundant cause for gratitude to my Almighty Protector and Guide; and, as it respects the prosperity of His cause, encouragement for the exercise of the most lively faith. The scenes, witnessed in the course of a journey of nearly 2000 versts, impress the mind with a deeper conviction of the misery of the Heathen: could the Christian World be eye-witnesses of the degradation of human-nature under the yoke of their superstitions, they would value the Light and Liberty of the Gospel



more than many do; and think no sacrifice too costly for an offering of gratitude to Him *who maketh them to differ.*

A Native Seminary has been opened with 8 Students: it is designed for 30. The following regulations were circulated, to encourage the Natives to send their Young Men for instruction—

1. That the Students shall be taught Mongolian, Russ, Latin, Greek, Hebrew, and English; or such of these languages as they shall be capable of acquiring—2. Instruction in the useful Arts and Sciences—3. The instruction shall be gratuitous—4. That such as cannot afford to pay for their own board and lodging shall have them at the expense of the Mission.

The term of instruction is three years; and

the Students shall be allowed to spend every seventh week with their relations, who shall be at liberty to visit them at the Seminary whenever they please.

The Directors state—

It is the earnest prayer of the Brethren, that the Young Men educated in this School may be spiritually enlightened themselves, and become instrumental in spreading the light of Divine Truth among their own countrymen. Since the opening of the Seminary, the people have begun partially to appreciate the advantages of education, and manifest more confidence in and good-will toward the Missionaries. An aged Lama has assigned a portion of his property, to be applied to the purchase of paper and books for the use of the Seminary.

## China.

Our Readers are apprised (see p. 157 of the last Volume) of the view with which Dr. Morrison has prolonged his stay in England. The Directors state—

He is assiduously endeavouring to promote the cultivation of the Chinese Language and Literature in this country, and has already commenced giving instruction to a few Students with that view. Should this attempt of Dr. Morrison be crowned with success, it must be obvious that the facilities for eventually communicating to China the advantages of European Learning and Science and the blessings of uncorrupted Christianity will be greatly, and may be indefinitely, augmented.

The incalculable importance of cultivating a knowledge of the Chinese Language with a view to the propagation of the Gospel is forcibly stated by Dr. Morrison:—

The important fact that the written medium of thought employed by the Chinese is legible to the people of four other Nations, making collectively at least A FOURTH PART OF MANKIND, has recently called the attention of British Christians more strongly to the subject than at any former period. The Five Nations alluded to, viz. those of China, Corea, Japan, the Loochoo Islands, and Cochin-China, all possess a considerable part of their population able to read, and fond of books. But these Nations have little else than their own Pagan Literature to read, which confirms them in their idolatrous superstitions. The number of Christian Books in Chinese is yet very small.

Although the several countries just now named are not open to living teachers of Christianity, they are accessible by Books, which may be written and printed in Christian States or Colonies, and conveyed by Natives returning from those States to their respective countries; and thus Christian Knowledge may be gradually spread throughout the Continent and Islands of Eastern Asia.

It is also believed, that a very considerable knowledge of the one written language of all these populous countries may be acquired in the United Kingdom. In St. Petersburg and in Paris, the Chinese is cultivated with very considerable success; and it does appear to many patriotic and philanthropic persons, not creditable to our countrymen, either as Scholars or as Christians, to neglect the living language of so large a portion of our species.

That much can be gained in abstract science, morals, or religion, from China, is not to be expected; but it is fair to expect some addition of facts in natural science, and some views of human-nature which may not be altogether useless. However, Christians have something to communicate; a knowledge, which exceeds in value the finest gold, the most precious gems: and, to a reading population, the Press is a very efficient means of conveying it, especially when united, as far as is practicable, with oral instruction; and oral instruction is perfectly practicable among the Chinese, who reside under Christian and Malayan Governments out of China.

Under this view of the subject, Dr. Morrison has been requested to remain in this country one season longer, for the purpose of originating the cultivation of the Chinese Language in Great Britain; and will communicate elementary instruction in Chinese, and confer with those who may be desirous of acquiring some knowledge of it, whether for pious purposes or the objects of general knowledge and literature—being persuaded that human-nature in different nations is greatly improved by an amicable interchange of thought and sentiment, of which letters must, generally speaking, be the medium; and that not only Christian Truths, but much useful knowledge, subversive of hurtful superstitions, could be conveyed to the Eastern Hemisphere, were the language of China more studied in the United Kingdom.

In pursuit of the same great object, Dr. Morrison was chiefly instrumental, with the Rev. Henry Townley, in suggesting the Language Institution; the Design and Plan of which, with its Officers and principal Regulations, were communicated at pp. 305—307, 339 of our last Volume: and we cannot but hope

that this Institution will very essentially contribute to familiarize Missionaries with the scenes of their future labours in India and China.

In an Address by Dr. Morrison at the last Anniversary of the London Missionary Society, there is a frank and simple statement of the case with reference to Missions to China, which cannot be too widely circulated:—

I hold in my hand the original Letter of Instructions, communicated to me by the late valued Treasurer of the Society, Mr. Harcastle. I advert to it merely to notice the very desponding feelings, which then existed in his mind and the minds of the Directors, respecting the object in view. At that period, I was considered a Lay-Missionary—a sort of Mathematician sent to gain, if practicable, a residence in yonder region. The acquisition of the language was thought scarcely possible; though a faint hope was entertained that it might be acquired, and that a Dictionary might be composed, and the Holy Scripture might be translated into Chinese: and now, after 17 years, residence in that country, I stand here before God and before you this day, and would our esteemed friend were yet on earth to witness our laying before the Society the scarcely-anticipated result of this undertaking.

I have referred to this for two reasons: first, to excite gratitude to God—for *not unto us, not unto us, but to thy Name give glory, O Lord!* and I refer to this circumstance on another account, because I am every day distressed, for in almost every house I am asked, “What is the use of the Chinese Language?” Many persons still mention the difficulties which are to be encountered, and say that China is hermetically sealed: but I have the proof of past experience, that patient attention to the object, and assistance from God, will accomplish our wishes. There are Chinese Colleges, where there are thousands who are accessible to those efforts, which have been made hitherto in a manner quite disproportioned to the end to be effected. The world, in the Scripture, is called *God’s husbandry*; and He is pleased to allow men to be *workers together with Himself*.

But some say, that they want to see openings—they want to be invited: they think the difficulties are so many, that we are not likely to do any thing just now: we must wait till some change takes place. But I do not think that that is the road pointed out for Christians to pursue. It is our duty to use the means—events rest with Heaven. The command is, *Go and preach the Gospel*. Tell us not that they will not receive the Gospel—that is not your concern. Go and preach, and proclaim God’s mercy to perishing sinners.

But the Christians in this country need to have patience. They are impatient for what they call pleasing accounts; but yonder region of the world is not to be compared to those places where the Ministers have only to put in the sickle. There we have to make ploughs and harrows before we can begin; and we want more men, able men, able-minded men, and men full of the Holy Ghost, to go and cut down yonder jungle, and wait, perhaps, half a century, before men can sow the good seed. Yesterday, the Ministers of Religion were exhorted to go and serve in this cause; but I want not them only, I want more LAY-MISSIONARIES. I want men, who possess affluence in this country, to make their personal and domestic concerns subservient to the cause of our Lord Jesus Christ. I almost despise the giving a little pittance of overflowing affluence—giving a few thousand pounds, when compared with giving OURSELVES to this cause. We must give OURSELVES, according to the plain common-sense meaning of the New Testament. *Let this mind be in you which was in Christ Jesus*, when He descended from heaven to earth, and left the bosom of His Father to come and die on the Cross. But, alas! sons and daughters here cannot leave the bosoms of their parents, and Ministers cannot leave their churches; but they say they will pray for them—pray they certainly ought; but what is the use of prayer, unless you put your shoulders to the work. I do not despise prayer—God forbid that I should: but I solemnly invite men of opulence to give themselves to this great work, and to go abroad, and support themselves, and support others: and may God incline the hearts of many to do so!

The exertions which have been made for the salvation of the Chinese are not without encouragement. To instances of genuine conversion, some recent cases of a hopeful nature may be added. Of the Youth spoken of at pp. 327, 328 of our last Volume it is said—

The Chinese Youth, who accompanied the Rev. Dr. Morrison to England, sailed for China in April last; and died in June, on board the Buckinghamshire, at sea. He professed faith in our Lord Jesus Christ, and was interred in the ocean with Christian Rites, performed by the Chaplain of the British Factory in Canton, who was on board the same ship.

An elderly Chinese Gentleman thus speaks of the Scriptures—

Every Sabbath, when I enjoy a season of leisure, I collect the Sacred Books which you composed, and read them in rotation; and finding a tranquil place, I pray to God, and repent of my former wickednesses, and implore the Lord God, of His great mercy, to pardon my sins and errors.

The Committee of the Religious-Tract Society remark—

The providence of God has opened a door for the instruction of the millions in China. The Singapore Institution will train up many in the knowledge of the Chinese and Malay Languages—Christian Missionaries will be multiplied—the Scriptures will have a wider circulation—the number of Chinese Youths in the Schools will gradually increase—Tracts and small Books will be more generally distributed; and, then, to use the beautiful language of Sir Stamford Raffles—“Britain will write her name in characters of light: she will not be remembered as the tempest, whose course is desolation; but as the gale of spring, reviving.

the slumbering seeds of the mind, and calling them into life from the winter of ignorance and oppression. Then, the Sun of Britain shall arise on these lands; not to wither and scorch them in its fierceness; but, like that of her own genial skies, whose mild and benignant influence is hailed and blessed by all who feel its beams."

## India beyond the Ganges.

### SINGAPORE.

A small island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English, in February 1819; but some neighbouring Chiefs having recently laid claim to it, a Treaty has been concluded with them, whereby the island and 10 miles round its shores have been ceded in full sovereignty to the East India Company—rapidly increasing both in commerce and population—inhabitants, at the end of 1824, were 11851, being 8650 males and 3231 females; besides 368 soldiers and their dependants: of this population, 84 were Europeans, 132 Native Christians, 514 Malays, 1704 Buxis, and 3823 Chinese: of these Chinese, 267 only were females.

LONDON MISSIONARY SOCIETY.

1819.

Claudius H. Thomsen, *Missionary*.

The Directors give the following view of the Mission—

Mr. Thomsen continues to prosecute diligently, and with encouragement, the Malayan Branch of the Mission at this Station. The Malayan Chapel was opened July 27, 1824: Mr. Thomsen conducts three Malayan Services on the Sabbath Day; two of them at the Chapel, and a third at a private dwelling-house in another part of the town. In one of the Services at the Chapel, is read the Liturgy of the Church of England, in Malay; a translation of which has been prepared by Mr. Thomsen, for the Prayer-Book and Homily Society. The usual attendance of Malays is between 50 and 60.

There are two Malay Schools; one for Boys and the other for Girls.

During the year, there have been printed a small Selection of Hymns for children, in English, and a Malayan Version of the same; also a Spelling-book, and a small System of Arithmetic, in Malay. The Malayan translation of the Liturgy is in course of printing. Mr. Thomsen is preparing other elementary books in Malay. He has commenced the study of Bugguese, in which language a Tract has been prepared for the press.

The distribution of the Scriptures, during the year, has been considerable; that of Tracts comparatively small.

No report of the Chinese Branch of the Mission for the past year has been, as yet, received.

The following remarks occur in the Singapore Chronicle on the peculiar character of the population—

The most singular feature of the population is the great disproportion of the sexes. In no class do the number of women equal that of the men. In the Bugis, they are not one-half; and in the Chinese, the most effective part of the native population, they are only as one to thirteen. From the small number of women and children entering into the population of Singapore, and the necessarily large proportion of male adults, it follows, as a matter of course, that it is greatly more efficient than its numerical amount would

seem to indicate, and that it is, in truth, virtually equal to an ordinary population of not 11,851; but, reckoning upon the equality of the sexes, of double the male population, or 17,240, or, including the floating population, 19,340. The efficiency of this population would be still more highly rated if the unusual proportion of Chinese to the rest of the inhabitants were considered: the labour, industry, and capacity of every Chinese are, at least, equal to those of any other two Asiatic inhabitants. The Chinese of Singapore constitute about one-third part of the whole population; whereas, even in Pinang, where they are proportionably more numerous than in any other European Establishment, they scarcely constitute one-sixth part of the inhabitants, and, in Java, certainly not a hundredth.

### SINGAPORE INSTITUTION.

A general view of this Institution was given in the last Survey. The ground on which two distinct Colleges, Anglo-Chinese and Malayan, are united is thus stated—

In the plan of the Anglo-Chinese College, arrangements were made for the cultivation of Chinese and English Literature, which apply also to Cochinchina and Japan: it was the wish of the late Dr. Milne to add the study of Malayan, Javanese, Siamese, and the other languages and dialects of the Indian Archipelago; but the great dissimilarity of the languages, prejudices, and habits of the islanders of the Archipelago from those of the Chinese, suggested the expediency of promoting the intellectual and moral improvement of these islanders, by modes more direct and specific than those which the Anglo-Chinese College affords. Hence originated the idea of establishing a Malayan College.

The Institution consists of the three following departments:

— A Scientific Department for the common advantage of the several Colleges that may be established.

— A Literary and Moral Department for the Chinese, which the Anglo-Chinese College affords; and,

— A Literary and Moral Department for the Siamese, Malays, &c. which will be provided for by the Malayan College.

The languages embraced by the Institution are the following:—Chinese, Malayan, Siamese, Bugguese, Arabic, and that of the island of Bali—languages spoken by a population, taken aggregately, of not less than 300 millions; to whom, more or less, it is designed, by the proposed Institution, to communicate the lights of learning and science, the principles of sound and pure morals, and the blessings of uncorrupted Christianity.

## MALACCA.

The Chief Town in the Peninsula of Malacca—the Settlement was restored to the Dutch in 1618; but was, by a late arrangement, again placed under the authority of Great Britain on the 9th of April.

## LONDON MISSIONARY SOCIETY.

1815.

James Humphreys, David Collie, S. Kidd, *Missionaries.*

Mr. and Mrs. Kidd arrived, by way of Madras, on the 21st of November, 1824, having embarked on the 24th of May.

There is, at present, no public English Service. Mr. Humphreys acted as Chaplain to the Government, till December 1823, when a Dutch Minister arrived. Of the Native Services the Missionaries give the following account—

We have worship every morning and evening in the College Hall, when the Students and the Chinese Workmen attend: on these occasions a chapter of the Bible is read, in Chinese, a hymn sung, and prayer offered up to the God of our salvation: the number that usually attends is about 40; and, in addition to these, in the mornings, we have about 70 Chinese Youths, with their Teacher, from the Fuhkeen School. On the Sunday, besides the usual morning and evening worship, at which the Scriptures are occasionally explained, we have Divine Service at ten o'clock in the morning, when the doctrines and precepts of the Gospel are explained and enforced: the same number attends as at the morning and evening worship, together with the Chinese Lads from the Fuhkeen School. On Thursday Evenings, the doctrines of the Gospel are explained in one of the Chinese Temples; where we have lately introduced singing, which appears to interest the people: the number that usually attends is from five to ten, but we have sometimes from twenty to thirty. We attempted to open two other Places of Worship; but found it impossible to assemble the people at any stated hour: it is a most difficult thing to bring any number of the Chinese of this place together, for any length of time, for the purpose of hearing a Sermon; as they are all so busily employed during the day, and in gambling during the evening: the only way in which we can obtain a hearing is by visiting them in their own houses: this we frequently do when distributing our Sheet Tracts and portions of the Scriptures.

At present we have no Malay Missionary at this Station; but the Malays employed on the Mission Premises, and any others who choose to attend, are taught the principles of our holy religion every Sabbath Evening. The number that attends this Service is about 15.

The behaviour of both the Chinese and Malays during Divine Service is as good as that of the generality of Christian Congregations in England.

Of the Native Schools they report—

There are, at present, connected with the Mission, 8 Schools: seven of these are Chinese, and one Tamul. Five of the Chinese

Schools are in Malacca and its neighbourhood; and two of them are at Chinese Settlements, several miles from Malacca. The number of Chinese Youths attending the Schools is upward of 200, about twice the number which we have had in any former year: the number that attends the Tamul School is about 20. In all these Schools, Christian Books are introduced, and the doctrines and precepts of the Gospel are committed to memory by the scholars. The Schools are visited twice every week by us, and the Boys examined as to their knowledge and progress in learning. On Sabbath Days all the Boys of the Schools in Malacca, with their Teachers, meet in the College Hall, and repeat passages of Scripture, Catechisms, and sentences in Chinese on moral and religious subjects, which are prepared for them: these they also translate into Malayan, with which they are well acquainted. Many of the Boys manifest considerable talent. Several of them have lately been admitted into the Anglo-Chinese College, and continue to make progress in various branches of learning.

An effort was made and persevered in, for more than twelve months, to establish a School for Malay Females; but we have been obliged to relinquish it for the present. The education of Chinese and Malay Girls at Malacca, by pious Ladies, is a most desirable object.

In reference to education, generally, the Missionaries say—

What a change has taken place since Dr. Milne commenced his valuable labours in this place! It was with difficulty that he could obtain a few Chinese Boys to instruct; and even then the Chinese looked with a great deal of suspicion upon the exertions which he made in their behalf. Blessed be God, the scene is now changed! for we have been entreated, by the Chinese themselves, to open Schools in different places; and we have no doubt, if funds could be procured, that we could very much increase our present number of scholars.

In the Printing Office, 14 men, of whom 10 are Chinese, are employed. The Missionaries thus speak of this department—

During the year, there have been printed, in Chinese, 272 complete Bibles, 200 New Testaments, at the expense of the Bible Society—500 copies of Dr. Milne's Village Sermons, 1000 copies of a new Hymn Book, 1500 copies of a new Tract on Regeneration, 1500 copies of Brown's First Catechism, 27 new Sheet Tracts 1000 copies of each; all at the expense of the Tract Society: the four last-mentioned were printed with moveable metal types: blocks have been cut for a small Tract on the Doctrine of One God by Dr. Morrison, for the English Prayer-Book and Psalter, and for the Second Homily, both translated by the same Gentleman—for the Three Pearls, and for an Essay on the Immortality of the Soul, both by Dr. Milne. In Malayan, there have been printed 1500 copies of a Catechism by the Rev. T. Beighton, of Pinang; and there is now in the press a

Tract in Malayau by the same Gentleman. We have printed, in *English*, Dr. Morrison's Notices concerning China, his Lectures on the Sayings of our Saviour, his Sermon to Sailors, and the second Annual Report of the Anglo-Chinese College: Memoirs of the late Dr. Milne, by Dr. Morrison, and a School-book by the Rev. J. Ince, of Pinang, are in the press.

Of the circulation of the Scriptures and Tracts they say—

In the year, there have been distributed, either in Malacca, or on board of vessels in the harbour, or sent to the countries and islands around us, 272 complete copies of the Bible in *Chinese*—160 single books of the Old Testament—972 Testaments—and 14,100 Tracts, including a considerable number of the First Homily of the Church of England, translated by Dr. Morrison, and several hundreds of a Chinese Magazine published monthly by the Rev. W. H. Medhurst, of Batavia. Besides these, there have been distributed upward of 25,000 Sheet Tracts, one of which is printed every fortnight.

There have also been distributed, during the year, 6 *Malay* Bibles, 343 Testaments, 300 of the Gospel by Matthew, and 985 Tracts; 60 *Portuguese* Testaments; 10 *Dutch* Bibles, 50 Testaments, and several hundred Tracts; also 300 *Tamil* Tracts; and a considerable number of *English* Tracts.

A very considerable number of the above has been sent to Cochin-China, through means of natives of that country, who lately visited Malacca, and came to us themselves, earnestly begging for the books. When they first arrived in Malacca, they did not know where we lived; but they had obtained some of our books in their own country, and were told that these came from Malacca. It would have afforded pleasure to the friends of Missions to have seen these interesting Heathens, walking through the streets of Malacca, with a Tract or portion of the Scriptures in their hand, pointing to the book, and inquiring of those whom they met, if they could inform them where books of the same description were to be obtained.

The Directors add—

The Brethren continue to visit the villages weekly, to distribute the Chinese Sheet-Tract, and converse with the people. The Sheet Tract is approved by the Chinese, is inquired for by them, and is stuck up in some of their houses. The Brethren are also encouraged by occasionally receiving applications for copies of the Scriptures; and by observing that the villagers, among whom they perambulate, when at Malacca, attend the Chinese Service at the Temple.

The Mission Publications are, in general, thankfully received, and an increasing desire exists among the people of all classes to obtain them.

Of these Sheet Tracts Mr. Collie says—

Each exhibits a plain statement of some important Christian Doctrine, without any reference to the prevailing opinions of the Heathen. But when we hear of any objection to Christianity, which appears to have weight among the Chinese Pagans by whom

we are surrounded, we make attempts to answer them.

Since we commenced distributing these Sheet Tracts, four Chinese, from one of the villages, have applied for copies of the Scriptures; and a considerable number have expressed a desire to have longer treatises on the Christian Religion than these Tracts afford. This we consider one of the good effects of these little messengers; because these inquiries appear to have been excited by the perusal of them. Glory to God, we are now amply supplied with the Word of Life in the Chinese Language! May the Lord create a spiritual appetite among this people!

The Directors state that various works are in preparation:—

Mr. Collie is composing a small work, in Chinese and English, to assist such as are acquainted with one of those languages in the study of the other: it will consist of brief explanations of the leading doctrines of Revelation, familiar sentences on the common affairs of life, sentences extracted from Chinese colloquial books, and dialogues on geography and general history. On the suggestion of Dr. Morrison, he is also preparing a Tract on the fundamental doctrines of Revelation, with marginal references to the Scriptures: this work is designed chiefly for the use of such Chinese as may embrace, or be desirous of understanding, the Christian Religion; and will be printed with metallic moveable type.

#### ANGLO-CHINESE COLLEGE.

An Appeal, by Dr. Morrison, in behalf of this College, was printed at pp. 181—184 of our last Volume. At the last dates, the College had not been removed to Singapore, the buildings not being ready. Of the Students the Directors report—

The number of Students is increased to 26; exclusive of 10 others, who attend the College in the evening only. They are, in general, diligent and successful in the prosecution of their studies. Some of the Senior Youths have executed translations of Chinese Books into English and of English Books into Chinese, which do them credit.

Of the general spirit and conduct of the Students, Mr. Collie, in a Letter to the Directors, gives the following account.

The Students, in general, cheerfully read and commit to memory our books; and, when we go out to distribute Tracts or to speak to the people, they beg to be permitted to accompany and assist us: on these occasions, they never manifest the least indication of being ashamed of their connexion with us. On Thursday Evenings, when we go to meet the people in the temple, we permit two or three of them to accompany us: they raise the tune; and thus, in a Heathen Temple, and in the face of their Heathen Countrymen, they sing the praises of our God. These Young Men, in general, seem to regard us as their real friends; and manifest a disposition to consider the College as their home.

Brethren, pray earnestly for these Young Men! Should it please God to bring them to the saving knowledge of the Gospel, what happy results might be expected from their labours! They are daily acquiring an acquaintance with the facts and doctrines of Divine Revelation, which, if followed by Divine Teaching, will qualify them for becoming most effective Missionaries.

The Missionaries give this further view of the Students:—

Their studies on Sundays are wholly confined to religion. The first class has, during the year, translated from Chinese into English, a Catechism containing the leading doctrines of Divine Revelation—Ten Dialogues on the nature of the Christian Religion—an Essay on the principal Religions in the known world—a Tract on Idolatry—a History of the first ages of the world from the Creation to the time of Abraham—and Twelve Village Sermons: of the first four of the above, they have written the translations in English: they have also made a translation from English into Chinese, of the First Catechism of the Rev. J. Brown of Haddington. They read the Holy Scriptures every day in their own language; and have written several Essays on moral and religious subjects, some of which evince considerable knowledge of good principles. Although we dare not say that any of these Young Men have been truly converted to God, yet it gives us pleasure to state, that several of them pay great respect to the truths of the Gospel, and give us encouragement to go forward in the strength of the Lord. The other Classes in the College also read the Scriptures, and commit to memory Catechisms on the great principles of the Christian Religion. All of them attend morning and evening worship. On Sabbath Evenings, after worship, we have a Prayer Meeting with the Students, when one of them prays in rotation.

The Contributions to the College, in England, during the year, amounted to 1202l. 16s. 6d.

#### RELIGIOUS-TRACT SOCIETY.

It has been already stated, in one of the preceding extracts, that the Society has defrayed the charge of printing many of the Tracts. The sum of 300l. was granted in aid of the Press at this Station; and the profits arising from the "Child's Companion," one of its monthly publications, have been appropriated to the circulation of Tracts in China and the East.

#### Pinang.

Called, also, Pulo Penang and Prince of Wales' Island—an island lying off the coast of the Malay Peninsula, transferred, in 1786, to the East-India Company—contains about 160 miles square—inhabitants now estimated at 50,000.

#### LONDON MISSIONARY SOCIETY.

1819.

Thomas Beighton, *Missionary*.

Mr. Ince, Mr. Beighton's late Associate, finished his earthly course (see

p. 599 of our last Volume) on Sunday the 24th of April.

The New Chapel was finished at a cost of 4943 Spanish Dollars, and was opened on the 20th of June 1824: on which occasion there were three Services, in Chinese, Malay, and English, respectively. The subscriptions to the Chapel amounted to 3266 Dollars, leaving a deficiency of 1677. The European Ladies of the Settlement afterward contributed 450 Dollars.

The Directors report on this Mission—The prospect of usefulness, at this Station, has assumed, during the past year, a much more promising appearance.

The number of Schools is increased to seven; two Chinese, four Malayan, and one Chinese and English.

Mr. Beighton has prepared for the press an improved edition, being the third, of his Malayan Scripture-Catechism, to which additional prayers are annexed; also, in the same language, a Tract on the Worth of the Soul, and Rules for conducting Native Schools. These several works have been sent to Malacca to be printed. Mr. Beighton has in hand a small Malayan work on arithmetic.

During the year, Messrs. Beighton and Ince again visited the opposite coast of Quedah, which they describe as an inviting field for a Malayan Mission. The population at Point Wellesley is estimated at about 14,000. A. D. Maingy, Esq. the Resident, whose name we had formerly occasion to mention in connexion with the formation of Native Schools in that country, is zealously disposed to encourage and assist every prudent effort that may be made by the Missionaries to promote the intellectual and moral culture of the people.

#### Burmah.

##### AMERICAN BAPTIST MISSIONS.

Adoniram Judson, D.D. G. H. Hough, Jonath. D. Price, M.D. Jonathan Wade, G. D. Boardman, *Missionaries*.

The Stations occupied by the Missionaries were Rangoon near the mouth of the Irrawaddy, or Ahrawahtee, and Ava, the capital, 354 miles above Rangoon, on the same river. Eighteen Native Converts had been formed into a Christian Society at Rangoon. In the beginning of 1824, Dr. and Mrs. Judson had joined Dr. Price at Ava, and the Mission seemed much in favour with the King.

The effect of the war which has broken out between the British and the Burmese, in the sufferings of the Missionaries and the suspension of the Mission, were stated at large at pp. 379—285 of our last Volume. Mr. and Mrs. Wade have retired to Calcutta, and Mr. and Mrs. Hough to Serampore.

Mr. Hough writes, in February—

While Rangoon and other places on the sea coast remain occupied by the forces which entered the dominions by that quarter, two other armies are penetrating them, one from Chittagong and the other from Assam. The ultimate object of these forces is the capital. The Burmans appear resolved to defend themselves to the last.

Not a single word of intelligence has been or could be gained from our friends at Ava. It is now a year since Br. Judson has written to me. The only report which I have heard is, that foreigners generally at Ava were imprisoned. Knowing the disposition of the Burman Government, and remembering the treatment which I received from them at the taking of Rangoon, I cannot indulge any hope unmixed with fears. As we were, so were they, and still are, in the Lord's hands.

Though no certain intelligence has yet reached us on this subject, the latest accounts encourage the hope that their lives may be spared. Mr. Lawson writes from Calcutta in July—

The last news from our army at Promé informs us, that a sepoy, who had escaped from Ava, was examined on oath, and stated that all the Europeans at Ava were in chains, in prison, and in the worst possible circumstances as to subsistence; being left entirely to the charity of those who pass by them, from whom they get a little rice. The sepoy also says, that Mrs. Judson is permitted to live at her own house, and is allowed to see Dr. Judson every two or three days. This is all that we can collect.

In April Mr. Hough writes—

I am now superintending Mr. Judson's revised translation of the Gospel of St. Matthew, in Burman, as it comes from the press at Serampore: our Mission is allowed half the edition *gratis*—the other half being reserved by the Serampore Missionaries, for their stations in Arracan, in the north-western part of the Burman Empire.

At a Meeting of the Board held in June, it was unanimously resolved that Mr. and Mrs. Boardman should proceed by the first favourable opportunity to Calcutta: they have, accordingly, since sailed. The following are the chief reasons assigned by the Board for adopting this measure, notwithstanding the unsettled state of the Burman Empire.

— The British entered on this war with

great reluctance; but with a full determination, after it should have been commenced, to prosecute it to a successful result. Their ability to do this, and the necessity of their doing it, in order to maintain their control over their immense territories in India, cannot for a moment admit of a question.

— The mode in which the war has been carried on by the Burmans, would lead us to expect, that nothing but the entire subjugation of their country will accomplish the purpose of inflicting that salutary discipline, for which, on the part of the British, it was commenced. Should this be the case, it may be anticipated that the whole Burmese Territory will be under British Law, and hence a more effectual door opened for the dissemination of the Gospel than at any preceding period.

— So soon as the British have established a government in Burmah, a printing-press will become absolutely necessary to them for the purpose of disseminating laws, government-orders, &c. We believe that ours is the only Burman Press in existence, and our Missionaries the only men who are there qualified to use it: they would, therefore, be of great utility to the Government, and their labour would be of advantage to the Mission. Should these events transpire according to our expectations, no men could ever recommence a Mission under more encouraging auspices. It would seem, therefore, under such circumstances, that when the Brethren return, they should be so reinforced as to be able to pursue their labour with the greatest possible advantage.

— These circumstances seemed to the Committee to render the services of such a man as Mr. Boardman peculiarly desirable to the Mission, at the present juncture. He appeared to them qualified by Providence, in an unusual manner, to be of essential advantage at this recommencement of labour, and under circumstances in a great measure novel. This would be particularly the case, if any thing unfortunate should have occurred to our Brethren at Ava.

— But, supposing all these anticipations to have been incorrect—suppose the war to be prolonged far beyond any expectation—no one will say that the Mission is to be abandoned: and if it is not to be abandoned, no reason could possibly be assigned, which should delay Mr. Boardman's sailing at the present time. He must learn the language: Mr. Wade is in the neighbourhood of Calcutta, and three Burmans reside in his family: here will be every facility for preparation, which could be acquired in Rangoon itself.

## India within the Ganges.

THE Bishop of Calcutta was engaged, from the middle of 1824 up to the latest dates, in a Visitation of the vast Diocese committed to his care. Archdeacon Corrie accompanied the Bishop to various places in the Upper Provinces; but stopped at Cawnpore, with the view of supplying for a time the spiritual necessities of that quarter, the Chaplain having been long disabled by sickness. From the Upper Provinces, the Bishop passed, by way of Surat, to Bombay, at which Presidency his Lordship arrived on the 21st of April last; after a laborious journey, by river and by land, of more than three-quarters of a year, during which he had seldom



asleep under any other cover than that of his cabin or his tent. At Bombay the Bishop held a Visitation of the Clergy, on the 28th of April; on which occasion, Archdeacon Barnes preached, and took leave of the Clergy, preparatory to the resignation of his office on his return home. On the 15th of August the Bishop embarked, with his family, on board the H. C. S. *Discovery*, for Ceylon; taking with him as his Chaplain the Rev. Thomas Robinson, of Poonah; the Rev. Mr. Stow, who left Calcutta in that character with the Bishop, having departed this life at Dacca. His Lordship had, during his journey, held Confirmations, and consecrated New Churches; and, though many of his Sundays were unavoidably passed in wildernesses remote from the society of Europeans, he had found opportunities of preaching more than fifty times before he reached Bombay. The Bombay Courier of the 16th of July thus speaks in reference to his Lordship—

It is now more than twelve months since the Bishop left Calcutta; and though he has since been constantly engaged in personally visiting the principal Stations under that Presidency and Bombay, he can scarcely be said to have as yet visited half of his immense Diocese; for, in addition to the Company's Territories, we learn that the Archdeacon of New South Wales and twenty-five Chaplains in that increasing Colony have lately been placed under his superintendence as Bishop.

On occasion of the Bishop's leaving Bombay, the same Paper, of the 20th of August, remarks—

The high talents of Bishop Heber, united with his very kind and amiable feelings, engage the regard and friendliness of all who know him; and his frequent Discourses from the pulpit, exhibiting with unusual force the leading features of the Christian Faith and Character, leave an impression on his hearers, which will long remain to their delight and improvement. He carries with him, we are sure, the prayers of every good man for his health, and for his success in the arduous and awfully-important duties in which he is engaged.

The communications from India, which have come under our notice during the last year, bear uniform testimony to the steady increase of true principles and right feelings. A Missionary in Bengal thus speaks of the perceptible decay of prejudice among the Hindoos—

I spoke a few months ago to an intelligent Hindoo of the Merchant Caste, who seemed to inquire into the truths of Christianity; and, after some conversation respecting their superstitions, he said, "Ah, Sir, we are no more so prejudiced against Christianity and the customs of Europeans, as we were twenty years ago; and some few years hence we shall be still less so. I can prove this from my own case; because I am not so superstitious as my father, and my son is not so much prejudiced as myself." This is the sentiment of a Native himself; and I can testify, from what I have daily opportunity to observe and to hear, that he spoke the truth. The Brahmins are still a mighty barrier against the introduction of Christianity into this country; though their influence is rapidly declining. They were formerly accustomed (and many of them do so now) to go from house to house, and receive at each some gift of money or eatables &c., for which they pronounced a blessing on the giver; but now, when they come to the houses of Soodras, they are often refused, and must hear such words as these, "Go and labour, and you will procure sufficient to maintain yourself."

The same Missionary adds, in reference to the prospects of success—

Thousands of children are under Christian Instruction, without the least objection on their part; and tens of thousands hear the Everlasting Gospel proclaimed by the Messengers of Peace. Here and there, a hardened sinner is brought to the foot of the Cross; and, not unfrequently, are the praises of redeeming mercy heard from the swarthy Indian, who has found peace for his guilty conscience. Our work in India is for future generations, and requires a steady perseverance in well-doing: a knowledge of Christianity is gradually spreading among Hindoos and Mussulmans. More help, more faithful Missionaries, more earnest prayers for the out-pouring of the Holy Spirit and the coming of Christ's Kingdom—and God will certainly crown all our labours with abundant success.

Another Missionary, in the same part of India, says on this subject—

There is, and none can deny it, who knows any thing of these matters, a far greater prospect of the establishment of the Redeemer's Kingdom among the Hindoos, than ever presented itself before. I well remember the time, when, if I offered a Tract or Gospel to a rich Baboo, he would reject it in scorn—now, the same character is continually inquiring for more books. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste—now, they are desirous to get Female Teachers for their Wives and Daughters. In Sulkea Bazaar, the Natives would not let myself and the Native with me, get a place to preach in—now they say, "Come often: tell us more about these things." I have at this moment 36 Boys, the sons of Natives of good estate, reading the Scriptures in my verandah, who, some time ago, were afraid to touch a book. Depend on it that the Lord is fulfilling His promises quicker than our thoughts surmise.

One of the Company's Chaplains in the Madras Presidency writes—

The work of the Lord is indeed prospering in this land: the Word of Truth is making conquests in many directions. The Great Enemy is becoming, therefore, much less indifferent than formerly to the humble Missionary's exertions. Native Christians are now tried



by persecution; and, thanks be to God, they endure it well! I have just heard of three who were summoned before a Native Rajah on account of their conversion to Christianity, to whom they boldly said—"You may take away our land, and we can lay down our lives: but we cannot leave the Religion which we have embraced." A child of Heathen Parents was lately brought to me for baptism: the circumstances were very interesting: this was their fourth child: the former three having died, they made a vow, that if God (to them an *Unknown God*) would give them another child, they would devote it to Him in baptism: they came provided with Sponsors, and have given up the Boy to be educated by Christians. What a pleasing contrast does this present to the Hindoos' dedication of the children of their vows to the sharks and alligators of the Ganges!

In reference to Tracts, a Missionary in the Bombay Presidency says—

It is not a little encouraging, frequently to receive Notes from persons occupying stations of rank and Influence, requesting a supply of Religious Tracts, and begging the acceptance of successive donations to replenish our funds: such gratifications were almost entirely unknown to us, a few years since. Our proceedings, formerly, were either narrowly watched with a prejudiced mind and a jealous eye, or regarded as the futile efforts of weak-minded enthusiasts: more correct sentiments now prevail: greater liberality is shewn, and a better feeling is entertained: candid investigation has proved the happy corrective of gross mistakes and false opinions. Tracts have been pioneers to the Bible—the Bible has brought the anxious inquirer to the House of God—and the appearance in the Sanctuary has been followed by an open and public profession of attachment to the Doctrines of the Cross, and devotedness in heart and life to that Saviour who "died that we might live—who bled that man might never die."

On the civil and political advantages attending the growth of Christianity, it is remarked in the Report of the Calcutta Diocesan-Committee of the Christian-Knowledge Society—

The late Bishop Middleton always maintained, that, as true Religion was the best support of Government, the inculcation of Christian Principles on the Natives would be the only safe and certain measure of securing to Britons their Oriental Possessions. This opinion of the first Prelate of the Eastern Diocese appears, indeed, to be regarded with increasing attention and approbation: its policy is less doubted, and its expediency more and more acknowledged. It is felt and believed, with greater reason every day, that the Faith, which considers submission to Rulers a duty inferior only to the fear of God, and whose doctrine is, *Let every soul be subject unto the higher powers; for the powers that be are ordained of God*, is the Faith that can alone permanently effect the unity, peace, and happiness of Nations.

How greatly the Natives of India stand in need of the meliorating influence of Christianity, was very forcibly shewn by several Gentlemen at the Anniversary Meetings held in May; particularly in reference (see pp. 255, 256 of our last Volume) to the deplorable State of Females, and the Wickedness and Misery of the Heathen. Every effort of the Wise and the Good is required to bring on a better state of things. We notice, therefore, with regret, the loss which India sustains, by the death (see pp. 463, 464 of our Volume for 1824, and pp. 289—297 of our last) of such men as Sir Henry Blosset and Sir Christopher Puller, or by the return to Europe of those who have devoted their talents and influence to promote the best interests of the Natives. We have reason, however, to believe that the number of able and pious friends of the people is greatly on the increase among the Officers of the Honourable Company.

The favour shewn by the Government to all judicious plans for the education of the Natives ought to be noticed with thankfulness. The Committee of the Calcutta School-Book Society remark on this subject—

The paternal solicitude of the Government for the moral and intellectual improvement of India had been substantially evinced before the formation of this Society, by the allowance for the Schools under the superintendence of the late Mr. May, at Chinsurah. It cannot, however, admit of a doubt, that the union and concurrence of so many respectable individuals in the measures of this Institution, afforded the ready means of exhibiting that solicitude, and embodying it by permanent provisions. The current of its liberality has kept pace with the march of Public Opinion and the zeal of Public Associations. The seasonable grant of the Government to this Society was mentioned in the last Report: since that period, a similar provision has been extended to the Calcutta School-Society; and, in order to the more effectual promotion of this interesting cause, a Committee of Instruction has been recently formed, composed of Gentlemen high in office and of known abilities, who will be the channel of communication with the Supreme Government on all points connected with the management of Public Colleges and Schools under the Bengal Presidency.

The Committee here mentioned was formed in pursuance of the following Resolution and Minute of the Governor in Council on the 17th of July 1823:—That there shall be constituted a General Committee of Public Instruction, for the purpose of ascertaining the state of Public Education in this part of India, and of the Public Institutions designed for its promotion; and of considering, and from time to time submitting to Government the suggestion, of such measures as it may appear expedient to adopt, with

a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character.

The Governor-General in Council deems it sufficient to record in this department his Resolution (subject, of course, to the approval of the Honourable the Court of Directors) to appropriate to the object of Public Education the sum of one lac of rupees per annum; in addition to such assignments as were made by the British Government previously to the Act of the 53d of His late Majesty, and likewise of course exclusively of any endowments which may have been or may be made by individuals, applicable to a like purpose.

John Herbert Harington, Esq., Member of Council, is President of the Committee, to which the appropriation of this noble grant of TEN THOUSAND POUNDS per annum is entrusted.

A liberal Native, Baboo Kasicant Ghosaul, has placed 20,000 rupees at the disposal of this Committee, to be applied to any such purpose connected with Native Education as the Members may think expedient.

Under the head of "Education Societies," at Calcutta, we have collected an account of most of the Public Institutions in that city for the advancement of Education: there are a few others, such as the Military Orphan Society and the Madriasa or Government Mahomedan College, the Reports of which have not reached us. We cannot but hope that the influence of such of these Institutions as are Christian will be so powerfully felt, at no great distance of time, in providing a body of Missionaries and Teachers, as gradually to supersede the necessity of foreign supplies. We know it to be the opinion of one most competent to judge, that the Conversion of India will be best accomplished by the agency of Labourers born in the country, and that we are fast approaching the time when it will be no longer necessary to incur the great expense of sending out Missionaries from Europe. It might tend to hasten this period, if, to the various Institutions at present in action for the education of Boys, which are chiefly for the benefit of Indo-British Youths, one were added for the Orphan Sons of European Parents, similar to the Orphan Asylum for their Daughters, which is beginning to lend important aid to the cause of Christian Instruction: we have seen a Plan for such an Asylum, and hope to report hereafter of its adoption and successful progress.

It might be practicable, probably, to connect with such a plan the education of the Children of Missionaries: these are now beginning to form a considerable body; and, brought up, as it may be presumed that they are, in the *nurture and admonition of the Lord*, many of them, it may be reasonably hoped, will become, what some have already become, faithful followers of their parents. Whether, indeed, Calcutta or either of the other Presidencies would be the most suitable place for educating the children of Missionaries in their early years, may well be questioned. The different Missionary Societies may, perhaps, find it expedient, if a plan now in contemplation by the Church Missionary Society should succeed, to follow the example of that Institution: on the strong recommendation of the Rev. Marmaduke Thompson, confirmed by various testimonies, the Society is making preparations for an establishment on the Nilghery Hills, on the western coast of the Peninsula, in the District of Coimbatore: the object of this establishment will be to provide, in connection with a Mission for the benefit of the Natives, a retreat for disabled Labourers for the recovery of their health, and a Seminary for the instruction of the children of the Society's Missionaries in all parts of India: the chief Officer of the District (see Appendix VI. to the Society's Twenty-fourth Report) gives the following favourable view of these Hills in respect both of health and of probable usefulness:—

The temperature of the air on the Nilghery Mountains is, throughout the year, below that of an English Summer; and it is now proved, beyond question, to be one of the most salubrious regions of the world.

The inhabitants, from 5000 to 6000 in number, have nothing whatever to say to the Brahmins below: they have neither Priests nor Dancing Women: here and there is to be found a little Swamy House, in which oblations of corn, milk, &c. are made to Runga Swamy, who is considered to be the local deity. Of the Hindoo Mythology, and of the complicated wickedness which is practised under its sanction by the Hindoos in the low country, the Hill People are happily ignorant: they know little, and their "ignorance is bliss:" unquestionably, there is, in the aggregate, less vice among them, than any of their brethren the lowlanders.

### CHITTAGONG

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

### BAPTIST MISSIONARY SOCIETY.

J. C. Fink, *Missionary*.  
John Johannes, *Schoolmaster*.  
*Six Natives*.

The Committee state that the war between

the British and Burmese has reduced the Mission to great distress; and has occasioned the suspension of the Schools.

### DACCA.

A large city in Bengal; travelling distance, north-east from Calcutta, 170 miles—Inhabitants, 150,000; of whom more than half are Mahomedans.

#### BAPTIST MISSIONARY SOCIETY.

Revived in 1816.

Owen Leonard, *Missionary*.

Kishore, Mudun, *Natives*.

Mr. Leonard gives the following view of his labours:—

Our house is open to all descriptions in Dacca, morning and evening, throughout the year, who may be desirous of hearing the Gospel, either in the English or Native Language. We have Public Worship three times on Sabbath Days; twice in English, and once in Hindoe at the Persian School; and, at these times, I often have the gratification of addressing a pretty large number of hearers.

I continue to devote four days in the month to the Bengalee Teachers, and the Native Inquirers who choose to accompany them; and these invariably prove refreshing seasons: every man present is furnished with a Bengalee Bible, in which he reads a portion in turn, and then puts questions to me respecting difficult passages; and, when the last man has read, a part is selected that appears to have excited peculiar attention, on which I comment, and which I endeavour suitably to apply. We generally meet at four, and separate at sunset. After the address, desultory conversation circulates—examining and comparing the tenets of Christianity, Hindooism, and Mahomedanism; every individual being at full liberty to offer his opinion, and to defend it so far as he thinks it tenable: and, as the best temper is observed throughout, we all part good friends; and, I have reason to hope, generally anticipate the next meeting with pleasure.

As it regards my visits on Sunday, to the Persian School, which chiefly consists of grown-up young men, Hindoos and Mussulmans, whose connections and abilities are respectable, I observe the same mode as that already mentioned with the Bengalee Teachers: but, frequently, in the course of general conversation, I experience more inflexibility on their part; and have, at times, been under the painful necessity of reproving some whom I happened to detect scoffing: however, of late, solemn attention and serious inquiry appear to increase. The most deeply-rooted objections which I experience among both Hindoos and Mussulmans, are to the Divinity of the Saviour, and the doctrine of God's taking upon Him human-nature.

I still find my visiting days to examine the Native Schools, which are dispersed all over the city, the most suitable seasons to draw the attention of crowds to the Word of Life: nor have I reason to fear a lack of attentive hearers, although I were to continue for hours; but darkness constrains me to close the pleasing work. At the conclusion, I distribute a number of the Gospels or Tracts,

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which have been read at the time by the pupils.

I still receive visits from the Sutyagoroos; but, I am sorry to say, that, from their peculiarities and the want of a Native Brother, I cannot proceed with them to my entire satisfaction: however, I leave nothing undone in the way of faithful instruction and hospitable treatment, so far as my abilities admit. There are many thousands of these people scattered through small villages, from two to four days' journey round Dacca; especially toward the east, in the Zillah of Tipperah: and, as they are mostly "ryots" (farmers) and very poor, the landholders have exercised a species of persecution against them for some time, in consequence of their having rejected Idols and Brahmins, by prohibiting them Barbers and Washermen, and of late denying them interment. On their own spots of RENTED ground, they unanimously declare that they believe that Christ is the Son of God, and the only Saviour: but, when I demand a proof of these protestations by public baptism, they immediately endeavour to form some excuse, either of waiting for numbers who promise to make an open profession with them, or that it does not appear to them to be essential to salvation; and although numbers of them have acquired a knowledge of the Divine Records, superior to that of many Nominal Christians, yet they appear, after casting off the body, to retain much of the spirit of idolatry. However, I entertain a lively hope, from their continued inquiries and increasing regard for the Scriptures, that this will soon vanish, through the grace of Him who commandeth light to shine out of darkness.

Mr. Leonard draws a picture of a visit paid by a Chaplain of the Company to one of his Schools, which shews their excellent state of discipline:—

This Gentleman requested an interview with me, with the design of seeing the Native Schools; and, as he was on the eve of leaving the city, I conducted him immediately to the first at hand. On our arrival at the School House, about 120 half-dressed but clean lively boys appeared, arranged in two grand divisions, on each side of the house; which is an oblong of about 33 feet by 18, leaving a space of 18 feet in the centre to pass from end to end. The School contained ten classes, twelve boys in a class; seated in the most orderly manner, something like a battalion formed into sections, upon the floor, which was covered with clean bamboo mats. As soon as we entered the School, the whole ten classes instantly rose together; and, with a military regularity, made a low obeisance in silence, and sat down in the same order. Then one or two of the leading classes came forward, formed a semicircle, and began reading a Tract; and, although the Chaplain was ignorant of the language, he expressed himself highly gratified, observing that they must have been masters of the subject from the facility with which they went through the Tracts, and the pleasing cadence and regularity of pause observed by them from the least to the greatest.

At the latest dates the Congregation and Schools continued to increase.

M

**SAHEBGUNJ.**

The principal Town in the District of Jessore—  
nearly 80 miles east-north-east of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1807.

William Thomas, *Portuguese.*

*Six Natives.*

No Report has been received.

**MYMUNSING.**

The chief town of a District east of Jessore.

**BAPTIST MISSIONARY SOCIETY.**

1823.

Ramdoorlubb, *Native.*

No Report has been received.

**CALCUTTA.**

The Chief of the British Presidencies in India—  
Inhabitants, including 20 miles round, calculated,  
in 1802, at 2,325,000: those of Calcutta itself very  
variously estimated.

**AUXILIARY BIBLE SOCIETY.**

The Fourteenth Anniversary was held, in the Town Hall, on the 21st of February; the President, George Udry, Esq., in the Chair. The Receipts of the Year had been 16,469 rupees; consisting of the following particulars—Calcutta 6977, Benares Branch 2000, Meerut Branch 1835, Sales 3857, Interest 1800. The Payments amounted to 28,195 rupees. A Balance of 29,909 rupees was in hand, but was nearly all required to cover the engagements.

Of the Issues of the year and the stock on hand, it is said—

The total number of books issued from the Depository, during the year, is 16,064; and the number remaining in store is 50,658. A large portion of these books has been purchased by the Calcutta Bible Association, for local purposes; and the rest have been, for the most part, distributed to the Branch Societies in the Upper Provinces: the fact, that so many books have been distributed to those remote quarters, is a pleasing indication of the good which may be expected from the Institutions recently formed there.

To each of these Branch Societies—at Benares, Cawnpore, and Meerut—there were issued about 1400 Hinduwee Gospels, and 340 Bibles, Testaments, or portions, in English or Hindoostanee.

Reiterated calls are received for the Persian Scriptures. The translation of the Old Testament, by the Rev. Thomas Robinson, of Poonah, is proceeding under the patronage of the Bishop, by means of the fund voted by the Parent Society to Bishop's College in aid of Translations. A new edition of Martyn's Persian New-Testament had advanced to the Gospel of St. John. The Committee remark—

After having completed the Acts, it will be advisable, as in the case of the Bengalee New-

Testament, to recommence with the Gospels. A large stock of the most necessary Books will be thus secured; as each Gospel forms a complete history admirably adapted for distribution among inquirers, whereas the Epistles can be in little demand except among communities of Christians. It will obviously be an object with this Society, probably for a long period to come, often to reprint the Gospels in the languages of the country, in order to meet the demand which must arise, from the increased and increasing exertions of Societies and individuals for the dissemination of Divine Truth.

The Book of Psalms in Hindoostanee, and 4000 copies of Genesis in that language, mentioned in the last Survey, have left the press. Of the Hindoostanee Bible it is stated in the Report—

This arduous work has advanced only to the Book of Joshua in the Old Testament, and to the First Corinthians in the New; having been much retarded by the indisposition or want of leisure of those who are engaged in the revision. In the mean time, further to lessen the inconveniences sustained by delay, considerable progress has been made in preparing for separate publication a translation of Isaiah into Hindoostanee: a beginning has also been made, with the same view, in the revision of the Proverbs: these works, it is confidently hoped, will be printed during the present year. The Books of Genesis, Psalms, Proverbs, and Isaiah having been provided, in a separate and portable form, the Society will have furnished a most useful portion of the Old Testament; presenting examples of the Historical, Devotional, Moral, and Prophetical Books, which may be considered as valuable representatives of the remainder until the whole shall be completed.

The Calcutta Bible Association held its Third Anniversary on the 7th of January. Its receipts had been 3642 rupees; of which 306 were for sales, and the remainder contributions: the Expenses had been 3661 rupees; of which, 653 were for incidentals, and the rest for the purchase of the Scriptures. There had been distributed, in the year, 4147 Bibles, Testaments, and separate portions; making a total of 11,573 copies from the formation of the Association.

**GOSPEL-PROPAGATION SOCIETY.**

1820.

**BISHOP'S COLLEGE.**

Rev. W. H. Mill, *Principal.*

Rev. Charles Craven, Rev. Fred. Holmes, *Professors.*

W. Morton, W. Tweddell, T. Christian, Matthew Godmond Sarjant, Matthew Di Mello, *Missionaries.*

Henry Townsend, *Printer.*

At pp. 588—591 of our last Volume, we gave an abstract of the latest intelligence which has appeared relative to the College and the Mission; and, at

p. 600, an Engraving of the College. The College Buildings were nearly completed: its situation has been found highly salubrious. There were seven Students in the College, an account of whom was given at pp. 354, 355, and 589 of our last Volume. Mr. Morton and Mr. Christian are in charge of two Circles of Bengalee Schools, as stated under the next head; and Mr. Morton acts as Chaplain of the Calcutta Grammar-School.

The Annual Grant of 1000*l.* by the Church Missionary Society has been happily conducive to the relief of the College. Part of these Grants has been applied to the completion of the College Buildings, particularly the Chapel; for which the other available funds of the Institution were entirely insufficient. The general application of these Grants will, for the present, be the founding of Scholarships.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

The proceedings of the Board, in the establishment of a separate Fund for the support of Native Schools in India, were stated at pp. 298, 299 of our last Volume. The Board report—

These proceedings have been communicated to the Lord Bishop of Calcutta, and to the Committees at Calcutta, Madras, Bombay, and Ceylon. The sum of 250*l.* has been placed at the disposal of each Committee; and they have been authorised to apply the same to the establishment, maintenance, or extension of Native Schools, in such manner as shall appear to them most expedient. The Society has requested to be favoured with the opinion of His Lordship, and of its different Committees in the East, respecting the most advantageous method of employing the remainder of the Native-School Fund; and there is every reason to hope, that, if liberally supported at home, it may lead to the establishment of an extensive system of education in India.

This Fund has been opened at a seasonable juncture; as the Diocesan Committee have had occasion to express their regret, that, while the local funds raised for general purposes were increasing, those for the Schools were rapidly decreasing.

Some account was given at pp. 590, 591 of the last Volume, of the State and Progress of the Native Schools, under the Missionaries of the Incorporated Society for the Propagation of the Gospel. The Rev. William Morton superintends the Russapugly Circle of Schools, at the northern extremity of Calcutta, consisting of six Schools, with

an average of 300 Boys; and the Rev. Thomas Christian the Cossipore Circle, at the southern extremity, consisting likewise of six Schools, with nearly 500 Boys. Schools are also formed on the opposite side of the Hoogly, under the superintendence of Mr. Van Gricken, whose services in the other Schools were superseded by the Missionaries. Of the success of the Schools it is said—

The Committee have abundant reason to believe that much good has already been accomplished, to an amount exceeding their most sanguine expectations. Parents are everywhere perceptibly laying aside their prejudices, and growing more and more anxious to have their Children educated. The Scholars read, with the permission and concurrence of their parents and religious guides, as their daily task, selections from the New Testament, translated into their own tongue. The full benefit of such a system of instruction can hardly be appreciated in the course of a single generation; but, in the Children who frequent these Schools, a moral and intellectual improvement is already discernible: the regularity of their attendance, their readiness in acquiring knowledge, their hand-writing, and the accuracy with which they are enabled to answer arithmetical and other questions, exhibit a proficiency such as few Parochial Schools in England have, in a similar space of time, exceeded.

The Diocesan Committee, it is stated, have continued to supply

—all the European Stations in the East—their Churches, Schools, Hospitals, and Prisons—with Bibles, Prayer-Books, and Religious Tracts. Nor is that most interesting and too often neglected body of men, the Sailors, who are bound to this port, disregarded: Captains of ships and other marine Officers are frequently supplied with the Word of God and other books, for the use of their respective crews. At Agra, Allahabad, Barrackpore, Benares, Berhampore, Cawnpore, Chittagong, Dacca, Dinapore, Ghazepore, Meerut, M'How, Nappore, and Prince of Wales' Island, the books of the Society continue to be distributed with much success.

#### CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, John Theophilus Reichardt, Isaac Wilson, *Missionaries.*

Mrs. Wilson, Mrs. Reichardt, *Superintendants of Female Schools.*  
*Native Assistants in 13 Boys' Schools.*  
*Native Assistants in 36 Girls' Schools.*

The Mission has been deprived of the services of the Printer, Mr. Brown; and, for the present, of those of Mr. and Mrs. Jetter. The death of Mr. Brown, in the night of the 20th of August 1824, was stated, with some remarks on his excellent character, at p. 194 of our last Volume. From various notices in the same Volume, it will appear that Mr.

and Mrs. Jetter left Calcutta at the end of November 1824, and arrived at Liverpool on the 25th of April; and that they left London on the 1st of October, and reached Bâle on the 17th: Mr. Jetter is there slowly recovering his health. Mr. Reichardt was married to Miss Price on the 4th of August 1824: Mrs. Reichardt has taken Mrs. Jetter's place, and assists Mrs. Wilson in the superintendence of the Female Schools.

In referring to the Regulation of the Auxiliary Committee (see p. 223 of our Volume for 1824) whereby all the Society's Episcopal Missionaries are directed to apply for the Bishop's Licence, the Parent Committee remark—

By this desirable and important arrangement, the Society's Labourers, who are Episcopally ordained, will bear a relation to their Diocesan in India, similar to that existing between the Parochial Clergy and their respective Diocessans at home. The Committee entertain a grateful and confident assurance, that in the distinguished individual who presides over the Church Establishment in the East, their Missionaries will find a Friend and a Father, who will animate them by his example, guide them by his counsels, and support them by his prayers.

Mr. Jetter, until disabled, continued to preach, in Bengalee, at Mirzapore; and at the Chapel mentioned in the last Survey, twice and sometimes three times weekly: the manner of conducting the Service at the Chapel, and the nature of the attendance, were stated at pp. 187, 188 of our last Volume; with the design of the Association to erect a New Chapel for Worship in Portuguese, Hindoostanee, and Bengalee: to this design 4000 rupees had been appropriated, including 1000 rupees which had been placed at the Bishop's disposal. Bengalee Preaching was suspended for some time on Mr. Jetter's indisposition, until Mr. Reichardt and Mr. Wilson were qualified to address the Natives. Mr. Reichardt writes at Lady Day—

Other urgent labours have not admitted of my preaching regularly. I have confined myself to occasional Addresses, as opportunity offered; but have daily explained the Gospel to the Scholars, which is sowing the good seed in cultivated ground. I have often experienced the truth of what Henry Martyn says of Missionary Labours in India, that "to improve opportunities is true wisdom; and though there be not MANY such opportunities, yet when those are improved which do offer themselves, much good may be expected." Several persons have called on me, partly to inquire after the truth as it is in Jesus, or to beg a copy of the New Testament or parts of it; and, on such occasions, I always endeavour to impress the truth of the Christian Religion and the im-

portance of believing in Jesus on their minds, which has often led to very interesting discussions. I have, at present, two steady inquirers, who come to me regularly on Sunday Afternoons; when we read the Scriptures, converse on them, and pray together: and I am happy to say, that, under the grace of God, I see in them some growth in religious knowledge, and an increasing disgust at Heathenism. I hope soon to enter on a regular plan of addressing Adults, as I judge my knowledge of the Bengalee to be such as to make me generally understood. I would have done this some time ago, were I not convinced that addressing the people in a very imperfect manner, is likely to do more harm than good, on account of the many misconceptions arising from the wrong application of terms, and the foreign idioms often made use of.

Mr. Wilson had been enabled to devote to the language more time than Mr. Reichardt, and was in the habit of preaching therein three times a week, when from 10 to 70 or 80 assembled. He remarks of his hearers—

Some remain till the close of the Service: others go out, after hearing some truth which perhaps they do not love, because their deeds are evil. Thus, in the course of one evening, 150 or 200 Pagans hear the sound of the Gospel.

Mr. Reichardt, at Lady Day, thus speaks of the Society's Premises at Mirzapore:—

We have now five Christian Families living here, containing, besides Europeans, 18 Native Christians. Some of the Natives were baptized up the country by the Rev. Henry Fisher, and others at Serampore. One of them is our Native Preacher, a steady, active, and intelligent man, who can speak very well to the Natives: some are employed in the Printing Office; and others are domestic servants. A temporary Chapel has been lately erected, in which all assemble morning and evening: on Sunday there is regular Worship, when Heathens and Mussulmans also attend. Thus, under the blessing from on High, a small Christian Colony has been reared on the Church Missionary Premises, of which we had not the slightest idea ONE year ago! In this manner inquirers may be entertained, and people attracted to join this infant establishment. Oh that it may form a central point, from which the blessings of the Gospel may be diffused in all directions on multitudes of benighted Idolaters!

In the last Survey, it was inadvertently stated, that Mr. Reichardt had charge of seven Bengalee Schools under the Calcutta Auxiliary, and Mr. Jetter of four under the Calcutta Association; as Mr. Reichardt superintended those of the Association, and Mr. Jetter those of the Auxiliary. At the latest dates, there were 13 Bengalee Schools and one English. The charge of all the Bengalee Schools, on Mr. Jetter becoming dis-

bled, fell on Mr. Reichardt: he writes at Lady Day, that he had been relieved, during that Quarter, by Mr. Maisch's stay in Calcutta, who had superintended the seven Schools, belonging to the Association, while six remained under himself, and contained 480 Boys with an average attendance of 400: the numbers in the other 7 Bengalee Schools and in the English School are not given. The state and progress of the Schools are detailed at pp. 189—192 of our last Volume. On the 24th of February, a Public Examination was held, of which Mr. Reichardt gives the following satisfactory report—

Above 150 Boys from the different Schools had been selected for the occasion. The Third Class could spell and give the meaning in Jetter's Spelling-Book, write common words, and read easy lessons. The Second Class could read "Scripture Extracts," and could give the sense of the passage and the meaning of the words: they also repeated the answers to the several questions in explanation of the lessons; and, though there were many of considerable length, they were repeated without a mistake. Part of the First Class read Ellerton's Dialogues with great fluency, and could explain the spiritual design of the writer and the force of the passage in a most satisfactory manner: they had learnt the first and second parts of Pearce's Geography; and could answer the questions on the form of the earth, its divisions, &c. with great ease: they wrote from dictation, and several of the boys performed the task without making one mistake: another part of this class read the Gospel of St. Matthew; and, having committed to memory a copious explanation of the passages, were enabled to give most satisfactory answers to the questions proposed: they acquitted themselves with the greatest credit. Since the Examination, 57 Boys have been rewarded, according to their respective proficiency, with useful books and small sums of money.

Mr. Wilson, respecting the progress of the Schools, observes—

The Boys' Schools give us great satisfaction. The First Classes read and explain the New Testament in a most delightful way. We have all Castes, from the lowest Soodra to the Brahmin; and according to their knowledge they rise or fall, without any regard to the holy string or the slightest prejudice.

Peculiar difficulties are, however, still felt in Hindoo Education, from the perpetual recurrence of feasts, the counter-acting influence of domestic principles and manners, the evils of the native character, and the short stay which the children make in the Schools. But, Mr. Reichardt writes—

We do not feel discouraged; though, as yet, little fruit appear: it is our duty to go forward, and to sow the seed of the Word among the Heathen by every means in our

power; and though this be often done with tears, yet we shall finally reap with joy if we faint not. More exertions, more fervent prayers, are required; and we may rest assured that the Lord will give the increase in due season.

In respect of the number of the Schools he adds—

Our circumscribed funds, alone, oblige us to confine ourselves to so small a number of Schools; as there is still a large population for whom no place of instruction is provided: nor is there any hope of our being able to establish more from local resources, there being so many Public Institutions and Benevolent Societies in Calcutta, so that but a small sum flows into the treasury of our Society.

On the subject of Native-Female Education, we refer to the head of the "Ladies Native-Female-Education Society" in a subsequent article.

The First Report of the Calcutta Auxiliary gives the following general view of the Mission in this part of India—

In the whole of the Schools under the charge or immediately connected with this Society are nearly 4000 children; who, according to their age and capacity, are all receiving the rudiments of a Christian Education: while, in the present Places of Worship where the Missionaries of the Society officiate, about 250 are reported as stated and attentive worshippers; of whom about 80 are Communicants. Though, in comparison of the immense population of this Presidency, this whole account presents but a small proportion; yet it seems not unreasonable to expect that the influence of the Society's labours, together with the labours of kindred Societies, must eventually produce a measure of those fruits of righteousness, which belong peculiarly to the Gospel of Christ.

The proceedings at the First Anniversary of the Calcutta Association were detailed at pp. 186—188 of our last Volume.

From the death of Mr. Brown, in August 1824, the superintendence of the Printing Office devolved on Mr. Reichardt, who thus speaks on the subject:—

I feel it rather a pleasure than a burthen, as my own taste led me to study it particularly. I have much improved my knowledge of printing by living with Mr. Brown, who gave me every information on the subject. For three months, I carried it on without any assistance; but, fearing that these labours would interfere too much with my proper work as a Missionary, I applied to the Committee for assistance, who engaged a Printer, an active and intelligent man. With him, we carry on the whole establishment with vigour and expedition; and have since printed a number of useful Works and Tracts. However, as the reading of Proofs in various languages still takes up a great part of my time, and obliges me to work frequently till late at night, the care and responsibility of the whole being entirely on me, I beg that, the Committee at home will be pleased to send out a faithful and clever man; who not



only possesses a clear knowledge of the art of printing, but who has also a sound taste for typographical beauty. I am extremely anxious to return again to my own proper labours, and long to be fully at leisure to proclaim to perishing multitudes the glad tidings of salvation. A Printing Establishment is quite as necessary to a Missionary Settlement as an arsenal to an army; and, taking in some occasional work besides what we have to print for our own immediate wants, a printing concern will not only pay itself by its own produce, but will also supply all our School Books and Tracts gratis; which is a great object gained.

The following books have been printed at the Society's Press, and are kept on sale—

*English:* Martyn's Sermons—Outline of Ancient History, for the use of Native Youths—Geography of Europe, 12mo—Murray's Spelling-Book—Address to Young Persons on the Lord's Supper, by a Clergyman—Cecil's Friendly Visit to the House of Mourning. *Anglo-Bengalee:* Ellerton's Dialogues on the Book of Genesis—Collection of Divine Sayings—Summary of the Holy Scriptures. *Bengalee:* Ellerton's Dialogues—Book of Common-Prayer—Spelling-Book—History of Joseph and his Brethren. *Hindoostanee:* Book of Common-Prayer—Oordoo Spelling-Book—History of Abraham.

The following extract from the Society's Twenty-fifth Report gives a general view of the North-India Mission:—

There are now employed, at the Ten Stations of this Mission, 11 Missionaries; of whom one is Indo-British, another Native, and the rest Europeans. The Returns of the various Assistants are not sufficiently full to enable the Committee to state the exact number: but it appears from the despatches, that the Europeans and those of European descent are 13, of whom 9 are Females; and that there are 10 Native Teachers (including one Indo-British) of various descriptions, together with the Native Assistants in 43 Boys' and 43 Girls' Schools.

In these 86 Schools there are under instruction, as nearly as can be estimated from the last despatches, 2950 Boys, 895 Girls, and 25 Women—making a total of 3870 Scholars.

The Expenditure, from the 1st of September 1823 to the 31st of May 1824, amounted to 58,616 rupees, or a little more than 5860*l.* reckoning the rupee at 2*s.* This total consisted of the following particulars:—Mirzapore, including building expenses, 727*l.*—Calcutta and Kidderpore Boys' Schools, 514*l.*—Calcutta Female Schools, 1013*l.*, of which sum 457*l.* was transferred to the Female Branch on its Formation—Burdwan, 1143*l.*—Benares and Chunar, exclusive of local subscriptions, 1315*l.*—Goruckpore, 562*l.*—Meerut, 173*l.*—Agra, 100*l.*—Printing Office, 90*l.*—Books, Stationery, Writers, and Incidentals, 55*l.*—On account of the Ceylon Mission, 168*l.*

The Receipts, in Calcutta, were, in round numbers, as follow:—Benefactions and Subscriptions, 197*l.*—Female Branch, 500*l.*—Sale of House at Chunar, &c. 143*l.*—Bills drawn

on the Society, 2337*l.* Besides which Receipts, a Balance of 400*l.* in the Treasurer's hands, on account of the Female Branch, has been exhausted, and the Treasurer remains in advance 2283*l.*

#### BAPTIST MISSIONARY SOCIETY.

1801.

John Lawson, W. Yates, James Penney, W. H. Pearce, John Statham, W. Kirkpatrick, *Missionaries.*

Paunchoo, Bagchee, Subhroo, *Native Teachers.*

Mr. Kirkpatrick was educated in the Benevolent Institution; and has been adopted by the Society as a Missionary, on the recommendation of the other Missionaries. Mr. Eustace Carey, whose arrival at Philadelphia on the 9th of November 1824 was stated in the last Survey, continued some time in the United States, and did not reach England till the 3d of August. Mr. Pearce continues the superintendence of the Printing Office.

Besides an English Chapel, there are four Places of Native Worship in Calcutta—Bow Bazaar, Wellington Street, Kulingah, and Moonshee Bazaar; two at or near Doorgapore in the suburbs, an English Chapel and two Native at Howrah across the Hoogly, and a Native Place of Worship at Dum-Dum eight miles from Calcutta. Paunchoo resides at Doorgapore, and preaches daily in different places; Bagchee in Calcutta, and also preaches almost daily; and Subhroo at Dum-Dum. The preaching is in Bengalee; except at Kulingah, the population of which part being Mahomedan, the preaching is in Hindoostanee: on this subject it is stated in the Sixth Report of the Calcutta Auxiliary—

The density of population about Kulingah usually secures large congregations. They generally hear with much more attention than the Hindoos, not interrupting the speaker with trivial and ludicrous objections. But as they are much less litigious, so they are much more intolerant; and frequently display great bigotry in favour of their Prophet, and great enmity to the Messiah.

Of Bow Bazaar it is said—

Being in the centre of the Native Population, it has been lately deemed desirable to fit it up for the regular conducting of Christian Worship, in the way usually adopted in English Congregations. In addressing Heathens, the matter of the Discourse and the manner necessarily adopted in explaining it have been hitherto of a kind adapted to those, who are immersed in idolatry or superstition and entirely ignorant of the Christian Religion: but it has been conceived, that if the Scriptures were explained, the doctrines and duties of Christianity illustrated and enforced, and the Ordinances administered to Native Christians IN THE SIGHT OF THE HEA-



THEN, the Heathen would understand much more of its spirit and design, and thus be better able to appreciate its value; while, to individuals, especially to any under serious though concealed impressions, it would afford a most favourable opportunity of acquiring further knowledge and deepening former impressions.

The Native character and the difficulties arising from it will be seen in the following remarks in reference to Doorgapore, where Mr. Eustace Carey was stationed:—

The attention given to the Word, and the numbers which have stopped to hear and to dispute, have often proved encouraging. Much less opposition has been evinced than was experienced at first. Many in the neighbourhood have some idea, though faint and imperfect, of the design of a Missionary's residing among them, and of the nature of his work: this is evident from the inquiries which some of them have made since Mr. Carey's removal on account of increasing illness. Some have been to the Native Brother, and have inquired whether, after they have for several years been made to know something of *this way*, they are to hear no more—"How long will he be gone? Will no one else come and preach to us?"—"In this tank too," says another, "we have seen the son of a Brahmin baptized: we have seen and heard what, a little time before, we never so much as thought of." Little of positive good, it is true, can be gathered from thousands of expressions of this nature, when the incurable levity of the Native Character is considered: they are only deserving of regard, as affording some degree of evidence, that the leaven of the Gospel is diffusing itself.

Mr. Statham says of Howrah, where both Paunchoo and Bagchee labour—

I consider that in no place, where such a large number of persons have heard the Gospel, has so little opposition been made: I know of no instance in which the Preacher or his Word has been treated with disrespect. The Boys' Schools are concentrated in one, where great numbers attend. Tracts and portions of Scripture have been largely distributed, and have been the means of exciting much desire to hear the Gospel.

Besides this School at Howrah, the Auxiliary has two Boys' Schools in the suburbs of Calcutta, containing together nearly 100 Scholars.

Mr. Statham gives a pleasing instance of the simple and happy use of the Scriptures:—

One poor old woman was sick, and sent for me: she appeared very ill, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, "It will be a happy change for me!" I asked the grounds of such a hope: she clasped her Bengalee Bible, which lay by her cot, and said, "I find Christ here—Christ in my heart—and Christ is in heaven! He died for poor sinners like me. I know He is able to save me—I believe He will!"

The labours of the Missionaries have

not been confined to the immediate neighbourhood of Calcutta, Doorgapore, and Howrah. Mr. Yates and Mr. Penney, accompanied by Paunchoo, visited Ghatal, down the Hoogly, and there preached and distributed books to great numbers. The Auxiliary Committee remark, in reference to publications—

A Harmony of the Gospels in Hindoostanee has been printed. The great anxiety, manifested by Natives of all classes to possess Tracts and portions of the Scriptures, is highly gratifying.

The Receipts of the Auxiliary in the Sixth Year were 3980 rupees, and the Disbursements 4033.

#### LONDON MISSIONARY SOCIETY. :

1816.

S. Trawin, James Hill, J. B. Warden, Edward Ray, C. Piffard, *Missionaries.*

George Gogerly, *Printer.*

Ramhurree, *Native Assistant.*

Mr. Micaiah Hill has removed to Berhampore: he had established himself at Tally Gunge; but, at the request of the Diocesan Committee of the Christian-Knowledge Society, the Station was relinquished to them, on their defraying the expenses which had been incurred, as it is connected with Schools opened by them in that quarter. Mr. and Mrs. Ray, who had visited England for their health, left, in May, on their return to Calcutta, accompanied by Mr. Piffard and his Sister. The native Ramhurree is employed at Kidderpore, under Mr. Trawin.

The Rev. H. Townley has prolonged his stay in England, at the request of the Directors, for the furtherance of plans connected with the future preparation of Missionaries.

The Schools connected with the Mission appear to be 8 for Boys: there are also 4 for Girls at or near Kidderpore; but the returns of the Scholars are imperfect. Of the Schools at and near Kidderpore, it is said—

They afford striking instances of the good effects which result from the religious instruction of Youth. It almost invariably disposes the parents to respect the Missionaries; and, consequently, to receive their admonitions with attention. The children of these Schools are regularly catechized before Service, whenever the Chapel is opened for Divine Worship. The boys in the first classes have repeatedly read through the Gospels, and can give account of the leading facts.

Of two other Schools in this quarter the Directors say—

A Seminary is about to be established for the more-advanced boys, selected from the Native Schools; to whom it may be desirable to afford the means of more liberal education, to fit them for becoming Teachers, and eventually, should they cordially embrace Christianity, regular Preachers of the Gospel to their countrymen.

A Sabbath Adult-School has been commenced, composed of the workmen of a Gentleman at Kidderpore: they have regularly attended several Sundays, and submit to be catechized: the attendance has, in one instance, reached 60. The example afforded by this School, which the Brethren represent as an experiment in the East Indies, might probably be imitated with advantage in Europe.

The Services at Union Chapel, conducted by Mr. Hill and Mr. Warden, are well attended, and the Communicants increase: the Sunday School prospers: a commodious dwelling-house has been erected near the Chapel. Bengalee Worship is continued in various Bungalow Chapels: the attention of the Natives to the preaching of the Gospel, in the public ways, as well as at these Chapels, is highly encouraging. At Kidderpore, under the care of Mr. Trawin, the prospects become daily more interesting: a Chapel has been erected, 49 feet by 30, at an expense of about 400*l*. nearly the whole of which sum has been subscribed: it was opened on the 1st of February, when a large congregation of Natives assembled.

The Receipts of the Bengal Auxiliary, in its Sixth Year, were 5284 rupees, and the Expenditure 6526: a Balance was due from the Society of 5106 rupees.

The Seventh Anniversary was held on the 18th of March, at Union Chapel. The Committee reported that the Places of Worship had been well filled.

#### EDUCATION SOCIETIES.

*Apprenticing Society*—This Society was formed at a Meeting held at the Town Hall on the 16th of February. Its object is to apprentice Youths of European descent, who may need assistance, to useful trades and occupations; there being a large and increasing number of such Youths unable, at present, to find suitable employment. The Rev. Deocar Schmid took an active share in bringing forward this Society. Mr. Harington is President, and the Bishop of Calcutta has been requested to become Patron. The sum of 9860 rupees was contributed at the Meeting.

*Armenian Academy*—This Academy,

appropriated to the instruction of the children of Armenians, is under the care of Mr. Kaloos, of that nation. At an Examination, held on the 14th of January of last year, some English pieces were well delivered, and Declarations in Armenian drew forth repeated applause from the Armenian part of the audience. It has been stated that the Armenian Youth educated in this Academy, and those also educated at Madras and other British Settlements, are better acquainted with their native language in its purity, than the majority of the Armenians who come from the plains of Ararat. It is remarked in a Calcutta Paper—

It is gratifying to find, and it augurs well of their disposition, that the Armenians, under the protection of the British Government, while they have been eagerly engaged in the pursuit of gain, from a knowledge of perfect safety both to their persons and property, have not neglected to improve their minds, by the cultivation of European Learning, and by making themselves better acquainted with their own Native Literature.

*Benevolent Institution*—This Institution is connected more particularly with the Baptist Missionary Society; and continues under the charge of Mr. and Mrs. Penney, of that Society. Mr. Penney was educated in the Central School of the British and Foreign School Society. It is stated in the last Report of that Society—

Many who received instruction in the Benevolent Institution are now occupying respectable situations in society, and others have undertaken the charge of Schools in different parts of India. At a late Examination, the progress which the children had made in the elementary branches of education, and in Grammar, Geography, and Astronomy, gave great satisfaction to their patrons, and was regarded as highly creditable to the Teachers.

At the close of 1824, the Boys' School had 161 and the Girls' 96. Of the Boys it is said—

Sixteen are descended from British Parents, either on one or both sides—95 are Portuguese—3, Armenians—21, Hindoos—6, Mussulmans—10, Chinese—and 4, Malays.

Of a late Examination it is said in a Calcutta Paper—

The proficiency, cleanliness, and order among the Scholars were highly creditable to all concerned. The state of the Female Department was truly a subject of admiration.

*Christian-School Society*—This Society is chiefly connected with the Baptist and London Missionary Societies. Of the Male Department no account has been received: in the Female, the Schools have increased to 23, containing 350 Scholars. Native Gentlemen con-

tribute to the support of these Schools. Various Schools are named after towns in the United Kingdom from which assistance has been received. The exertions of Mr. Eustace Carey, in America and in England, have greatly benefited the Society. The Baptist Missionary Society has, at different times, contributed the sum of 550*l.* 14*s.* 3*d.* to the Female Schools. Mrs. Trawin, one of the Secretaries, writes—

Nothing is wanting but funds, to carry Native-Female Education in Hindoostan to a very enlarged extent. The increasing number of Labourers disposed and qualified to take a part in the work, and decreasing prejudice in the minds of the objects of our benevolence, render this more evident every month.

Of a late Examination, at which 75 Girls were present, it is said—

The decorum manifested by all, and the readiness with which they read and spelt, seemed to afford very general satisfaction; while the promptitude with which the higher classes answered unexpected questions, put to them as to the meaning of the Parables or other lessons which they read, and the situation of different places in the map of the globe which they produced, excited astonishment and delight.

*Female-Orphan Asylum*—The Rev. Deocar Schmid, Chaplain to the Asylum, in a Letter of the 14th of March, thus speaks of the Scholars and of those who have lately left the Asylum—

We continue to hear the best accounts of the conduct of those two pupils of ours who are employed, under the direction of the Baptist Missionaries, in superintending (at Serampore and at Digah) Native-Girls' Schools; and of another, who is Mistress of a Female Charity-School at the Cape of Good Hope. Br. Deerr, of Burdwan, was last Tuesday married here to Mary White, who had been for the last eight or nine months Assistant to Mrs. Perowne, in superintending the Bengalee-Girls' Schools under her charge. You will have heard of the marriage of my Brother with our late Assistant Miss Jackson: it affords to me and Mrs. Schmid unspeakable satisfaction, to have been instrumental in training up so excellent a partner for our Brother, and so valuable a labourer for the Palamcottah Mission.

Our labours in the Asylum are increasingly blessed of God. Many of the Orphans seem to have received serious impressions of religion; and some, we hope, have been truly converted unto God. The 12 Girls, who, as I informed you in former Letters, are learning Bengalee, make pleasing progress; and many of them will become, we have reason to hope, well qualified for taking a share in the work of Native-Female Education.

*Grammar School*—The founders of the Parental Academic Institution, hereafter mentioned, not being agreed to conduct it on the principle of admitting all

Feb. 1826.

Denominations of Christians, part of them formed the Calcutta Grammar-School, which is connected more immediately with the Established Church. The Bishop is Visitor. The Rev. W. Morton, as before stated, is Chaplain. The Scholars, who are Indo-British Youths, are upward of 80 in number. The managers were about to establish some Foundation Scholarships; and hope to be enabled to render the School a nursery for Bishop's College. At an Examination held Dec. 17, 1824, in the presence of a number of Ladies and Gentlemen, the greatest satisfaction was expressed at the proficiency of the Scholars.

*Hindoo College, or Vidyalyaya*—An account of this Institution, founded in 1816 by Natives and directed by them, was given at pp. 297—300, 343, 344, of our Volume for 1817. Its chief object is the instruction of the sons of respectable Hindoos in the English and Indian Languages, and in the literature and science of Europe and Asia. The Annual Examination of last year was held in the Town Hall, on the 22d of January. The more opulent Natives do not appear to have supported the College to the extent expected. It is stated, however, in a Calcutta Paper—

The benefits of the Institution have been hitherto confined by the want of adequate resources; but now that it has become an object of the munificence of the Government, there is every reason to hope that it will become more extensively useful. A better feeling has also of late been manifested by the respectable Hindoos, and they now willingly pay for the education of their children. From private funds, therefore, as well as public patronage, this College seems likely to flourish; and ultimately to diffuse a knowledge of the English Language and Sciences, throughout a considerable proportion of the most respectable classes of the Hindoo Community in Bengal.

*Hindoo Sanscrit-College*—In January of last year, an Examination was held, at the College of Fort William, of the Students of the Sanscrit College, founded by Government, in the February preceding, for the preservation and encouragement of learning among the Hindoos. This Examination occupied seven days, and had respect to Grammar, Literature, Rhetoric, Logic, Theology, and Law. On the 15th a Public Meeting was held, when prizes to the amount of 350 rupees were distributed to 30 of the Students.

*Ladies' Native-Female-Education Society*—The formation of this Society in  
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March 1824, connected more particularly with the Church Missionary Society, was noticed at pp. 509, 510 of our Volume for that year: that Society has devolved on the new Institution the care of its Female Schools in Calcutta. Various details occur in our last Volume on the subject of Female Education in India: at pp. 124, 125, we stated the opening of a Fund in England by the Church Missionary Committee in aid of this object, which Fund now amounts to about 780*l.*; and, at p. 549, we noticed the design of some Ladies at Harrow to supply articles for a Sale in aid of this Fund: it is their wish, that 150 Ladies would co-operate to furnish such articles, each to the value of at least two guineas: at pp. 192, 193 are some encouraging communications from Mr. and Mrs. Wilson; and, at pp. 244—246 an Appeal to the Ladies of the United Kingdom for their support, with another from Mrs. Wilson at pp. 325, 326: a Third Examination of the Female Schools was noticed at pp. 479, 480; and, at pp. 480—483, the formation of a *Ladies' Association* in Calcutta in aid of the Ladies' Society. That Society held its First Anniversary on the 28th of April of last year, in the Town Hall of Calcutta; John Herbert Harington, Esq., in the Chair: Lady Amherst and other Ladies were present: about 2000 rupees were contributed, 400 of which were given by Native Gentlemen, many of whom attended the Meeting.

By the latest accounts it appears that there were 30 Schools under the Society containing about 500 daily attendants, and 6 under the Association containing 100 girls. Mrs. Reichardt had charge of 10 of the Schools. Lady Amherst had continued to manifest great interest in the object, in frequently attending the Meetings, and in the contribution of 600 rupees within the last two years. A Central School was greatly desired.

*Parental Academic-Institution*—This Institution was formed at a Meeting of the Parents, Guardians, and Friends of Indo-British Youth, held on the 1st of March 1823, with the view of providing education, in both the English and Native Languages, for their children. The dissension mentioned under a former head having very early taken place, another Meeting was held on the 12th of June, at which about 150 persons were present; when some alterations were made in the manner of conducting the Institution, but its original design of admitting all

Denominations of Christians was confirmed. Boys are boarded and educated by the Institution for 32 rupees per month, about 38*l.* per annum; Half-Boarders, at 16 rupees; and Day-scholars at 12. There were 53 Scholars at the last dates.

*School Society*—Of the Schools of this Society, now 84 in number within the limits of Calcutta, Mr. Penney writes—

The Society is accomplishing much good by the encouragement of the Indigenous Schools. Native Gentlemen, of considerable property and influence, lend their houses, which are peculiarly adapted for the purpose of our examinations; and many of them, from a conviction of the utility of Schools, subscribe liberally. The plan is simple, but effectual in encouraging education. A Native Gentleman invites all the Schoolmasters in his neighbourhood, or particular district, to bring with them the most accomplished scholars, who are examined by some of the Committee of the School Society, and the Children with their Masters are rewarded according to their proficiency. By this means the education of many thousand Children is promoted at a very trifling expense to the community: indeed, I conceive there can be no other plan for the universal education of India, but by these Indigenous Schools.

*School-Book Society*—Our last account of this Society, which was formed in 1817, will be found at p. 39 of the Survey for 1833. It has continued to supply Elementary Books, in great numbers and in different languages, to all the various Schools: the Committee remark—

Though the plan of this Institution has been denominated vast and comprehensive, yet the term is used in reference chiefly to the extent of its range, and the number of languages embraced by it. Strictly speaking, its march is narrow and unpretending. It supplies Schools with Elementary Books for the acquisition of language and science: nothing can be attempted of a more humble character. Beginning with Grammars, Vocabularies, Spelling-books, Fables, it advances gradually to higher books, and aims at providing the Schools of India with the materials of education.

When this Society was formed, the number of Native Schools under the superintendence of Europeans was comparatively small: new labourers have since entered the field; and the Schools superintended by Europeans may be considered as at least tenfold more numerous than they were. These are all dependent, principally, on the School-Book Society for the means of instruction: they could not be efficiently conducted, except they were provided with Elementary Books from its Depository; which are, in point of fact, continually supplied. They receive the aid with thankfulness, and still look to the Society for further assistance: in the expressive language of one of their Pundits, they "are hungry for the School-Book

Society's publications, and full of impatience to receive them from the press." What was before speculation, is now matter of fact: it is no longer doubtful whether the Natives will receive help from us: it is ascertained that they gladly avail themselves of our aid: they flock to the Schools—they advance in their learning—they prove to a demonstration, that if the European will condescend to labour for their good, the Native will gladly receive the aid offered.

#### RELIGIOUS-TRACT SOCIETY.

A Society has been recently formed, in connection with the Religious-Tract Society of London, of which the Secretary writes—

Had we funds, we could do much in the circulation of Tracts. New fields are opening before us daily. Pious Officers and Gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts: as an instance, I can state, that a Military Conductor has distributed, in a few months, FOUR THOUSAND Tracts, and requests more. Many others are employed the whole year in circulating these Heralds of Salvation, which, among the the Natives, find a much better reception than formerly: not more than one hundred miles from Calcutta, I have been constrained by the pressure of the populace to give every one which I had away; and, when returned to my boat, have distributed also to many, who plunged into the water to obtain them.

The Parent Institution has voted, in support of this Society, 200 reams of paper and 40,000 English Tracts: its Committee quote the following statement of one of the Baptist Missionaries in India—

This morning I have seen a whole family of Natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition, by a Tract left at the house of a neighbour, which he threw indignantly into the road; where one of the boys belonging to the family, about fifteen years of age, saw it and carried it home. They read it, and came for more: I gave them the Four Gospels, and hope that time will shew that the Tract has not been read in vain.

#### SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the Western bank of the Hoogly—the chief Station of the Baptist Mission.

#### BAPTIST MISSIONARY SOCIETY.

1799.

W. Carey, D.D. Joshua Marshman, D.D. Missionaries.

John Marshman, *Sup. of Native Schools.*  
Mrs. Marshman, *Sup. of Female Schools.*  
Ann Mackay, *Assist. Sup. in ditto.*

#### COLLEGE.

John Mack, *Scientific Professor.*  
John Godfrey Albrecht, *Classical Professor.*  
Mr. Williamson, *English Teacher.*  
Native Assistants in the Mission & the College.

Mr. John Marshman and Mr. Albrecht arrived from England, after a voyage of five months, on the 8th of October 1824. Ann Mackay is the Young Woman mentioned in the last Survey as brought up in the Female-Orphan Asylum.

The Serampore Missionaries have had charge of a Congregation in Calcutta. It is now committed to Mr. Robinson, late of Bencoolen, which place he was obliged to leave on account of his health. Assistance is much wanted: Dr. Carey writes—

A Gentleman, high in office, applied to us, three or four years ago, to send a Mission to the Garrows, a mountain tribe bordering on Assam: we not being able, he applied elsewhere for the same purpose, but no one can be found; and now Assam, Cachar, Muni-poor, and other countries, are laid open to the Gospel! I wish the Society could and would provide Missionaries for those countries; and I could then name as many other places equally in want.

Mr. Yates writes from Calcutta—

It is enough to break one's heart to see the field of labour which lies open in this country, and which invites cultivation, and yet no one to enter into it—the old Missionaries going off one or two in a year, and only one fresh one in seven years to supply their place!

Of the progress of the work Dr. Carey says—

I, who have seen the work from the beginning, think that much fruit has been reaped already; but some, who came later to the work, cannot compare two periods so distant from each other, as I can, and therefore need encouragement in their work.

It appears from the following Register of Baptisms, that, up to the close of 1821, the Baptist Missionaries had admitted, in various parts of India, 1407 persons into the Christian Church:—

1800: 2—1801: 6—1802: 9—1803: 14—  
1804: 15—1805: 31—1806: 26—1807: 14—  
—1808: 20—1809: 80—1810: 106—1811: 97—  
1812: 95—1813: 112—1814: 127—  
1815: 133—1816: 85—1817: 174—1818: 86—  
1819: 54—1820: 51—1821: 70.

Many of these Christians have departed in the Faith. It is remarked in the last Report—

The brief notices which have been repeatedly published, since our last Annual Meeting, of those Natives, male and female, who have expired at this Station, exhibiting the genuine influence of the Gospel of Christ, form a refreshing contrast to the tales of horror and of blood with which the Brahminical Superstition has rendered us too familiar.

An Examination of the Female Schools took place on the 16th of February, in presence of European Ladies and Gentlemen; when 207 Girls were examined, about 70 of whom received rewards.

It is stated in the Fifth Report of the College—

The number of Students is 54: viz. ten Native Hindoos, of whom eight are Brahmins—one Mussulman—three Garrow Youths—and forty Native Christians: of these, 18 are in the Preparatory School.

During the year a simplification of the native method of reading Sanscrit had been adopted with advantage. In the Winter of 1824, Professor Mack delivered, in English, a Course of Lectures on Chemistry: the Winter Course of last year was to be delivered in Bengalee. It is remarked in the College Report—

As the system of Hindoo Polytheism is, in a great measure, built on fallacious principles respecting Natural Science, the Committee trust that this series of Lectures will be found useful in a religious as well as in a philosophical point of view.

In reference to Books it is added—

The Committee feel severely the want of a body of Works in the Native Languages, for the perusal of the Students out of College hours. To secure their advancement in general knowledge, it is necessary to acquaint them with the various objects of human investigation: more especially is this deficiency felt with regard to the subject of History. The knowledge of Sanscrit, though indispensable in a system of education which embraces Indian Literature, is not, of itself, calculated to expand the mind. It is the History of Man, and a familiarity with those mental pursuits and that extensive circle of Literature cultivated in Europe, which must elevate the views of the Natives, and create a spirit of national emulation. It appears so important to supply this deficiency, that the Committee propose to establish, in the present year, a department of translations under the superintendence of an able European Gentleman; with the hope of thus obtaining an addition of three or four volumes annually to the Students' Library. His first attention will be directed to Treatises on History; and the Students, who may devote their leisure hours to the perusal of them, will be admitted to contend for historical prizes, proportioned to the number of works in which they may desire to be examined.

Of the Translations of Scripture, the Parent Committee say—

No distinct Memoir on the subject of the Translations has arrived since our last Meeting; but a recent Letter from Dr. Carey states, that no less than Fourteen Versions are now advancing toward a termination, each of which is under his personal superintendence; and the several proof sheets pass three or four times under his revision, before they are finally committed to the press.

Dr. Carey subsequently remarks—

In printing the Versions of the Bible, we may go to the very extremity of our funds. The New Testament will soon be published in at least THIRTY-FOUR languages, and the Old Testament in EIGHT, besides Versions in three varieties of the Hindoostanee New-Testament: these varieties excepted, I have translated several of the above, and superin-

tended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which Brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these Versions; but I have done my best: and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed: I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours.

The Committee say—

We leave this ingenuous statement to make its own impression; quoting it with the greater readiness, since renewed attempts have lately been made to depreciate these important Biblical Labours.

A Vindication of the Serampore Translations will be found at pp. 337—339 of our last Volume.

### CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta—transferred, May 4, 1825, to the British.

LONDON MISSIONARY SOCIETY.

1813.

G. Mundy, John Edmonds, *Missionaries*.

Mr. and Mrs. Edmonds arrived at Calcutta Nov. 11, 1824; and, shortly afterward, proceeded to Chinsurah. Mrs. Mundy had died, in child-birth, on the 30th of July: some account of this excellent woman was given at pp. 412—444 of our last Volume.

Many families having left the Settlement, the European Congregation is much reduced. A Weekly Prayer-Meeting is held. A Native Chapel and School-Room have been recently erected: of the Native Services the Directors say—

Mr. Mundy continues to preach to the Natives; but, during the cold season, they will not attend Evening Services. Opportunities frequently occur of addressing the people in the villages, when on his inspecting visits to the Schools. The benefit derived by their children from the Schools appears to have checked, among the Natives, the spirit of gainsaying; and to have given to the Missionary an influence which may eventually prove favourable to the success of the Gospel. Mr. Mundy, solicitous to improve, as far as possible, these advantages, has increased the number of his inspecting visits.

In 24 Schools, supported by the Bengal Government and under the superintendence of Mr. Mundy, there were, at the last Returns, 2804 Boys on the books, with an average attendance of 2396. An improved arrangement has led to an increase of the Scholars. Mr. Mundy devotes much time to this department: he speaks highly of the progress of the Scholars. The Mission

Schools continue to afford great encouragement: Mr. Mundy says of the Scholars—

The number on Sunday Mornings from 200 to 300; and it is truly delightful to hear how correctly many of the Boys answer the Scripture Questions put to them.

In and near Chinsurah there are now four Female Schools: in three of these there are 76 Girls: the number in the fourth is not stated.

**NETHERLANDS MISSIONARY SOCIETY.**  
1821.

A. F. Lacroix, *Missionary.*

Mr. Lacroix, with a view to benefit the Roman Catholics of the Settlement, among whom ignorance and immorality greatly prevail, has established a Weekly Meeting, to which he invites all who understand English. He continues his Ministry and his care of Schools.

**BURDWAN.**

A Large Town about 50 miles north-west of Calcutta, in a very populous district.

**CHURCH MISSIONARY SOCIETY.**

J. Perowne, W. J. Deerr, J. Maisch, *Missionaries.*

Mrs. Perowne, Mrs. Deerr, Mrs. Maisch,

*Superintendants of Female Schools.*

*Native Assistants in 18 Boys' Schools.*

*Native Assistants in 11 Girls' Schools.*

The admission into Bishop's College of Mr. Dunsmure, Assistant in this Mission, has been already stated. Mr. Perowne has been much hindered in his work by lameness; being unable, for a long period, to walk more than a few steps at a time. Mr. Maisch, as stated in the last Survey, visited the coast of Orissa for his health: he left Calcutta, with Mrs. Maisch, in February 1824: they resided at Pooree till the beginning of July, and received much kindness from the Missionaries: returning to Calcutta, Mr. Maisch took part in the labours there till a house building for them at Burdwan should be ready. At the last dates, Mrs. Maisch was much indisposed. The marriage of Mr. Deerr was stated under the head of the Female-Orphan Asylum.

The Missionaries maintain English Worship and Preaching, with the regular administration of the Lord's Supper; and continue, as opportunity offers, to make known the Gospel in Bengalee. The Christian Education of the Native Youth, both male and female, distinguishes this Station; with manifest benefit and encouraging prospects. The English School, from the promising character of the Elder Youths and their

proficiency in religious knowledge, had given Mr. Perowne great satisfaction: he had, however, latterly been discouraged by two of the most promising Boys, who had agreed to remain till thoroughly educated, leaving the School prematurely. On these and some other topics, ample details will be found at pp. 354—367 of our last Volume.

By the last accounts, it appears that the number of Scholars, male and female, was 1997; consisting of 57 Boys in the English School, 1617 Boys in 18 Bengalee Schools, and 323 Girls in 11 Female Schools. The First Examination of the Female Schools took place on the 23d of February: there were 292 Girls present, of whom 83 were examined. Mr. Perowne writes on this subject—

The whole was satisfactory and cheering: those who took a part in the Examination expressed themselves highly gratified; and the general impression seemed to be, that the children had exceeded the expectations formed of them. The order, regularity, and respectful behaviour, for which the Burdwan Boys' Schools are noted, were equally exemplified in those of the Girls: there was no confusion, no improper conduct; but all conducted themselves in a modest and becoming manner. All read and answered the questions without fear or hesitation; but nothing forward or presuming was seen in any of them.

After giving the children time to refresh themselves, rewards were distributed. And thus ended the business of the day—a day, such as was never before witnessed in this place—a day, on the recollection of which we ought to *thank God and take courage*. Most of the dear children had walked from three to five miles; which, together with the long standing in the Examination, must have greatly fatigued them: still, happiness beamed in their countenances; and, from the satisfaction evinced by all the Natives present, there can be little doubt but that the Schools will be benefitted by the Examination.

**CUTWA.**

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1804.

William Carey, jun. *Missionary.*

Kangalee, Radhamolon, Poros, Goroop,  
*Native Teachers.*

The Committee state—

The Journals of the Native Preachers shew their steady perseverance in proclaiming the Word of Life in the numerous villages around them.

Several Members have been added; and others have died in the faith.

**BIRBHOOM.**

A Town in Bengal, 60 miles north-west of Cutwa, and 135 of Calcutta.

## BAPTIST MISSIONARY SOCIETY.

1822.

*Native Teachers.*

Mr. Hampton having given up his connexion with the Society, the Station is destitute of a Missionary: but the Committee state—

A pious friend, residing on the spot, has exerted himself, in consequence, so zealously, that the deficiency is scarcely felt.

## BERHAMPORE.

A Town a few miles south-eastward of Moorsshedabad, with military cantonments.

## LONDON MISSIONARY SOCIETY.

1824.

Micaiah Hill, *Missionary.*

Mr. and Mrs. Hill arrived at Berhampore, from Calcutta, March 8, 1824. Of the proceedings at this New Station, the Directors thus speak—

Mr. Hill has fixed his residence in the vicinity of an extensive bazaar, and within a short distance of four other bazaars. He calculates that a circle of two miles drawn round him would include a population of about 20,000 Natives.

After encountering considerable opposition from the Natives, he has succeeded in establishing Six Schools on the Indigenous Plan: of these, four are for the children of Hindoos, and the other two for those of Mahomedans: the latter are conducted by Persian Moonshes. Mrs. Hill, after overcoming similar difficulties, has succeeded in establishing a Native-Female School.

It is stated that a Native School, or a School for Natives the Teacher of which is provided by the Mission, will cost about 25*l*. per annum; and that an Indigenous School, or a School taught after the native manner by a Native, will cost 10*l*. per annum. The Directors add—

Should Mr. Hill be assisted with adequate school-funds, he purposes making an attempt to establish a line of Native-Schools throughout the adjacent city of Moorsshedabad, which extends about eight miles along both sides of the Cossimbazar River.

## MOORSHEDABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—130 miles north of Calcutta—population said to be nearly equal to that of Calcutta.

## BAPTIST MISSIONARY SOCIETY.

1816.

This Station is, at present, vacant. Mr. Sutton's state of health will prevent his return to India. Mr. Leslie, on his way from Calcutta to Monghyr, rested at Moorsshedabad: he writes—

We were truly affected with the destitute state of that station. Could you and the people in England see the thousands and tens

of thousands who are there, without a soul to point them to the Lamb of God, you would weep day and night on their behalf before God! I never saw, or contemplated seeing, such a scene in all my wanderings of life. I went and saw Mr. Sutton's house; but him I saw not. I looked at the house, and then around me on the people, and retired to my boat with an aching heart.

## JUNGYPORE.

A Town about 15 miles north-north-west of Moorsshedabad—the principal Silk-Establishment of the East-India Company.

## BAPTIST MISSIONARY SOCIETY.

1823.

Frankrishna, *Native Teacher.*

No Report has been received.

## FURRUCKABAD.

A Town of Bengal, on the western bank of the Ganges, 18 miles south of Rajmahal.

## BAPTIST MISSIONARY SOCIETY.

1824.

— Richards, *Missionary.*

Nripit Sing, *Native Teacher.*

Seven or eight persons have been baptized, one of whom is a Brahmin.

## DINAGEPORE.

A City in Bengal, 940 miles north of Calcutta—Inhabitants, 40,000.

## BAPTIST MISSIONARY SOCIETY.

1804.

Ignatius Fernandez, *Portuguese.*

Nidheram, *Native.*

In June 1824, the Communicants were 92: they were, at the last dates, nearly 100. Mr. Fernandez writes—

Many of the Members have given me great satisfaction; not unmixed with pain, through the misconduct of a few. The Christian Population amounts to 166 persons. I spend every evening of the week-days in instructing them.

My school continues to go on pretty well. The scholars are improving fast in their learning, as well as in the doctrine of the Gospel; but they are irregular in their attendance.

The Committee remark—

Many will rejoice in the success which still attends the labours of our venerable Friend, now within three years of seventy; and that the infirmities of age give so little interruption to his work.

## BOGLIPORE.

A Town a few miles south-east of Monghyr, and two from the Ganges.

The Bishop of Calcutta was much impressed with the advantage of Bogli pore as a Station, in reference to the Hill People in its vicinity. Arrangements are in contemplation for supplying it with a Missionary. Archdeacon Corrie writes on this subject—

Whatever Missionary occupies that Station, it would be with a view to the Hill People,



of whose language he might acquire some knowledge from the Hill Rangers; and he might procure an introduction to the Hill Chiefs, who come to Boglipore at stated periods for their pension. The only time a Missionary could visit the Hills is in the cold season: but, as Rajmahal is the principal market to which the Hill People resort, a Missionary should eventually perhaps take up his abode at that place; but Boglipore is the place for first acquiring the language and becoming known to the Chiefs.

### MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

**BAPTIST MISSIONARY SOCIETY.**

1816.

Andrew Leslie, *Missionary.*  
Native Teachers.

Mr. and Mrs. Leslie arrived on the 17th of July 1824, having left Calcutta on the 22d of June: he gives the following account of the Mission—

The people at Monghyr gave us a thrice-hearty welcome. In the course of an hour after we arrived, the Native Converts were around us, expressing their pleasure at our arrival; and sat down before us and sung a hymn, and afterward joined in prayer. Mrs. Chamberlain has been accustomed, all along, to have them at her house every morning, to conduct Hindoostanee Worship; when the servants, and any others who choose, may have an opportunity of attending. The number of Converts is ten; and the Congregation of Natives on the Sabbath is sometimes very great. On the part of the people generally in Monghyr, there is a considerable disposition evinced to hear the Gospel: when our Native Brethren enter the bazaar, they are frequently called in to the shops, to explain to the people the Word of God. The European Congregation is generally about 60, which is a large proportion of the residents at the Station; and the Church consists of 14 Members. The Schools amount to seven, and the progress of the scholars is as much as could be expected.

In March of last year, Mr. Leslie writes that he had baptized seven other Natives; and, in May, that he had admitted two more. One of the baptized was the Widow of the Native Preacher Hingham Misser, of whom we gave some account at pp. 329, 330 of our last Volume, and whose death appears to have been rendered a blessing to her. Mr. Leslie writes—

Thus kind has the Lord been to us in this dark quarter of the globe. He has been pleased to make the beginning of this year to us an eventful period. Our heart's desire and prayer to Him is, that He would continue His mercies; and save the deluded people, with whom we are surrounded. At this moment I hear the sound of the music which is played at the offerings presented to the Ganges; and I can see, from the house in

which I am now sitting, crowds of people pouring in their flowers, as presents to the insensible stream!

The Schools had increased to eleven: of these Mr. Leslie says—

We are greatly troubled with the indolence and carelessness of the Teachers. We cannot get them to attend to their duty; and are, at this time, about to adopt decided measures with them—either to discharge them, or make each of them always have a certain number of children in his school. We know that the Teachers can get children to attend: and we have little doubt that they will do so, rather than be deprived of their wages.

### DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1809.

W. Moore, *Missionary.*  
Mrs. Rowe, *Superint. of Female Schools.*  
Sarah Baron, *Assistant in ditto.*  
Two Native Teachers.

Mr. Moore, who resided at Digah with the late Mr. Rowe, had left the Station; but it was expected that he would return thither, with his family. The Station has been maintained by the persevering exertion of Mrs. Rowe, who superintends the Schools and directs the proceedings of the Native Itinerants. Sarah Baron is the Young Woman sent to her assistance, as stated in the last Survey, from the Female-Orphan Asylum. Mrs. Rowe writes—

It is a great source of sorrow to me, that so little of the fruits of the blessed seed sown appears. I still trust in the promises of God respecting the Heathen; and fully believe that the time is not far distant, when a harvest will be evident to all. I judge so, from the state of the Native Mind; which has let go many prejudices, to obtain instruction for youth, both male and female. There is not a School under the management of this Station, except that for males and that for females on our premises, which was not solicited by landholders or village masters; and they offer their best accommodations free of rent, and allow not only the Scriptures and Watts's Catechism in their Schools, but stated worship once a week of the Living God, and great numbers attend. This had never taken place in any instance previous to the decease of Mr. Rowe. I think they feel that a sincere well-wisher and benefactor is taken away. The Lord can bring up the germ, and make it fruitful.

### BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain.

**CHURCH MISSIONARY SOCIETY.**

1819.

Kurram Mcssee, *Native Teacher.*  
The Bishop of Calcutta visited this

**Station.** The Archdeacon was not with his Lordship at the time, but sends the following satisfactory report :—

The Bishop inquired after Kurrum Messeeh, the Society's Catechist; and went with him to his little house, where he saw his Congregation, consisting of about 30 Women, young and old. He heard them read in the Hindoostanee Testament, and questioned them in their Catechism. His Lordship expressed to me his entire satisfaction with the proficiency which they manifested.

The Bishop is desirous that a European Missionary should be stationed at Buxar. Kurrum Messeeh might, in that case, assist Mr. Bowley at Chunar, who is in want of help in his labours among the Natives. A bungalow might be hired at Buxar, at a small expense, till the friends of the Society in the vicinity should be able to provide suitable Missionary Premises: ground has been appropriated there for a Chapel; and it is thought, that, were an European Missionary resident, funds would be raised in the neighbourhood for the requisite buildings.

### GORRUCKPORE.

A Town about 100 miles north of Benares—Inhabitants, 70,000.

#### CHURCH MISSIONARY SOCIETY. 1823.

Michael Wilkinson, *Missionary.*  
*Native Assistant.*

Mr. and Mrs. Smyth have left the service of the Society, and removed to Patna.

The Church was finished: it is at some distance from the Native Town. English Services are held in the Church on Sundays; and a Native Service in the town, at which from 8 to 20 persons attend. A Missionary Meeting is held on Saturday Evenings. Mr. Wilkinson writes at the close of 1824—

Almost from the first of my arrival, a number of distressed poor have attended every Saturday to receive the Sacramental Alms, which amount on an average to about 12 rupees per month: this is given away in rice. By this means, I now secure a Congregation of Heathen weekly, amounting generally to 70 or 80. On Saturday last, being Christmas Day, above 300 persons—Christians, Beggars, and Strangers—were collected.

In reference to Schools, the Calcutta Committee state—

Mr. Wilkinson reports, that he found, when he arrived, a School consisting of from 18 to 20 boys, who for want of a suitable Schoolmaster had proceeded little further than the Alphabets: it has since been materially increased: in the month of April there were about 75 boys on the list. Being

obliged to obtain another Schoolmaster in consequence of the inefficiency of the one found here, on discharging him, 20 boys left with him: several of them afterward applied for re-admission, but it was thought expedient to refuse them. Good has already resulted from this step: it has given an additional value to the School in the estimation of the people, and the former number is now fully completed. This number includes a Persian and a Hindee School. In the Persian School there are at present 18 Boys; and in the Hindee, 51: a second School has been established on the Mission Premises for children of a higher class, which promises to be well attended.

At the last dates, the number of Schools was considerably increased; but the want of suitable Books, in sufficient numbers, retarded their progress. The Hindoostanee Common-Prayer-Books were much in demand.

#### The Calcutta Committee state—

The district is populous, the climate mild, and communication with the Stations occupied by the Church Missionary Society in that quarter easy. Its vicinity also, to Nepal affords the prospect of help being obtained for carrying on the labours of the late Mr. Schroeter, should a Missionary, qualified and inclined to that pursuit, be stationed there.

On a Branch Association, supported by an ample subscription raised for Missionary Purposes in the district, the Committee observe—

Were a similar spirit of piety and prudence in operation among European Christians in general throughout India, how comparatively easy would be the labours of Missionary Societies! how speedily would the reproach of inattention to the religion which we profess to believe be done away!

### BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—160 miles north-west of Calcutta, by way of Birbhoon: but, by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

#### BAPTIST MISSIONARY SOCIETY. 1816.

W. Smith, *Missionary.*  
Kassee, *Native Teacher.*

#### The Committee state—

The distribution of Native Tracts engages much of the attention of the Missionary. He attends the great Hindoo Festivals, and very extensively scatters these leaves from the tree of life.

A poor old Brahmin Woman, who attended the Means of Grace, left this solemn charge, when dying—

Oh do not neglect to go and hear the words of Jesus, for He is the only Saviour of the world!

## CHURCH MISSIONARY SOCIETY.

1817.

Thomas Morris, *Missionary.*John Adlington, *Teacher.*R. Stewart, *Master of Benares School.**Native Assistants.*

The Bishop of Calcutta, on occasion of his Lordship's late visit to Benares, expresses much pleasure on witnessing the esteem and regard which Mr. Morris has acquired from his Congregation and among his Heathen Neighbours. Mr. Adlington has suffered much from the climate. Fuez Messeeh, formerly Native Teacher at Bareilly, had resided some time at Benares when the Bishop and Archdeacon Corrie arrived: they found him in a declining state of health: the Archdeacon, whom he accompanied from Benares, writes of him—

He wishes to be settled as Assistant to Abdool Messeeh at Agra. He has frequent opportunities of discussing religious topics as we pass along, and speaks of the readiness with which intelligent Hindoos attend to his conversations on Christianity. I have every reason to think him a Christian in sincerity and truth.

Mr. Morris preached his first Sermon in Hindoostanee on the 18th of April 1824. He writes—

Divine Service is held in Hindoostanee at the New Chapel on Sunday and Wednesday Evenings; and Mr. Adlington and myself have agreed to hold a Weekly Prayer-Meeting, in order to pray for Missionary Success throughout the world, and especially at this Station.

The Bishop of Calcutta spent Sunday the 5th of September 1824 at Benares. At an early hour, his Lordship attended the Mission Chapel, when Mr. Morris read and preached in Hindoostanee, in which tongue the Bishop pronounced the blessing. On the same day, the Company's Church was consecrated, a Confirmation was held, and the Lord's Supper was administered: in the evening the Bishop preached in English. On this occasion, 14 Native Christians were confirmed, and were admitted to the Lord's Table; the Bishop officiating, as respected them, in Hindoostanee.

Mr. Morris writes, in March of last year, that he had admitted four Adult Natives to baptism—one man and three women. With Mr. Adlington and other friends, he visits the Fairs which are held in the vicinity and at some distance. On one occasion of this kind he says—

We went out several times among the crowd, with the intention, as opportunity should offer, of addressing the people and distributing Gospels and Tracts. The greater

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part of the multitude, however, were too intent on business, or too careless and prejudiced, to enter much into conversation or to receive our books. Though we have much more favourable opportunities both for preaching and distributing books nearer home, yet it is of importance to visit these distant towns and villages, in order to let the people see our good-will toward them. One reason why many of the inhabitants of Benares receive and read our books without objection seems to be the knowledge which they have of us as striving to do them good. It is observable, that wherever a Mission has been established for any length of time, the prejudices of the Natives in a considerable degree die away, many of them become indifferent to the rites and customs of their forefathers, and others no longer fear the frowns and threats of the Brahmins.

Of a visit nearer home he writes—

Went to the Fair with Mr. Adlington, and gave away a great number of Gospels and Tracts. The crowd was very large. Messrs. Bowley, Adam, and Smith were present; so that there was quite a party uniting in the grand design of distributing the precious gift to the people. Returning home, the next day, we saw a number of persons, sitting under the shade of spreading trees, attentively reading the books which they had received at the Fair.

Of the Missionary Buildings, the Archdeacon says—

They are in the best possible order. The School in the City is put into excellent and seemingly-durable repair: the three Bungalows look extremely neat and are well finished: the Chapel at Secrole is built of the best materials, and is a very respectable object. A large room is much wanted on the Mission Premises, in which Mr. Morris might collect his Scholars at the periodical Examinations, and which might also serve as a Place of Hindoostanee Worship.

Mrs. Corrie, in a Letter to a friend, adds some particulars—

The Mission Premises lie midway between Secrole and the City; and consist of three Bungalows, with their respective out-offices—the whole walled round, enclosing a large open space; and when the garden springs up, it will be quite a picture. Mr. Morris's family occupy one Bungalow, Mr. Adlington's another, and Mr. Stewart the third: they all live in love and harmony, and are highly respected by all around them.

On the estimation in which the Missionaries are held the Archdeacon says—

The Europeans are becoming interested in the Society's proceedings at Benares. The City School is often visited by some of the resident Gentlemen; and the Missionaries are treated, on all occasions, with cordiality. The Chaplain, Mr. Fraser, is their cordial friend and fellow-helper in the Lord.

At the last Return of the Schools, there were 323 Boys and 33 Girls under instruction: of these, 113 Boys and 6 Girls were in the City School; and the rest were in Schools in the suburbs. In

the City School, there were 43 Boys in the English Classes, 39 in the Persian under two Moonshes, 20 under a Bengalee Moonshes, and 11 under a Hindes Moonshes. Mr. Stewart says of this School—

Of the Scholars I cannot but entertain prospects of increasing good, both as to their progress in the English Language, and the removal of those false principles entertained by them. At the life of Christ they are much surprised; and, from their acquaintance with it, are, in some measure, enabled to contrast it with that of their own gods; where they perceive enormities of so gross a nature and venomous a tendency, as to sap the foundation of their belief. We trust that the School is, on the whole, improving as well as can be expected under the circumstance of its being situated in one of the most idolatrous cities in India.

Of the City School, which was examined by the Bishop, the Archdeacon writes—

The Classes examined exhibited good proficiency in Christian Knowledge, in translating the History of England into Hindoostanee, and in English Grammar: they have proceeded beyond the Rule of Three; and a few shewed considerable knowledge of Geography.

The Archdeacon adds—

On the following day, I saw the first Classes of four Schools, established in the suburbs of Benares by Mr. Morris. They had been too recently formed to shew much progress, though some of the Boys read pretty well. They all read the Hindes Gospels; which they were brought to do with some difficulty, owing to the lower castes being forbidden by the Brahmins to read the Sanscrit Character.

We also examined a School of 11 Christian Girls, superintended by Mrs. Morris, who read only their native tongue. Even the Christians were brought to send their Girls to School with some difficulty, but they now begin to be pleased with the improved conduct of their children. Mrs. Fraser overlooks another School for Girls, who are destitute children of European Fathers: in this, I believe, are 17 scholars, and they are taught English.

Mr. Morris says of the Female Schools, I sent a man to distribute among the people in the City a Tract on Female Education. The difficulties in the way of Females learning to read are, at present, very great in this place; but perseverance, with the blessing of God, will overcome them.

The Schools are found, as elsewhere, to give the Missionaries access to both Hindoos and Mussulmans: of this Mr. Morris gives the following instance—

A great assembly of the people collected to hear the children read. I called upon a little boy to read aloud the account of our Lord having miraculously fed the multitude with the loaves and fishes; after which I explained what had been read. The people were remarkably silent till the conclusion. A

Brahmin declared that the person who performed that miracle was more than human: another said that it was almost a miracle to hear so small a boy read so fluently, after having been in school only about four months, what many men had not been able to acquire in 60 years.

A good work is manifestly going forward at and near this great city. Mr. Morris writes—

I shall most willingly give the Committee an account of whatever remarkable facts may occur in the course of my labours among the Heathen; but I have been hitherto cautious in writing; lest, before accounts could reach home, appearances, which have sometimes gladdened my heart, might prove like the morning cloud or the early dew: this is too often the case.

In reference to the influence of the Mission and the caution of which Mr. Morris speaks, the Archdeacon says—

The Society's affairs at Benares are going on well. Several of the Youths educated in the City School are now employed in various ways in the city and neighbourhood, and manifest a friendly feeling toward their former Teachers. Some of them (about six), when about to leave School, earnestly (one of them with tears) begged to be baptized: but Mr. Morris rather advised them first to visit their friends; and none have since come forward. A Youth in one of the Schools, about 16 years of age, was pointed out to me, who, a short time after the Gospels were introduced into the School, while saying his lesson to Mr. Morris, rose up in his place, and begged to be made a Christian. Mr. Morris asked him what induced him to make such a request: he said that he had now been reading this Book some time, and was sure that it was the Word of God, and that he minded not the loss of caste &c. He was told to read still further, and consider more fully the instruction contained in the Scriptures.

Our good friends are afraid of exciting too high expectations, were they to communicate these little occurrences to the Committee: they wait for actual fruit. I endeavoured to combat this idea, with what success time will shew; and entreated for more frequent communications.

Mr. Stewart thus writes—

Idolatry bears an universal sway here; but a great deal of indifference may be observed to prevail. In discoursing with my Moonshes a day or two ago, I asked if he thought the distribution of Tracts and various portions of Scripture had any effect on the people's minds in Benares: he replied, "They are surprised, and cannot conceive why the English are at so much expense and trouble in printing, and sending them abroad; and many respectable people (acquaintances of mine), in reading them, wonder at the harmony of the Gospels, and especially at the life of Messee, who was so humble and patient under all his suffering; and I myself never read or heard of a character like his."

Mr. Morris writes, in the view of

the many discouragements which they have to encounter—

Nothing less than the power of God can make the ignorant Heathen around us feel. We are sometimes much cast down, but never in despair. The work is God's, and must prevail. Oh for faith and patience, and a persevering devotedness to the great work of winning souls to Christ! Oh for a gracious out-pouring of the Holy Spirit on this people! And may it please God soon to send out a number—a large number—of holy and zealous Missionaries!

#### LONDON MISSIONARY SOCIETY.

1830.

Matthew Thomson Adam, *Missionary*.

Mr. Adam preaches at the New Chapel on Sunday and Tuesday Evenings. He is, besides, occupied in preparing and publishing School Books and other useful Works, in superintending Schools, in conversing with the Natives, and in distributing Tracts.

The attendance at the Schools has greatly increased, but the numbers are not stated. Sanscrit, Hindee, and Persian are taught. The Scriptures were to be introduced into all the Classes.

The Directors observe on this Mission—

The formidable obstacles which present themselves, at this station, as being the great centre of Brahminical Idolatry, peculiarly require, on the part of the Missionary, an unceasing exercise of faith in the promises of God and the power of the Holy Spirit. Multitudes resort hither, with a *lie in their right-hand*, to spend the last remnant of their days; cherishing hopes which nothing but the deepest infatuation, or most inveterate superstition, could inspire.

#### CHUNAR.

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

#### CHURCH MISSIONARY SOCIETY.

1814.

William Bowley, *Missionary*.  
*Native Assistants.*

Mr. Greenwood, now removed to Allahabad, had continued the English Services on Sunday Morning and on Sunday and Wednesday Evenings; and Mr. Bowley the Hindoostanee Services on Sunday Afternoon, and on the evenings of Tuesday and Thursday. Chunar will probably be made a Chaplain's Station. In reference to the Hindoostanee Services, a Military Officer writes—

Mr. Bowley never has Hindoostanee Service without from 60 to 100 hearers: besides from 30 to 50 Heathens, who drop in to hear, and some of them often enough to be recognised; and what they hear they understand to the last syllable—so that here, in truth,

the Gospel is preached to the Heathen; which is very rare.

Of the recent effect of Mr. Bowley's Ministry, the Calcutta Committee thus speak:—

The Committee have this year no actual conversions to report, as the result of Mr. Bowley's indefatigable labours at Chunar and in the neighbourhood: ten or twelve respectable Natives, inhabitants of Chunar, have however become regular and attentive in their attendance on Public Worship; and no objection seems to remain in their minds, except the fear of the reproach, to which for a time they would be subject, from their unconverted countrymen.

Mr. Bowley continues to visit Benares and other places, and sometimes travels to a considerable distance. Copious extracts from his Journals were printed at pp. 396—411 of our last Volume.

The Bishop of Calcutta, with the Archdeacon, spent Sunday the 12th of September at Chunar. The Archdeacon gives the following highly interesting account of the day:—

At Chunar, I may say, we beheld more than had previously been told us. On Saturday Morning, the 11th of September, 57 of Mr. Bowley's Congregation were admitted to Confirmation, together with nearly the same number of Europeans.

Next day, a still greater number of Native Christians communicated, together with a large number of Europeans. Several Gentlemen came up from Benares, and some Officers from Sultanpore; among them were Mr. Fraser, Mr. Morris, and Mr. Adlington; these, with Mr. Greenwood and Mr. Bowley, made a greater number of Clerici than are to be met with in one place, on this side of India, out of Calcutta. The whole had the appearance of a Jubilee; and the fine Church, which the Bishop calls handsome and appropriate, was entirely filled. This Service was in the morning: the heat was not oppressive, though the Service continued from seven till ten o'clock. The Bishop preached, in English, on the Parable of the Good Samaritan; and here, as at Secrole, ministered to the Native Christians in Hindoostanee. I had here the pleasure to assist in administering the Lord's Supper; and with no ordinary feelings—partaking, I trust, of gratitude to the God of all Grace—I beheld the blessed fruits of the Gospel, in the improved religious state of so many, both European and Native Christians, in the place where I entered on my Ministry in this country.

In the afternoon, Worship was held in Hindoostanee; when Mr. Morris read prayers, and Mr. Bowley preached. One aisle was filled with Native Christians—the other by Natives; among whom, towards the upper end, were 20 or 30 respectable Hindoo inhabitants of Chunar, several of whom seem on the very threshold of the kingdom of God. The middle of the Church was occupied by Europeans.

In the evening, there was a second English Service.

Mr. Greenwood preached in the evening.

In reference to the Church, the Arch-deacon writes—

The Society is under obligation to the Gentlemen who have, for some time past, acted as a Committee for the care of the Church and Mission Premises: they have expended upward of 600 rupees, collected at the Station and in the neighbourhood, on repairs, without which the Church would have suffered greatly during the rains.

These Gentlemen, through Lieut. Col. Robertson, Commandant of the Garrison of Chunar, addressed a Memorial to the Bishop, stating the beneficial influence of the Mission, and the necessity of constant expenditure to prevent the rapid decay incident to buildings in that climate, and expressing their hope

—that Government, on being made acquainted with the state of things, would be pleased to allow a small Monthly Sum, by way of RENT (as is done at Dinapore), to aid in preserving a Structure used to so great an extent for the benefit of their old and worn-out Soldiers, and their families; and which has been provided, and hitherto maintained, free of any cost whatever to the Government.

To this application, the Bishop was pleased to return the following answer, addressed to Lieut. Col. Robertson, from Allahabad—

I have to acknowledge the receipt of your very obliging Letter, as well as the very interesting and important Memorial contained in it. In answer to both, I beg leave to say, that, among the many circumstances which rendered my visit to Chunar a most agreeable one, a principal circumstance was the pleasure which I derived from witnessing the dimensions, the solidity, and good taste of the Church; as well as the highly creditable manner in which Divine Service was performed, and the numerous, orderly, and devout attendance of the Europeans of your Garrison, as well as their Native Wives and Widows. I feel, therefore, no less forcibly than the Gentlemen of the Church Committee themselves, an anxiety, that so striking a proof of the piety and liberality of individuals at the Station should not be suffered to fall to decay, through a want of the fostering hand of Government; and that the gallant men, who have spent their health and strength in their Country's Cause, should not be deprived, in their age and infirmities, of the comforts which the ordinances of Religion are only able to supply. I beg you, therefore, to believe, that the objects of your application, so far as I apprehend them to be compatible with some general measures to the same good end, which I have reason to anticipate from the care of Government, shall not want my best recommendation or my earnest wishes for their success with a Government, which, I willingly bear them witness, to the extent of

the means entrusted to them, have always shewn themselves anxious for the encouragement and support of such feelings and such conduct as I witnessed in the Veterans of Chunar.

May I request you to convey to the Gentlemen of the Church Committee my thanks, in the name of the Church of England and Religion in general, for the liberality which they have shewn, and the judgment with which that liberal expenditure has been conducted; and to accept, at the same time, my best thanks for all the kindness with which you have personally favoured me.

From the latest account of the Schools, it appears that there was one of 30 Native-Christian Women and Girls—and another of 14 Heathen Women and Girls—40 Young Men and Boys in the Persian School—and 100 Boys in two Hind-dee Schools. Of the Female-Heathen School, Mr. Bowley states some very interesting particulars:—

This School is supported entirely by a Lady, anxiously desirous of reclaiming this poor degraded class of beings from their bewildered state of ignorance and superstition. It contains about 14 regular attendants; but, as might be naturally expected from the novelty of the thing, is continually fluctuating. A few days since, it numbered 18; but, from persecution and ill treatment, it has lately fallen off. There is one poor girl, about 12 years of age, who, though she is constantly beat for coming to school, yet is so eager to learn, that, during school hours, so soon as she finds her parents turn aside, she darts off to school, sits in a secluded corner where she may not be seen, receives her lesson, and writes, and departs in the course of an hour: the progress which she has made is as great as any who attend throughout the day. The Schoolmistress is a Hindoo Girl, about 11 years of age, who devotes her whole self to the School and to the reading of our books; and has nearly committed to memory a manuscript Tract of 26 pages, a portion of which she reads, and gets all her scholars to repeat, before dismissal daily: she herself uses the Lord's Prayer in the family, morning and evening; most of whom she teaches of a night: her Father is a zealous defender of Christianity, and encourages her in all that she is doing: this girl is the fruit of the Heathen-Female School, which we had formerly for some months, and promises to be a blessing to many. The Lady regularly visits the School, and encourages all concerned.

#### ALLAHABAD.

An ancient City, situated at the Junction of the Jumna with the Ganges, about 400 miles west-north-west of Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

L. Mackintosh, *Missionary*.

Rugboe, *Native*.

The Committee remark, in speaking of Female Education—

A similar experiment has been tried with success, by Mr. Mackintosh, at Allahabad; where many of the Natives assemble to hear

the Word, though, as yet, no saving effects have appeared.

#### CHURCH MISSIONARY SOCIETY.

W. Greenwood, *Missionary*.

The British Inhabitants of Allahabad petitioned the Bishop of Calcutta, when his Lordship was there, to be allowed the services of a Missionary till a Chaplain should be appointed; offering to supply him with a house, and to assist him in his pursuits as a Missionary. From the number and respectability of these Gentlemen, the Bishop was desirous of complying with their wishes, judging Allahabad to be also a desirable Missionary Station. Arrangements were accordingly made for Mr. Greenwood's removal thither from Chunar; as, at that place, he had less to do with the Natives than he was likely to have at Allahabad.

#### CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—40 miles south-west of Lucknow.

#### FREE-SCHOOL ASSOCIATION.

The temporary residence of the Archdeacon of Calcutta at this place has been already mentioned. He writes, Dec. 31, 1824—

By desire of the Committee of the Cawnpore Free-School, I wrote to Benares to procure from the Church Missionary School there, two Monitors, well instructed in the new mode of tuition. Two Youths, I learn from Mr. Adlington, are now on the way hither, well qualified for the purpose desired, at a Salary of 15 rupees a month each. Thus, direct fruit begins to be derived from that School in the way which we wish; and this benefit, resulting to these Youths, may induce others to qualify themselves for similar work.

#### LUCKNOW.

A large City, about 650 miles north-west of Calcutta and 200 miles east (not west, as inadvertently printed in former Surveys) of Agra—population, including the vicinity, 500,000.

#### CHURCH MISSIONARY SOCIETY.

1817.

Mr. Hare, who superintended a School at this Station, died some time ago: since his death, there has been no Christian School; nor any opportunity of Worship, on week-days, for about 30 families of Writers and other professed Christians. On Sundays, the Resident reads Prayers and a Sermon, which his own household attend, and to which the other Christians are invited. The Europeans are desirous of the services of a Missionary, and would contribute to his support; but it is apprehended

that he would not have sufficient opportunity of direct Missionary Labour among the Heathen.

#### FUTTYGHUR.

A Town, 90 miles west-north-west of Lucknow, and close to Farruckabad.

#### BAPTIST MISSIONARY SOCIETY.

1821.

— Richards, *Missionary*.

The Committee state—

Several inquirers, both Musulmans and Hindoos, have called on Mr. Richards: one of whom, a Brahmin, named Poorundas, on hearing the Gospel, threw away his poita, and renounced his caste; and another acknowledged, that, for nine years, he had been anxiously seeking, but all in vain, a solid ground of hope.

#### MEERUT.

A large Town about 22 miles south-east of Delhi.

#### CHURCH MISSIONARY SOCIETY.

1813.

Behadur, Oomeed, Matthew Phiroodeen, *Native Teachers*.

Peter Dilsook, *Native Assistant*.

These Native Christians continue to labour under the direction of the Rev. H. Fisher, the Chaplain: he says of them—

Behadur lives in my compound, with his wife and little boy; and acts as Clerk to my Native Congregation. I employ him among the Native Christians of the Barracks, who are willing to be instructed by him; and, occasionally, in visiting the sick, to read the Hindoostanee Testament to them. He is very consistent and well-behaved. Matthew Phiroodeen remains in the old gateway: he has felt a desire to return to his corps, to prove that the "Sahibs" [Europeans] do not think hardly of him, now that he is a Christian; and expressed some unwillingness to accept of any other situation, more especially as the non-commissioned officers of his regiment have manifested a desire that he should return: he, however, blesses God that he has enjoyed opportunities for religious instruction, which he might not have obtained elsewhere; and is now contented to go or stay: I hope he will not be forgotten, and that something may yet be done for him. Peter Dilsook and his wife Ruth are our domestic servants: Peter is my own man; and Ruth is Mrs. Fisher's "Ayah" [waiting-woman]: they are both, I think, sincere converts; and behave with great propriety, bringing up their three boys in the nurture and admonition of the Lord.

Of the Baptism of David Jinvahur, from Henreepore, the convert mentioned in the last Survey, an interesting account was given at p. 411 of that Volume.

#### BRANCH BIBLE ASSOCIATION.

The Committee of the Calcutta Auxiliary Bible Society state—

The Rev. Henry Fisher has favoured your Committee with an interesting account of the



proceedings of the Meerut Branch Society, at their last General Meeting. The names of the Officers and Members of the Committee, as well as those of his Regimental Associations, cannot be perused without the liveliest interest; especially when taken in connection with the honourable testimony to their character, given by Mr. Fisher, in the Letter accompanying his Report.

The following is the testimony alluded to—

I have the pleasure to tell you, that the Bible is loved and fled to, as the penitent sinner's consolation and support in many an afflicting instance; and there are many who search and see, whether these things are so, from a better principle than mere curiosity. The Hospitals and Regimental Schools are well supplied from our store; and it is very satisfactory to observe that they are in daily use among the poor sick soldiers. Some there are, of whom I have well-supported hopes to believe that they are now in the realms of eternal bliss; and some too there still are among us pressing forward for the prize.

The following extract of a Letter from Mr. Fisher to a Friend very strikingly shews what a blessing a pious Chaplain may become to his Station—

My yearly visit to Delhi was later than usual, owing to the increased numerical strength of my European Flock this year by the arrival of our distinguished Commander-in-Chief and his Staff, and the consequent influx of visitors from various parts of Upper India: the season also had contributed to fill the place with company—and, OF COURSE, also (a sight of all others, in my opinion, the most interesting and exciting to the best feelings of the heart) to fill our beautiful Church. Divine Service is always fully attended, according to Station Order, on the Sunday Mornings, both by Officers and Men: and sanctioned, as it invariably is at Meerut, by the example of our excellent and amiable General, I cannot but be surprised and sorry, that it should not be more crowded in the evening. Then, however, and at the Wednesday and Friday Lectures, we have only VOLUNTEERS, varying in number from 200 to 400—rarely however so many.

My little flock of religious Soldiers continues much the same—about 40—(faithful Brothers, "as I suppose") and they seek the intimate communion of Saints, which so many in their Creed profess to receive as Apostolic Doctrine; but which so very few, comparatively, at all understand. The enemy sometimes contrives to sow tares, and offences will come; but we have a few men *steadfast and unmovable*, to whom the Captain of our Salvation secures the victory, which wins the incorruptible crown, and which ultimately shall swallow up Death itself.

The Hospitals afford incessant and unbounded subjects of interest to every Minister who loves his flock. I could easily give you a Volume from this source alone—awful deaths and apostacies, which make one

shudder to reflect upon; and some triumphs, which lift the soul, as it were, to the Third Heaven, like the unspeakable Revelations of St. Paul. I remember a man, who, in the agonizing spasms of the Cholera Morbus, exclaimed, "Oh, Minister of God! Oh, Minister of God! waste not your time with me! I am lost! I am lost! I am cut off in my sins!"—While another, a few moments afterward, replied to my condolence on seeing him so suddenly brought there, and so evidently dying, "Sorry, Sir! why sorry? I have finished my course, I have kept the faith, I have fought the good fight! Glory be to God! and henceforth there is laid up for me a crown of glory that fadeth not away!"

## DELHI.

Nominally an Imperial City, under its own Emperor—7 miles in circumference—surrounded by a wall of stone—Inhabitants, 300,000—40 Mosques—976 miles north-west of Calcutta, by way of Birbhoom.

### BAPTIST MISSIONARY SOCIETY.

J. T. Thompson, *Missionary*.

Two Heathens have been baptized, one of whom was a Brahmin. A School for Boys had 60 Scholars; and 8 Women were under instruction. Mr. Thompson's Letters furnish the following view of the Mission:—

Great numbers have been drawn to hear the Word, and the minds of many have been stirred up to argue on the truths of the Gospel: these topics have been discussed, with no small degree of interest, in various circles of the Natives, in shops, at feasts, and at fairs. Preaching has tended everywhere to excite lively attention.

At the several Melas, or Hindoo and Musulman religious assemblies, within Delhi, at Hurdwar, and other places, I have had opportunities of making known the Word extensively. The City itself furnishes constant inquirers after Divine Truth, and at the Melas I had no small number.

Numerous instances have occurred, in which a pleasing concern, if not a deep interest, has been manifested for a better understanding of the Gospel: some have, with this view, visited me morning and night, bringing with them both their own books and ours. In a word, the Gospel has been preached, multitudes have understood its purport, and a few have been brought to feel their deep stake in it and to search the Scriptures.

About 3000 Scriptures and Tracts were distributed in the year. Many of these were given away on the excursions, which Mr. Thompson continues to make to considerable distances. We subjoin some extracts from his Journal of these excursions:—

—Coming to Hurdwar, I hastened to the people as to those of my charge to whom I am peculiarly bound to preach the Gospel. Many came around me; and we entered immediately on the two distinguishing features of the Gospel—the insufficiency of all human



righteousness, and the all-sufficiency of the Saviour. I find it never unseasonable to enter on a plain declaration of the Gospel.

—At Sirdhana, being desirous of seeing the bungalow occupied by our dear departed brother Chamberlain, I called and found it occupied by an Italian Priest; who is endeavouring to make the thick darkness worse, by exhibiting to the Heathen the professing people of God WITHOUT THE LIGHT OF REVELATION. Considering his obligations to the Lord Jesus, and his privileges as being placed in the midst of so large a body as five hundred persons professing Christianity, I could not but advert, in our conversation, to his withholding the Word of God from them. He, however, considers the Scriptures INJURIOUS FOOD, which no wise parent would give to his child!

—Although the books of the Hindoos are studied by some with a view only to a maintenance, and are read by others for the idle, romantic, or lascivious tales which they contain, I believe the knowledge of them is desired by others as capable of bestowing salvation. Of this last class, I have met with numerous instances. I have no doubt that this desire to obtain the Knowledge of Salvation forms the leading feature in the minds of many, who either take books or attend daily to hear. Throughout the day, besides the crowd around me, there are groupes here and there, talking of what they have heard, and appearing to take great interest in the subjects discussed.

—Among the people from the west, I have had numerous applications for Punjabee Books, from Brahmins and other Hindoos who understood no other character. May we not hope, that the Sacred Scriptures in the various languages of the country, possessing the same advantages, will, in like manner, obtain an extensive reading? Hindoos from the country of Jumboo, five hundred miles distant; from Kangha, four hundred miles distant; from Shikarpore, a thousand miles distant; and from other countries north, and west, and south; eagerly desire the books of Jesus, knowing them to be such. This is encouraging. Among others, at the Mela, I met with an interesting young Sikh, who had met with Watts's Catechism and the Scripture Selection, in Punjabee; and being asked what he had read therein, he replied, "Of Christ, who had become incarnate." Being asked for what purpose He had become incarnate, he said, "To do away sin."

—The labours of each day being solemnly ended with prayer to the Lord Jesus Christ that His kingdom might come, this was, in some measure, a new scene to the pilgrims; and as it constituted a solemn appeal to God for the purity of my motives and the success of the labours pursued, it much impressed the beholders.

**CHURCH MISSIONARY SOCIETY.**

Anund Messeeh, *Native Teacher.*

No intelligence has been received.

## HENREEPORE.

A Saadh Village, near Kowahce, about 40 miles north-west of Delhi.

**CHURCH MISSIONARY SOCIETY.**

Joseph, *Native.*

No intelligence has been received.

## AGRA.

A large City, 800 miles north-west of Calcutta.

**CHURCH MISSIONARY SOCIETY.**

1813.

Abdool Messeeh, *Native Missionary.*

This venerable Missionary has been circumscribed in his labours, by the debilitated state of his health, and the effects of palsy on his frame. A general view of the Mission, and some extracts of Abdool's Letters quite characteristic of his mind, were given at pp. 194—196 of our last Volume. The Bishop of Calcutta was highly gratified by his visit to Agra; but the particulars have not yet reached us.

## AGIMEER.

The Capital of the Province of that name—traveling distance from Delhi 230 miles, from Bombay 650, and from Calcutta 1030.

**BAPTIST MISSIONARY SOCIETY.**

1819.

Jabez Carey, *Missionary.*

No Report has appeared.

## SURAT.

A large City, on the western coast of the Peninsula, 177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

**LONDON MISSIONARY SOCIETY.**

1815.

W. Fyvie, Alex. Fyvie, *Missionaries.*

Thomas Salmon, *Printer.*

Mr. Salmon sailed on the 9th of May.

A commodious house has been purchased for the use of the Mission. English Service is held on Sunday Morning and Evening at the Mission House; and, on Thursday Morning, in the Castle of Surat. Of the Native Services the Directors say—

These are performed on Sabbath Mornings and Wednesday Evenings. A Bungalow Chapel has been erected, which is used as a School Room, as well as for Native Worship. In each of the other School Rooms, meetings for Native Worship are held once a week. The Brethren also meet the Natives in their own temples, and in other places of public resort; and, in many instances, proclaim the Gospel to large and attentive audiences. They entertain no doubt that truth is gaining ground among the Natives.

There are four Schools, with about 200 Scholars: strenuous efforts have been made to increase the number of Schools, but without success. They are all decidedly Christian Schools.

The printing of the Guzerattee Old Testament was finished: the New was under revision for a second edition. Numerous Tracts also have been distributed.

The Missionary Auxiliary raised, in its Second Year, upwards of 100*l*.

### BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

#### AUXILIARY BIBLE SOCIETY.

The Society issued, in the year, 486 Bibles or portions of the Old Testament, and 1669 New Testaments or portions. It continues to assist the Missionaries at Surat in printing the Guzerattee Scriptures, and the American Missionaries in Bombay in printing those in Mahratta; and has forwarded a supply of Mahratta Scriptures to the Scottish Missionaries on the coast. It is stated in reference to the Portuguese Scriptures—

Among the poorer classes of the people at Goa, the demand was very pleasing: all the copies that could be spared, both of the Old and New Testament, were eagerly and thankfully received. A much greater number than had been taken for distribution could have been easily disposed of.

On the readiness with which the Scriptures are received in different places the Committee remark—

These things ought to excite our grateful acknowledgments to the Lord, who has thus in His Providence opened a door for the dissemination of the Truth; and are a loud call upon each one of us, in our several stations, to more abundant labours, while we look up for that blessing which alone can render them efficacious.

#### AMERICAN BOARD OF MISSIONS.

1813.

##### Stations,

BOMBAY—MAHIM—TANNAH.

Gordon Hall, Allen Graves, Edmund Frost, Missionaries.

James Garrett, Printer.

Native Assistants in 35 Schools.

Mr. and Mrs. Frost, with Mrs. Graves on her return from America, arrived June 28, 1824. Mrs. Hall, on account of the health of two of their children, embarked with them for America: one child died on the passage: she arrived, with the other, at Salem, in Massachusetts, in the latter part of last November. Mr. Frost's arrival at Bombay was the more seasonable, as the Mission was, a few months afterward, deprived of the services of Mr. Nichols, who died in the night of the 9th of December 1824: the Board thus speak of his death—

Late in the autumn he entered on a tour in the Southern Concan, for the purpose of visiting, and to a certain extent newly organizing, the Schools, which had been established there. He expected to be absent a month. But before arriving at Rawadunda, about 16 miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Hearing of his illness, Mr. Garrett proceeded to his assistance; and, sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay; whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible; and, about the middle of the following night, fell asleep and rested from his labours.

The Funeral Services were attended the next day in the Chapel. To these many of the Natives resorted, and were solemnly addressed by the Rev. Mr. Fyvie of Surat. The Rev. Messrs. Davies, Fyvie, and Kenney visited Mr. Nichols repeatedly after his arrival at Bombay; and, with the Rev. Mr. Carr and the American Missionaries, accompanied his remains to the grave.

Mr. Nichols had conciliated the regard, not only of his own Brethren, but of the Chaplains and of the Missionaries of other Societies, who thus testified their esteem and love at his funeral.

In the Report for the year 1824, the Missionaries thus speak of the exercise of their Ministry—

Besides our daily circuits and promiscuous addresses among the people, which constitute our chief exertions, we have had, in Bombay, two Native Services on the Sabbath at the Chapel; and, occasionally, some other appointments on week-days. The attendants, on these occasions, are from 30 to 300 in number; but once on each Sabbath, a great portion of these are Boys from the Schools.

At our Quarterly Meeting, a year ago, it was considered expedient for each Brother, who might be so inclined, to purchase, at the common expense, a quantity of rice to distribute among such Beggars as would assemble weekly, and listen to religious instruction. Accordingly, at the Chapel, charity has been dispensed and Gospel Truth communicated, to a considerable number of needy persons weekly. It is now done on Wednesdays.

At Mahim, we have had one, and occasionally more than one season for instruction, on the Sabbath, at the Mission House; with occasional appointments during the week, in other parts of the town.

At Tannah, our lamented Brother Nichols addressed from 15 to 60 blind, diseased, and poor persons, who assembled every Sabbath Morning to receive charity at his house: he had likewise a stated appointment, in the afternoon, for the religious instruction of the Teachers and Boys in the Schools; and for others who attended; when from 15 to 60 were usually present.

At our appointments, there are often fewer present than we meet with by the way side,

while a thousand or more might attend with ease. Sometimes, some of those present, tarry but for a few moments; and even those moments seem to pass irksomely. Some, however, remain and hear, with such attention and interest, that we are often led to conclude it probable, that the Lord is at hand to own us, and give His Word success.

Of their Journeys, during the year, for visiting Schools and preaching the Gospel, the Missionaries report—

Br. Hall spent 15 days in the Southern Concan: many gratifying opportunities of addressing to numbers proposals of Eternal Life were improved. Br. Nichols spent 52 days in the Northern and Southern Concan: pleasant and precious were these days to our departed Brother: his labours will not be forgotten. Br. Graves has spent about 20 days abroad.

We have very peculiar enjoyments in these preaching excursions; because we are then exclusively engaged in publishing the Gospel, and that chiefly among those who never heard it before. When we thus address hundreds and thousands whom we expect never to meet again, and who may only in that instance hear the tidings of Salvation before they enter their unalterable state, we cannot but feel strong emotions in their behalf, although we would not forget the perishing multitudes at our doors. If the sight of a few Heathens is an affecting condemnation of the Christian Church for neglect, what will the survey of all unenlightened nations and ages be at the Judgment Day? These thoughts we believe have some influence over us; and have led us, somewhat at least, to watch against negligence.

They add these forcible remarks—

Another incitement to us, is the attention, with which a large portion of the people hear our invitations. There have, indeed, been some, and a few such must be expected, who openly or secretly despise us and our message: but others, in great numbers too, hear with attention; and, unquestionably, somewhat discern the difference between their fictions and the truth of the Gospel. A few of them are decidedly convinced that Christianity is true; but love the favour of man more than that of God. One, however, has recently desired, openly and fully, to avow his choice of our God and Saviour, and to give up his former religion: we have some hope that he has indeed received Christ by regenerating grace, and that we see in him a first-fruit of a great harvest. In order to this result, we need nothing which a gracious effusion of the Holy Spirit would not accomplish in us and for us: and we cordially trust, that the delay of this gift is partly because there is peculiar mercy in store. But if it be so, that, on this subject, we have totally mistaken, and we are not to realize any special success in conversions to Christ, our duty remains the same; and, while our lives are spared, we believe we shall rejoice to fulfil it. The commands of the Gospel also are plain: may the Churches perform their part in fulfilling them; and exercise a proper compassion toward those in this region, whose num-

bers so far surpass the utmost extent of our power to instruct!

The establishment of the Sunday School, mentioned in the last Survey, affords a new opportunity for the religious instruction of these Heathen Children. In reference to this School it is said—

A regard to the general object of the Schools has induced the Missionaries to discontinue the practice of dismissing the children on the Lord's Day; and to employ them, on that day, in exercises of a moral and religious nature. The reasons assigned for this change are, in general, the same which have been deemed conclusive in favour of Sabbath Schools in Christian Countries; particularly, the employment which it will give to the best powers of the scholars, who otherwise are either idle, or engaged in practices which go far towards effacing all the good impressions which they have received during the week. They have already numerous festival-days belonging to their own superstition: these days they regard as their own, and always spend in play and idleness. When to these are added the fifty-two Christian Sabbaths, the total loss is about one-half of the whole year. So great a loss of time is not agreeable even to Heathen Parents; and the Missionaries think it more consonant to the real design of the Sabbath, to employ the scholars on that day in moral and religious exercises, making them understand that the day is devoted to such exercises, and admits of no other species of employment.

A portion of Scripture is given to the elder Boys on the Sunday, in which they are to be examined on the following Sunday: this portion being read, the Missionary examines the Boys in it, and opens its meaning to them: an hour is thus pleasantly occupied. In the afternoon, the Schools are assembled in the body of the Chapel, which they nearly fill: they are catechized and addressed by the Missionary, and dismissed with prayer. From 30 to 40 Adults, not connected with the Schools, frequently attend.

In the Family Schools, there are 9 Country-born Children receiving instruction in English, and 18 Beneficiary Scholars. The Missionaries say—

Most of them are as hopeful as children usually are, till Divine Influence produces within them renovated hearts.

The Free Schools are 35 in number. Of the Native Assistants in these Schools, 12 are Brahmins and 10 Jews. The Scholars are 1855; of these, 76 are Girls, dispersed through 22 of the Boys' Schools; and 115 are Jews. About 3550 rupees were contributed, in the year, by friends on the spot, to these Schools: the expenditure on account of

them was 3419 rupees : on this the Missionaries remark—

This sum, as the means of placing nearly 2000 children in a course of education, is not to be grudged. When more than 600 of these have learned the Ten Commandments, and more than 60 a Catechism embracing a view of the whole Christian System, and 300 more a considerable portion of the same and have read the most important portions of the Scriptures—these attainments, having been mostly made during the past year, and that by Heathens, are not to be despised.

The Missionaries, as intimated in the last Survey, were doing all in their power to raise the standard of qualifications in the Teachers of their Schools ; and were modelling the Schools on the British System, which they consider as admirably adapted to obviate the two principal difficulties in conducting them—the short continuance of the scholars at school, and the irregularity of their attendance while they continue : in this attempt important assistance had been rendered by the Scottish Missionaries.

In reference to the qualifications and disqualifications of the Teachers, the Missionaries lay down the following rules—

The Qualifications required, are, reading correctly in a natural tone of voice—being able to define the words in our printed books—writing correctly, in a fair and legible hand—having studied Hutton's Arithmetic as far as the Rule of Three—reading and understanding the Geographical and Astronomical Tract—a sufficient acquaintance with all our Mahratta Books, to answer plain questions concerning them—and submitting to a Monthly Examination.

Disqualifications are the following : deficiency in the above-mentioned attainments—lying—using obscene or abusive language—intoxication—fornication—adultery—polygamy—forgery—gambling—theft—external violation of the Christian Sabbath—and being embarrassed with debts.

They add—

For want of a suitable number of faithful Inspectors of Schools we have not yet been able, so extensively as contemplated, to adjust the pay of the Teachers according to the progress of the children.

The Missionaries thus speak of a disappointment in their first attempt to establish a Female School—

In March 1824, we had the very great satisfaction of establishing a Female School, under the instruction of Gunga, a competent Female Native. This is the first school of the kind, we believe, established on this side of India. It seemed quite beyond our expectations ; and as soon as its establishment was known, two pious Ladies most heartily engaged to defray its expense. But, about the middle of May, the epidemic cholera revisited Bombay, and indeed all parts of India, with awful violence and fatality ; and, among the dying thousands of Bombay, Gunga, the

school-mistress, was one ! The school was broken up at once, as we knew of no one to fill her place. When we consider the obloquy which this Native Female had to brave and the fetters which she had to break, in order to her engaging in this employment ; when we consider that the Hindoo Shasters denounce misfortunes, early widowhood, and early death to the female who dares to LEARN or dares to TEACH ; we cannot but consider this as a truly dark and mysterious providence,

The same complaint, of the insufficient attendance of the Scholars, is made by the Missionaries, as is now heard from so many other quarters of India. They say—

The attendants are continually changing : They are very young, and, from the customs of the country, must leave school while very young ; and, while they are considered as attendants, they are extremely irregular, and are absent days and weeks for very trifling and unworthy reasons. If they can read manuscripts and figures, the wishes of their Parents are generally quite fulfilled : and, with them, the Children and Teachers fix their views no higher. Could they look forward to Academies and Colleges among themselves, as seats of important science, they would have a new and powerful stimulus to that diligence and perseverance to which they are now entire strangers. We exceedingly regret that we have not one or more schools of a higher grade, to which we can invite them, and in which superior Teachers may be prepared : but, such even as our present Schools are, we can scarcely admit the thought that they should be diminished ; though we fear it may be necessary to give up some, owing to the difficulty of our superintending them, with our other more important duties, in a vigorous manner. Two or three Young Men of piety, acquainted with this language and the improved system of teaching, with even common attainments, would be an invaluable acquisition to us. We look upon our Schools as so many morning-stars in the horizon of pagan night ; and, considering their connexion with the Scriptures, as so many fountains of life : we cannot then easily submit to their diminution. It is like consigning the Heathen Youth to darkness and death. May the sacred influences of the Spirit of God dwell more richly in our souls, and enter all our Schools with life-giving power !

In the department of the Press, there have been printed, in Mahratta—779,000 octavo pages of the Scriptures—a Geographical and Astronomical Tract, of 64 octavo pages, containing a Map of India, and a representation of the Solar System and of Eclipses—and a second edition of the Catechism. There have been 11,750 Tracts distributed, of which 3150 were portions of the Scriptures.

#### EDUCATION SOCIETY.

1815

John Morgan, *Master of Boys' Central School.*  
Mrs. Morgan, *Matron of Ditto.*  
Mrs. Wilson, *Mistress of Girls' School.*

The Tenth Annual Meeting was held on the 4th of May, at St. Thomas's Church; the Hon. the Governor in the Chair. The children of the two Central Schools were present; and the higher classes were examined in the presence of the Bishop of Calcutta, who expressed his satisfaction at their proficiency. The following is an abstract of the Report and its Appendix—

On the 1st of January, there were 901 Scholars under the Society's care, as follows: 107 Boys, whole boarders, in the Boys' Central School; with 45 Christian Boys, day-scholars, and 85 Native Boys, day-scholars—65 Girls, in the Girls' Central School—70 day-scholars at Surat—10 day-scholars at Tannah—and 519 Scholars in seven Regimental Schools.

The Receipts for the year amounted to 37,049 rupees, and the Payments to 34,508: of these receipts, 14,494 rupees were the Benefactions and Subscriptions of private individuals, being an increase on the subscriptions of the former year of 2179 rupees.

In order to enable the Society to erect new buildings for the accommodation of the two Schools, the Government, besides the grant of a piece of ground, have transferred from the old Church and School Fund the sum of 46,115 rupees. The total amount of the Society's Funds, as available for the purpose of building the Schools, was, on the 31st of December, 128,973 rupees. It is proposed that the new building shall accommodate 350 boarders—200 Boys and 150 Girls.

The next day, the 5th of May, the foundation-stones of the two new Central Schools were laid, in the presence of nearly the whole European Society of the Presidency, the Bishop offering up Prayer for the Divine Blessing. In a subsequent Address, the Bishop enlarged on the prospects of good opening to the Natives, by the care of their children, and by other exertions for their benefit.

The Institution was placed on its present efficient footing by Archdeacon Barnes. His unremitting attention to its interests have been rewarded by success: many Young Persons, who have received their education therein, are now filling useful situations in the community.

#### CHRISTIAN KNOWLEDGE SOCIETY. 1816.

A Meeting of the District Committee was held on the 3d of May, at which the Bishop presided. The Archdeacon, who is President of the Committee, writes—

The Bishop addressed the Meeting, and entered into a general view of the principles and transactions of the Society. He then more particularly adverted to what they were doing in this country; spoke of the great benefit rendered by the Society in assisting the Clergy in the discharge of their

duties; commended what the Committee had done in establishing Lending Libraries and in the translation of Tracts; and, remarking on the present low state of our funds, put down 1000 rupees, in the name of the Parent Society.

From the Fourth Report delivered on this occasion, and which comprehends the years 1822, 1823, and 1824, it appears that the issue of Books and Tracts amounted, in 1822, to 6430—in 1823, to 6317—and, in 1824, to 12,862; making a total of 59,550 copies since the formation of the Committee. The issues of 1824 were as follows—

Bibles 132—Family Bibles 30—Arabic Bibles 20—Testaments 140—Psalms 248—Common-Prayer Books 272—other Books and Tracts 7719—Tracts in Native Languages 4301.

It is remarked by the Committee—

The demand for School Books keeps pace with the progressive increase of Christian Education. For the three years now reported of, the number of those publications disposed of for English Schools is, respectively, 1467, 2404, and 3355. The number of persons in the different Schools using the Society's books cannot be accurately ascertained; but it is probably about 1200, exclusive of those in Native Schools.

The Archdeacon states—

We continue to be very usefully engaged in disposing of the Society's Books and Tracts; and we receive from the Chaplains repeated acknowledgments of the very great assistance derived to them in their Ministerial Duties through the Committee.

You are, I believe, already informed, that this Government have reduced the number of books for Military Hospitals one half. The annual sum granted by Government is the same; but one half of it is to be disposed of in books for Regimental Schools, at the discretion of the Archdeacon. The Military Libraries which the Government have established, will, in a great degree, supersede the Station Libraries, which have in some instances been formed under the Committee: but, in fact, the benefit will remain the same, or perhaps greater; for the Government here, on my recommendation, placed in their Libraries a complete set of all the books in the Society's Catalogue, and gave the management of the Libraries to the Chaplains. Seven such Libraries are now formed.

Of Scripture and other Tracts in the Native Languages, the Archdeacon says—

We are printing the Discourses, Parables, and Miracles, in Persian: under the superintendence of Principal Mill, at the Mission College, Calcutta: the Sermon on the Mount has been printed for us in Bombay—all from Mr. Martyn's Translation. The Tracts in the Native Languages we have found of the greatest benefit, and to be very widely circulated.

The Committee state in respect of the distribution of these Tracts—

Although the establishment and superintendence of Schools have not been undertaken

by the Committee, and although they have no Missionaries in connection with the Society to which they belong, they believe that they are rendering important assistance to those who directly attend to the Education of the Natives, and are materially contributing to the success of all Missionary Purposes.

It is the wish of the Bombay District Committee to make their Tracts in the Native Languages as extensively useful as possible; and, with this view, they have most readily complied with all applications which have presented a reasonable prospect of advantageous distribution. To the Missionaries of the Scottish Society, settled at Bankote and Severndroog, who have numerous Schools in different parts of the Southern Concan, they have sent 500 copies of each of their *Mahratta Tracts*; and those Gentlemen very warmly express their gratitude for the assistance. Supplies of their Tracts in *Mahratta* have also been sent to the Rev. Mr. Taylor, a Missionary of the London Missionary Society, settled at Belgaum; who speaks most favourably of the manner in which they are sought for and read by the Natives. And, in Guzerattee, they are largely used, in Missionary and other Schools where that language prevails.

An edition of 1000 copies of the Sermon on the Mount, in Persian, has been completed; and a portion of them has been already transmitted to the Persian Gulf, for the use of Schools, under the superintendence of Armenian and English Residents, which have lately been established at Bussorah and Bushire.

#### CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, *Missionary*.  
Native Assistants in Three Schools.  
W. Mitchell, John Steward,  
*Appointed to this Mission.*

The Rev. Richard Kenney, who had been long separated from Mrs. Kenney and their children, finding that there is no prospect of their health allowing of their return to him at Bombay, has felt it his duty to join them at home. He was on the point of embarking at the date of the last despatches.

Mr. Mitchell and Mr. Steward, appointed (see pp. 549, 598 of our last Volume) to this Mission, are about to sail for Bombay.

Mr. Kenney's Schools were three, and contained 113 Boys as follows—Domeda, 25; Chowpatry, 18; Setthal, 70. A few Youths, in addition, continued to attend daily at his house: the Rev. Thomas Carr, Secretary of the Corresponding Committee, says in reference to these Scholars—

Some of them, who are Young Men, are very intelligent and interesting pupils; and possess a knowledge of Scripture Truth far superior to most of the Natives who understand English.

Mr. Kenney's translation of the Liturgy into *Mahratta* was finished. Mr. Carr writes, in September—

When the Bishop of Calcutta was here, he proposed that the Liturgy in *Mahratta* should be printed at the Press of Bishop's College. His Lordship appointed in Bombay a Syndicate of Gentlemen, who are *Mahratta* Scholars, to revise the Translation and prepare it for the Press. The work of revision is now going on; and, by the time our other Missionaries shall be able to use it, we hope it will be out of the Press.

Mr. Carr, in the same Letter, thus speaks of the openings for labour on the western coast of the Peninsula—

Our Committee learned, with much pleasure, that two Missionaries have been set apart for the Bombay Mission. We shall be truly glad to receive them; but we should have been more pleased to hear that four or even six were likely to be sent out. There are many promising Stations on this side of India, and the Country is very much unoccupied.

The whole of the Northern Concan is without a Missionary; and it would be very desirable, if possible, to place two there. They might either labour together, and thus strengthen each other's hands, and make excursions to distant places, or might separate to different towns in the district, as may appear most desirable; for the whole country is unoccupied.

The north of Guzerat is, also, altogether open. Two Missionaries might, as in the Northern Concan, reside together, say at Ahmedabad; and, when they had acquired a sufficient knowledge of the language, be stationed at different towns. The north of Guzerat opens a large and promising field: the people shew more independence and frankness of disposition than in the south; and there are many large towns, which, with the surrounding villages, would afford an extensive and varied field for a Missionary. There might be one principal Station in the province; and the subordinate Stations would not be so far apart, but that the Missionaries might meet, at least quarterly, to encourage and advise with one another. Could you send them out, six or eight Missionaries might be stationed in the Province of Guzerat alone.

Missionaries in the Concan and Guzerat would have the advantage of the Scriptures, Tracts, and School Books being already translated into the languages of those Provinces; and into that of the Concan, of the Liturgy also.

On the subject of Female Education, Mr. Carr anticipates help which we trust will be soon afforded:—

In Bombay, very little has been done to promote the Education of Native Females. The subject has been talked of; but, as there was no one on the spot to undertake the duty of active superintendence, nothing could be done. We would therefore earnestly press this subject on the attention of the Parent Committee; and express our fervent wish, that one or more of the Ladies who may come out should be prepared to undertake



the work of Female Education. She and her Husband, of course, would be stationed in Bombay, where he also would find an ample field of labour. Every thing that can be said, and has been so well said by many, of the degraded state of the Native Females of India, will apply to the Western Provinces. May the Lord of the Harvest stir up the heart of some pious and zealous Female, to come to the help of her own sex in this part of the earth!

#### SCOTTISH MISSIONARY SOCIETY.

1823.

The Directors state, in reference to their Committee and Auxiliary at Bombay—

To the Corresponding Committee at Bombay, the Directors feel themselves under great obligations, for the very important assistance which they have afforded, during the past year, in superintending the operations of the Society in the Southern Concan. To the Bombay Auxiliary Missionary Society, they are also much indebted, for the pecuniary aid which it has afforded them in carrying their plans into effect: by its First Report, the Society appears to have raised, in the course of the preceding year, 3760 rupees; and the Directors trust, that, in proportion as their operations become known to their countrymen in India, an increasing interest will be excited in behalf of the Mission, and augmented funds will be raised for the propagation of the Gospel of Peace among the ignorant and deluded Natives of Western India.

From the Second Report of the Auxiliary, in March of last year, it appears that the receipts of the two years had been 5864 rupees.

#### GOSPEL-PROPAGATION SOCIETY.

1825.

On Whitsunday, the 22d of May, the Bishop of Calcutta preached at St. Thomas's Church, from Acts ii. 39, in behalf of the Society. The next day, a Meeting was held, in the same place, the Lord Bishop in the Chair, for the formation of a District Committee of the Society. The Meeting was attended by the Governor, the Commander-in-Chief, the Chief Justice, the Clergy, and other Gentlemen. The First Rule thus explains the design—

The object of this Committee shall be the furtherance in India of the designs of the Society for the Propagation of the Gospel; and, more particularly, to promote, by such means as are in their power, under the direction of the Bishop of the Diocese, the establishment and support of Missions and Schools, within the limits of this Archdeaconry—the maintenance and education, in Bishop's Mission College, of proper persons to conduct the same—and the supply, to the College and the Incorporated Society, of whatever information they may obtain as to the means and opportunities for Missionary Enterprises in this part of India.

The Collection at the Church amounted to 1900 rupees: at the Meeting and shortly afterward, there were contributed 7000 rupees in Donations and 1720 rupees in Annual Subscriptions, including a Donation of 1000 rupees from the Bishop and 200 rupees Annual Subscription.

#### SCHOOL-BOOK AND SCHOOL SOCIETY.

In April last, the Society issued Proposals, of which the following is an abstract:—

The Society feels the greatest pleasure in announcing, that the liberality of the Governor in Council has placed at its command the means for distributing Premiums for the best TRANSLATIONS into Mahratta or Guzeratee of particular books, either in the elementary or higher branches of learning, whether intended for the use of schools or adults: and also for ORIGINAL COMPOSITIONS, in Mahratta or Guzeratee; or, on particular topics to be pointed out, in Hindoostanee—the number of people who read this language being comparatively few, and publications in it being already numerous and easily to be procured from Calcutta.

For Translations of books and Compositions of an elementary nature, the Premiums will extend from 100 to 400 rupees; and for those of a superior description, from 2000 to 5000.

A List is given, both of the subjects on which Original Compositions are wanted, and of the Books of which the Society wishes to have Translations. The Original Compositions are chiefly confined to Dictionaries and Grammars: the Books for translation include upward of 100 of the most popular English and French Books on the different branches of Human Knowledge.

The gradual execution of this plan cannot fail to co-operate powerfully, with the means already in operation for the improvement of the Native Mind.

#### BANKOTE,

Or Bancoot; called by the British, Fort Victoria—in the Southern Concan, a country closely set with small agricultural villages—on the sea-coast—60 miles south of Bombay—inhabitants, 5000 or 6000.

#### SCOTTISH MISSIONARY SOCIETY.

1823.

Alex. Crawford, Jas. Mitchell, *Missionaries.*  
*Native Assistants.*

The Missionaries were about to begin preaching in Mahratta.

The following view of the Schools at this Station, extracted from the last Report of the Society, contains much useful information relative to the Natives.

In order to give something like a correct view of the improvements, which the Mis-



missionaries have introduced or which they contemplate, it may be necessary to remark, that nothing of order or classification enters into the system of the Native Schools: every boy finds himself an insulated individual, without any tie to bind him to his fellows. Hence, the stimulus to improvement, arising from the principle of emulation, is removed, or at least materially diminished; and the time which is spent at school is generally trifled away. Besides, the Natives appropriate too small a portion of time to the various branches of education to which they direct their attention. They set little value on being able to read the Balboodh character, in which almost all their books are written: their great object is, to obtain so much knowledge of the Mordh, which is the character used in mercantile transactions, as may enable them to read and write it with some degree of facility: having acquired this, their studies are at an end; and they leave school with nearly as few ideas as they had when they entered it, and just as ill prepared for acquiring that knowledge which the books to which they have access could supply.

To counteract these and other evils was the first and great object of the Missionaries; and they found the Lancasterian System, which they introduced with some modifications, admirably adapted to accomplish this important purpose. With regard to books, it was the uniform practice of the Missionaries, as soon as any School was received under their care, to exclude all Heathen Works; and they, at the same time, laid the Teachers under the strictest injunctions not to give the children any instruction in the superstitions of Hindooism whilst they were in school, but to devote the whole time to the plan of study which they prescribed.

There was no difficulty, indeed, in establishing Schools: the great difficulty lay in superintending them. The little value which a Hindoo sets on time, is one very powerful obstacle to the progress of the scholars, and is strikingly exemplified in his conduct to his offspring: every trivial occurrence is a sufficient excuse for a father keeping his children from school, for a week or a fortnight together. Even the number of marriages which take place among them, (for almost all the boys are married between six and ten years of age,) and the number of holidays, form no small interruption to the education of the children. The Teachers themselves, indeed, as well as the children, required the strictest superintendence: there was reason to suspect some of them of engaging boys belonging to the neighbourhood, whom they warned on the approach of a Missionary, and introduced into the school, as if they had merely been out drinking a little water: there was also ground to fear that some of the Teachers attempted reading other books than those appointed by the Missionaries. These or similar difficulties have been experienced by Missionaries in other parts of India; and, in fact, they are nothing more than might naturally be anticipated, from the prejudices, the superstition, and the duplicity of the Natives.

As it was very difficult to convey to the different Teachers any thing like an accurate

idea of the system of instruction intended for their use, the Missionaries resolved to establish at Bancoot a Central School, in which the whole plan might be exhibited, and in which the Teachers might be initiated in the principles and practice of the system.

By the last Report, however, of the Missionaries, at the end of February, it appears that their first attempt to form a Central School had not succeeded, from the caprice of the parents in withdrawing their children. It had been found impracticable, also, to render the hours of attendance regular, from the constant intervention of the native customs and superstitions. The Missionaries state—

We have reason, however, to be thankful for the progress, which, under a vigilant superintendence, the arrangement of the boys into classes, payment of the teachers according to the proficiency of the scholars, and a proper selection of books, we have already made. It is not from the number of readers merely, but from the fluency and correctness in the reading of those who have continued some months in the Schools under the charge of attentive Teachers, that we derive satisfaction.

The Boys' Schools were 10 in number, and contained 425 Scholars, all Hindoos.

Of the Lithographic Press, it is said—

In the management of it, the Missionaries at first experienced great difficulties, in consequence of the high temperature of a tropical climate: but they have now, in some degree, overcome these difficulties; and the impressions, which they have of late thrown off, are clean, distinct, and beautiful, though still somewhat pale.

A Memoir of the late Rev. Donald Mitchell was given at pp. 241, 242 of our last Volume.

The following account is given of the Station, and of a miserable class of its inhabitants:—

Bancoot, or Fort Victoria, originally belonged to the Pirates, who long infested the coast of the Concan; and is situated on a hill near the mouth of the river Sawuttry. From the sea, and indeed from any situation, it has but an insignificant appearance; as a large clump of trees conceals the whole of the bazaar, and a considerable part of the town. The houses are much scattered; and, like all Indian Towns, are very irregularly built. The hill on which it stands is so steep and difficult of ascent, that the communication between many parts of the town is by a flight of steps. The fort, which is an old and insignificant building, but which seems in former times to have been a place of considerable strength, stands on the top of the hill, and commands a beautiful though rather a confined view. On another part of the hill, which is separated from the town by a deep ravine, stands a large cluster of houses; which cannot but arrest the attention of a

stranger, and excite his surprise that the inhabitants should have chosen so inconvenient a spot for their residence. He soon finds, however, that it is not choice, but necessity, that has led them to take up their abode in this quarter. They consist entirely of Purwarees, who are the lowest caste among the Hindoos, or rather they have no caste at all. It is scarcely possible to conceive with what contempt and abhorrence these poor degraded creatures are treated by all classes in the country: they are not permitted to enter the houses of the other castes, or to reside within a certain distance of them: their very touch communicates a defilement, which it requires many oblations and many ceremonies to wash away.

### SEVERNDROOG.

A small fortified Island, on the coast of the South-era Concan; having the Town and Fort of Hurnee, on the main, distant about a gun-shot—13 or 14 miles south of Bankote—Inhabitants, about 8000: with about as many more in Villages, within 2 miles north, 6 east, and 8 south—in the District, 476 Villages.

### SCOTTISH MISSIONARY SOCIETY.

1824.

John Cooper, John Stevenson, *Missionaries.*

The Missionaries settled at Hurnee in April 1824. In reference to their Ministry, the Directors state—

Though the instruction of the rising generation has constituted the principal branch of the labours of the Missionaries, yet, when visiting the Schools, they had many opportunities for giving away portions of the Sacred Volume to such persons as were able to read; and, on these and other occasions, they attempted, in the way of conversation, to direct the attention of individuals to the things which belong to their everlasting peace. Mr. Cooper had so far mastered the difficulties of the Mahratta Language, that he had composed in it several Discourses; and in November delivered his first Sermon.

The Missionaries had, at the last dates, 19 Schools under their care, containing 791 Scholars; of whom 97 were Mussulmans, and the rest Hindoos.

No separate Girls' School had been formed: there were, however, 35 Girls in the Boys' Schools, at Bankote and Hurnee, and the number was increasing.

### BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

### LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, *Missionary.*  
Ryadass, *Native.*

Mr. Taylor continues the English Service; and conducts a Canarese Service at Shawpore. Ryadass is diligent and useful, in visiting and conversing with the Natives. Seven Hindoos were Candidates for Baptism. Some

local circumstances had recently reduced the attendance on the Native Services.

In five Mahratta Schools, there were 148 Boys; and in two Tamul, 46: the average attendance, in both, was about 150. There is, also, an English School, to which Natives are admissible.

The circulation of the Scriptures at Goa has been noticed under the head of the Bombay Bible Society: on this subject the Directors say—

The distribution of the Scriptures and Tracts is considerable. Of those in Mahratta, a greater number has been dispersed than in any former year. The demand for the Scriptures is increasing among the Roman-Catholics at Goa, who shew a much more liberal spirit than their forefathers. Several of the priests, and many belonging to the lower classes, have been supplied with copies.

On this point the Committee of the Belgaum Association remark—

The disposition thus manifested to receive and read the Scriptures appears to the Committee a most encouraging token, that the time is not very remote, when a revolution will be effected in the spiritual state of these poor people; who have now, for a long period, been kept under priestly domination, and bound with the cruel chains of ignorance and superstition. The candid acknowledgment of error, or avowal of what they conceived to be so, and an ingenuous confession of inability to answer objections, without attempting to justify practices merely because such have been enjoined and prevail in their Church, are marks of increasing light, and loudly testify that bigotry no longer bears sovereign sway in their minds.

The contributions to the Association exceeded those of any preceding year.

### BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

### LONDON MISSIONARY SOCIETY.

1810.

John Hands, W. Beynon, *Missionaries.*  
George Walton, *Assistant.*

Mr. and Mrs. Beynon sailed on the 37th of May. The connection of the Native Teacher, Ananderayer, with the Mission has been dissolved. In reference to Mr. Reeve, long stationed at Bellary, the Directors state—

Mr. Reeve, on the 29th of January 1824, left Bellary, for Madras; where he made arrangements for the printing of his Canarese and English Dictionary: while at that Presidency, he received Letters from the Directors, authorising him to visit England: he, accordingly, embarked on the 18th of September, and arrived safe in this country on the 21st of January. From the medical opinion given since Mr. Reeve's arrival as to the state of Mrs. Reeve's health, there appears little probability that she will be able to return to India. Should this apprehension

unhappily be realized, Mr. Reeve will endeavour to render his acquisitions, in the Canarese and other Oriental Languages, useful to the Cause in which he has for so many years laboured abroad, by imparting instruction in the same to Missionary Students in this country.

Mr. Hands has undertaken to examine the remaining proofs of Mr. Reeve's Dictionary, as he receives them from the press of the College of Fort St. George.

The English Services are conducted by Mr. Hands: the European Congregation is considerably increased: the New Chapel was opened in October 1824: its cost was upward of 7000 rupees, and has been nearly defrayed by the liberality of friends in India. Two and occasionally three Canarese Services are held weekly, by Mr. Hands assisted by George Walton, in the School Room or the Bazaar; the attendance on which fluctuates from 10 to 100. On Sunday and Thursday Mornings, G. Walton holds Tamul Service in the School Room, for the benefit of the servants and others connected with the Mission. There are six Communicants: the Directors state—

There is reason to believe that several others, who have not made an open profession of the Christian Faith, are convinced of the sin and folly of idolatry, and abstain from its rites and ceremonies as far as they are able to do so without incurring persecution.

In 17 Schools, 4 of which are in Bellary and 13 in the surrounding villages, there are about 800 Scholars, the average attendance being 620: many of the Boys are promising, and have acquired a considerable portion of Scripture Knowledge. A few Native Girls are instructed at most of the School Stations. On the opportunities for extending Native Education, and the difficulty of embracing them, Mr. Hands writes—

We have had the most earnest and pressing applications to establish Schools in upwards of 40 towns and villages within 30 or 40 miles of Bellary; but the want of sufficient funds and persons to superintend has obliged us to refuse. We have made some attempts to improve the mode of conducting the Schools; but here we have not succeeded as yet so far as we could wish. We greatly need an improved class of Schoolmasters: a few years ago, we formed a School in the Mission Garden, for the purpose of teaching English, and affording a superior education to a number of the most promising Native Youth, that we might form them for future Schoolmasters and Assistants in the Mission; about 20 were selected for this purpose: much personal labour was bestowed on them by the Missionaries, and the progress which many of them made afforded us much satisfaction; but, as soon as they had acquired sufficient

knowledge to qualify them for a Public Office, as writers or copyists, they every one left us, though some were offered a small salary to continue in the School. This Seminary was maintained for three or four years; but, as it disappointed our expectations and was attended with much expense and loss of time, it has been discontinued.

Mr. Hands adds the following account of a Charity School at the Station:—

We have also, besides the Native Schools, an English Charity-School, which was at first formed for European and Country-born Children: during the last two years, a few Natives have been admitted into it. This Institution is managed by an European Master and Mistress, under the superintendence of the Missionaries and a Committee of the Gentlemen of the Station: It is supported by a quarterly subscription, and its annual expenses are about 180*l*. There are, at present, in the School 28 Boys and 21 Girls. Since its establishment, at the commencement of the Mission, it has educated 340 Children, of whom 28 have been supported in the School. Most of the Children who have gone out from this School are now scattered over the country: a few are usefully employed as Schoolmasters: some are in Public Offices: one is now an Assistant Missionary; and a few, we have reason to hope, have safely reached the Haven of Eternal Rest! Many, who were snatched from ruin by this Institution, are now useful and respectable members of society.

On the Canarese Version of the Scriptures the Directors report—

Mr. Reeve left the Pentateuch ready for the press: his Versions of Judges, Joshua, 1st and 2d of Kings, and 1st and 2d of Samuel, were before the Madras Sub-Committee, for examination. Mr. Hands is proceeding with the remainder of the Old Testament: beside the books mentioned in former Reports of the Society, he has completed the Book of Proverbs, and the Prophecies of Isaiah, Jeremiah, and Daniel, and is proceeding with the rest of the Prophets.

The Printing Press, now furnished with Canarese and Teloogeo types, supplied the Depository, in the year ending September 1824, with 28,000 Tracts in those languages; which, added to 1086 before in the Depository, makes a total of 29,086. Of these, there had been issued, within the same time, 10,030; and also 5630 English Tracts. The Canarese and Teloogeo Tracts are on the following subjects—

Sermon on the Mount—Incarnation of Christ—Atonement and Way of Salvation—Memoir of Petumbur Sing—Warning Voice, intended to draw the attention of the Hindoos to a serious consideration of those National Judgments, with which they have been of late so awfully visited—Instruction for Youth—Dr. Watts's First Catechism—Larger Catechism, more particularly adapted to the Hindoos.

## BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 315 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

## LONDON MISSIONARY SOCIETY.

1820.

Stephen Laidler, Hiram Chambers,

W. Campbell, *Missionaries.*Samuel Flavel, *Native.*Two other *Native Teachers.*

Mr. and Mrs. Campbell arrived at Madras on the 22d of May 1824, and at Bangalore on the 27th of June: Mr. Campbell immediately applied himself to the study of Canarese.

The English Congregation is on the increase, and many appear to have received the truth in sincerity. Joshua, a Native, who had begun to act as a Christian Teacher, has been removed by death: this event, and some unfavourable local circumstances, have suspended the operations at the out-stations: Mr. Laidler, however, accompanied by Samuel Flavel, visited *Seringapatam* and *Mysore* during the year. Samuel preaches on Sunday Morning at the Mission Chapel; in the afternoon, at the Fort; and in the evening, in the Native Town, to a numerous though fluctuating congregation of Heathen: he preaches also to his countrymen on the evenings of Tuesday and Thursday. From April to September 1824, there were 15 Adult Natives baptized: since January 1822, there had been 113 baptisms; including Heathens, Roman-Catholics, and children.

On the Schools and Seminary, the Directors report—

There are here two Native Schools—one for Boys, containing 23; and another for Girls, containing 10: a third School, supported by a benevolent individual, contains 13 Boys. The Seminary for preparing Native Youths, of pious character and good abilities, to preach the Gospel to their countrymen, promises to be extensively useful: two more Students have been admitted: the total number in the Seminary is seven: two of them are shortly expected to become regular preachers of the Gospel.

The Missionaries had it in contemplation to give more extension and efficiency to the Seminary, and have sent home a Plan on which they propose to proceed with that view; being deeply convinced of the importance of greatly increasing the number of Native Missionaries.

The Directors state—

Mr. Laidler has completed a Canarese Version of the Book of Proverbs. Mr. Chambers has prepared several short Essays, with Feb. 1826.

an Address, on the leading doctrines of the Gospel, in Canarese; and has also commenced a translation of the Assembly's Catechism into that language.

The aggregate sum which has been contributed at Bangalore, in support of Bible, Missionary, and Tract Societies, up to August 1824, is nearly 2000 rupees.

## SERINGAPATAM.

Famous for the fall of Tippoo Sultan, and the ruin of the Mysore Empire—a few miles north of Mysore, on the Cauvery,

## LONDON MISSIONARY SOCIETY.

*Native Teachers.*

No Report has appeared.

## TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

## CHURCH MISSIONARY SOCIETY.

1817.

J. Baptist, *Protestant Schoolmaster.*Kurakal, *Hindoo Schoolmaster.*

The Madras Committee report—

The Committee had undertaken the support of the School, established at this Station by the Rev. Mr. Spring, with the view of maintaining alive, in some measure, the Missionary Schemes commenced by that Gentleman. T. H. Barber, Esq. one of the Provincial Judges of the Station, kindly looked after the School as long as he remained attached to that office; but it has been deprived of this advantage by his departure from the District. The Schoolmaster continues to carry on the plan of instruction established by Mr. Spring; and, by the last Report, the School contained 59 Children of various castes and classes.

## COCHIN.

A sea-port at the southern extremity of the Province of Malabar—about 160 miles north-west of Cape Comorin.

## CHURCH MISSIONARY SOCIETY.

1817.

*Malayalam Schoolmaster.*

No Report has been received.

## JEWS' SOCIETY.

1821.

Michael Sargon, *Superintendent.*—Harrington, *English Schoolmaster.*

At the last dates, the Scholars were 109. Mr. Sargon reports—

The School has never been better attended than it is at present: the children shew a stronger attachment to learning, and their parents manifest an increasing regard to the School. I particularly mean the White Jews. I invited several of the parents to call on the day on which our half-yearly examination took place, to witness their children's improvement: few, however, came: those who did come were perfectly satisfied with the improvement of their children; and both they, and the others who were not able to attend, have earnestly requested me to present their grateful acknowledgments to the Committee,

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and to that benevolent community which has taken their low estate into kind consideration in establishing schools for the benefit of their offspring.

Of Mr. Sargon, who is a converted Jew, the Committee say—

It is but justice to him to state, that, during the six years which have elapsed since his baptism, his conduct has been uniformly consistent and satisfactory. Your Committee have received various testimonies to the respect and influence which he has obtained among his countrymen.

### COTYM.

A Village in Travancore; about 30 miles south-east of Cochin, and near the New Syrian College.

#### CHURCH MISSIONARY SOCIETY.

1817.

Benjamin Bailey, Joseph Fenn, H. Baker, S. Ridsdale, J. W. Doran, *Missionaries.*

Govenor Nair, Shuncaren Nair,  
*Native School-Inspectors.*

*Fifty-two Native Assistants.*

#### SYRIAN COLLEGE:

John Ryan, James Roberts, *Assistants.*

*Two Malpans, Syriac Lecturers.*

Mr. Bailey, with the Syrian Clergy and in the care of the Press, Mr. Fenn, in the College, and Mr. Baker, in charge of the Schools, have proceeded in their work. Two Assistants have been obtained in the College Department—Mr. John Ryan, who received a classical education; and Mr. James Roberts: they have been procured from the Military Service, and their character and attainments give good promise of their becoming a valuable acquisition to the Mission. Moses Isarphaty, late Hebrew Teacher, has left the College, his services being no longer required. The Rev. Joseph Beddy and the Rev. Samuel Ridsdale, mentioned in the last Survey as destined for this quarter, arrived at Madras on the 24th of September 1824: circumstances led to the appointment of Mr. Beddy to a New Station, at Nellore, north of Madras; but Mr. Ridsdale was to proceed to Travancore, and to be ultimately fixed either at Cotym or Cochin, when qualified by the knowledge of Malayalim, as might appear expedient. Mr. Doran sailed on the 31st of May, and reached the Cape on the 3d of September: in entering Table Bay, about nine o'clock in the evening, the ship was carried by the current on the rocks: the consequences would probably have been fatal, had it been a blowing night: Mr. Doran writes, on the 22d. that he had taken his passage to Calcutta on board the *Cæsar*; the *Mulgrave Castle*, in which he had sailed, having become a wreck.

The Madras Committee, in their Seventh Report, give a view of the several departments of the Mission, an abstract of which here follows:—

*College*—The number of Students is 51: their punctuality in attendance and application to study have borne testimony to their desire for improvement. There are three Latin Classes: the First contains seven Students, who have begun to read Virgil, have acquired a tolerable acquaintance with the construction of the Latin Language, and possess a serviceable knowledge of English: the Second, consisting of eight, has begun *Cæsar*; and the Third is reading *Selectæ à Veteri*: with few exceptions, the Students of the Three Classes have begun to direct their attention to the acquisition of the Syriac. The Study of Sanscrit has, for the present, been discontinued by the Students, at the recommendation of the Metran; that they might devote a longer portion of their time to the study of Syriac: but they are considered to have made so much progress in it, that they may, without difficulty, renew it at a future period: the effect of their attention to this ancient and polished language is observable, in the classical tinge by which their conversation is marked.

*Grammar School*—The progress of the Scholars, in the acquirement of English and Sanscrit, has been steady. Two boys have been sent out as Schoolmasters; and thus the School has begun to fulfil an important object in its plan. The Boys are regularly instructed in religion, and almost all of them have committed to memory our Lord's Sermon on the Mount: some, indeed, have learnt this instructive portion of Scripture by heart, both in English and Malayalim. The Church and Dr. Watts's Catechisms enter into their course of study.

*Parochial Schools*—The Schools are attended almost exclusively by Syriac Children: the Roman Catholics are prohibited from attending, by their Bishop; and the Mahomedans and Heathens are averse to receive Christian Instruction. A change, in this respect, may, however, be anticipated; for the Schools bear a good character among the people, and much pains are taken to keep the Schoolmasters attentive to their duty. The number of Schools is 50, and of Scholars 1231: that of Schoolmasters is 51, there being two in one of the Schools. In some of the Schools, the Boys do not attend regularly: at the season of harvest, in particular, there is a falling-off in most places.

*Clergy*—In the past year, the improvement of the *Catanars* was not great; but it is noticed, that some, who have been Ordained since the establishment of the Mission in Travancore, conduct themselves in a manner more befitting their vocation than their seniors. The Rites and Ceremonies of the Syrian Church continue as usual; yet a hope is entertained, that, as the light of knowledge is diffused among them, their superstitions will be laid aside. The Metran has, indeed, addressed a Letter to the Churches, prohibiting some Heathenish Customs, which had been observed at their Feasts.

*Churches*—Two new Churches are build-

ing; and other Churches are undergoing repairs. Considerable pecuniary aid is necessary to put the Churches in a good state of repair; and the Syrians, themselves, are too poor to supply the requisite means.

*Translations*.—In reference to these, Mr. Bailey states: "Since I finished the revision of the New Testament, I have revised again the Epistle to the Romans, and the First Epistle to the Corinthians. The Gospel of St. Matthew I have prepared for the press, and it has been printed. The Gospels and the Acts of the Apostles are nearly prepared for the press. There is a considerable desire excited among the Syrians in general to possess the Sacred Scriptures; and it is no small grief to us, that we are not able to supply them with those invaluable treasures. The Gospel of St. Matthew is distributed as fast as we can get copies stitched together and put in boards."

Some projected improvements in the buildings are thus described—

The College is a quadrangle, of three stories to the north and south, and two to the east and west; with inside sloping verandahs, which make it very close and dark: it is proposed to remove these verandahs—to raise the east and west wings—to partition off Studies for the twelve upper boys, for which the building is well adapted—and to form outside verandahs. Of these four things, two are much to be recommended—removing the heavy inside verandahs, and forming Studies for the Youths.

It appears, from recent despatches, that Mr. Baker has been obliged to give up the charge of the Grammar School, on account of a late increase in the Parochial Schools: it has devolved on Mr. Fenn and his Assistants; and becomes thus more immediately connected with the College.

We quoted, at pp. 543—545 of our last Volume, the testimony of the Rev. Marmaduke Thompson, who visited Cotym, to the brotherly concord and devotedness of the Missionaries, with some recent particulars relative to the Mission; and noticed the sudden and lamented death, by cholera, of the Metropolitan, Mar Dionysius, on the 16th of May, with the appointment of the Malpan Philip as his successor.

The wish frequently expressed by Members of this Ancient Church, to receive a visit from some one appointed by the Mother Church of Antioch, has been recently gratified. The Rev. Thomas Carr, of Bombay, writes on the 9th of September—

There is, at present, in Bombay, a person respecting whom we have felt much interest, a Syrian Bishop, Mar Athanasius, appointed by the Patriarch of Antioch to be Metropolitan of the Syrian Church on the Malabar Coast. He left Merdeen and Damascus more than a year ago, accompanied by three Priests:

two of the Priests died in Egypt: the other is now with the Bishop. They arrived in Bombay before the Bishop of Calcutta's departure, and were received by his Lordship with much cordiality and kindness. They have attended our Church, and received the Sacrament from the hands of our Bishop. Mr. Fenn, to whom a Letter was written informing him of the arrival of the Syrian Bishop, writes in answer, dated August 29—"We have mentioned the circumstance to the newly-elected Metropolitan and two of the principal Clergy. They are much delighted, and assure us that it will create no disunion, but be productive of great good." We cannot but feel anxious lest the measures now carrying on for the benefit of the Syrian Church should be interrupted; but it is consoling to reflect, as Mr. Fenn observes, that "the care rests with that Heavenly Shepherd, who gave His life a ransom for many." They will proceed to Cochin as soon as the season will permit.

The Bombay Courier of the 13th of August thus notices the intercourse of the two Bishops—

A very interesting occurrence took place at St. Thomas's Church on Sunday last; and such as probably was never before witnessed in any Church of our Establishment. Many of our readers are aware that a primitive Syrian Church exists in Travancore, who were long accustomed to receive their Bishops from Antioch. The Syrian Metropolitan, Mar Athanasius, who has lately arrived in Bombay, and is proceeding on a Mission to that Church from the Patriarch, in the course of the last week waited on the Bishop of Calcutta, and on Sunday Morning attended Divine Service at St. Thomas's. The Metropolitan remaining after the Sermon to receive the Sacrament, the Lord Bishop conducted him within the rails of the altar, to his own chair; and afterward administered the Communion to him, together with the English Clergy and the Syrian Priest in attendance. It was not a little gratifying to witness this friendly and brotherly union of the Head of our own Church with the Representative of one so venerable for its antiquity.

The Madras Committee, on receiving the Report of the Rev. Marmaduke Thompson of the state in which he found the Mission, passed, among others, the following Resolutions—

—That the Committee have received with great satisfaction the testimony borne by the President, to the zeal and judgment with which their greatly-esteemed Missionaries are pursuing the important objects of their Mission, to the harmony and affection prevailing among themselves, and to the honourable and beneficial influence exercised by them over the Syrian Clergy and People—an influence resulting solely from the impression produced by their personal worth, and laborious exertions for the best interests of the Syrian Community.

—That, while the Committee hear with great pain of the very degraded state of the Syrian Church and People, as ascertained by the insight into their condition which is now

possessed, they are of opinion, that no measures can be devised better adapted, under the Divine Blessing, for improving the state of the Church and Community, both spiritually and temporally, than are at this time in successful progress.

Of the Printing Office, Mr. Thompson says—

It appears to be well and substantially built. It consists of two large rooms: one of these is sufficient for the easy working of four Presses, and for all the necessary types and apparatus; and the other, which is of equal size, receives all the paper and other stores, and furnishes conveniences for book-binding. The whole is enclosed with a rather deep verandah; one end of which is at present formed into a dwelling for the Native Printer, and the other end may be quite sufficient for the Type Foundry. The situation is elevated, airy, and dry.

Mr. Thompson adds some interesting circumstances relative to Mr. Bailey's proceedings in this Department.

How very faulty the Malayalam Types were, the Committee have long known. Hopeless of any thing better, at least for a long time to come, Mr. Bailey, without ever having seen a Type Foundry or its apparatus of any kind, eager to get some portion of the Scriptures and some other works respectably printed as soon as possible, set himself to endeavour to form his own types, with such aid as he could find from books alone and from common workmen. He had recourse chiefly to the *Encyclopædia Britannica*; and, with the instructions which he derived from this and another smaller work or two, a common carpenter, and two silversmiths, it is pleasant to report, that he succeeded so completely, that, some months ago, he sent a specimen of his types, in print, to the Resident, whose reply to Mr. Bailey's Letter sent with them, I have seen in the following terms—"Accept of my best thanks, for the specimen of the new types, which you have been so kind as to send me. The print is extremely beautiful and correct, and reflects much credit on your zeal and industry."

The sight of this machinery, and of the means by which he has accomplished all, was very gratifying to me. He counted upon being able to prepare a sufficiency of types for the printing of the whole Scriptures, in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by Colonel Newall, he has so reduced them in size, that we can now print at one half of the cost of the old types.

I have to conclude my Report with the welcome intelligence of a permanent reduction in the expense of printing, involving another little interesting circumstance in connexion with Mr. Bailey. The Printer sent from Madras we were obliged to dismiss. In the mean time, a Youth, adopted some years ago by Mr. Bailey as a destitute Orphan Child, had acquired the art of printing sufficiently to succeed as Head Printer, to which office we appointed him on a salary of seven rupees per month. This little incident adds singularly to the completeness of Mr. Bailey's

work in the Edition of the Malayalam Scriptures, to issue from our Press, we trust, in a short time. The Translation is entirely his own—the types formed by himself from the very mould—and the printing to be executed by an Orphan Boy, reared up by his charity.

The interest felt by the Metropolitan in the diffusion of religious knowledge throughout his Diocese is thus noticed by Mr. Fenn—

The Metropolitan is very anxious, even to a degree that it is difficult to express in writing, for the cultivation of sound learning, and especially sound Biblical Learning, among his people; and more particularly among the Clergy, and those destined for the Clerical Office.

### ALLEPIE.

A Town on the coast of Travancore, between 30 and 40 miles south-by-east of Cochin—in a District containing upward of 40,000 inhabitants, of 21 miles from north to south, and 3 miles from east to west.

#### CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, *Missionary*.

Sandappen, *Native Reader*.

Daniel, *Indo-British Assistant*.

Daniel was, by mistake, called David in the last Survey.

Mr. Norton did not visit Madras and Calcutta, his design of doing which was stated in the last Survey; but he twice visited Ceylon; and, on the last occasion, was married, on the 1st of October 1824, at Colombo, to Miss Lee, who went out from England in the family of Sir James and Lady Campbell. The Corresponding Committee remark—

On a second visit to Colombo, Mr. Norton was married to a Lady, who, the Committee trust, will afford him essential assistance in his Missionary Employments, and especially in the management of his Schools. A Sunday School was established by Mrs. Norton shortly after her arrival at Allepie: it was attended by many children, and with a good prospect of usefulness and permanency.

Mr. Norton writes, in the early part of last year—

Notwithstanding the vigorous exertions of the Romish Priests, Mrs. Norton's Sunday Scholars amount to 63; and about a dozen Young Persons attend her daily instructions, and are thus present at our Family Prayers. She has also to attend to nine or ten Native Girls, who are likely to increase in number; and is thus fully occupied from nine in the morning till three in the afternoon.

Particulars of Mr. Norton's own labours have not been received. The Schools unavoidably suffered during his absence. The Corresponding Committee state—

The Schools for Natives do not appear to have afforded so much satisfaction as formerly, and they contain fewer Scholars. Mr. Norton bears testimony to the diligence of



his Native Assistants; but no substantial benefit appears to have accrued from their labours among their countrymen, during the period under review.

Mr. Norton pleads for assistance, and for the means of enlarging the Mission. He writes—

We want more Schools in every direction: we want to adopt means for diffusing the Word of Life on every side, which, in our present state, cannot be done.

Multitudes of children, of both sexes, are in miserable circumstances. If something could be done toward the maintenance of 50 Boys and 50 Girls, this would prove, in time, in various ways, the greatest blessing to Travancore. If we had a number of children immediately and always under our own eyes, in a course of instruction and attending on the Means of Grace, we should avoid the evil influence of the native manners and conversation; and might hope, with the Divine Blessing, to see the most salutary consequences follow. I have had frequent applications, of late, to receive children on such a plan: there are some already on the former charity foundation; and there are, besides, five boys and three girls desirous of being received. Having been nearly nine years in this place, and witnessed the ebbs and flows to which the present system is exposed—the Schools having been frequently emptied by the threatening anathemas blowing from Verapoli—I am convinced of the advantages of the plan proposed.

Mr. Norton estimates the expense of each child at one pagoda per month, or about 5*l.* per annum. The increasing calls on the Society from all quarters would probably render it impracticable to devote 500*l.* per annum to this object; but here is another opening for the benevolence of those persons, who may be disposed to promote the present and everlasting good of the Heathen, by contributing 5*l.* per annum to the Separate School-Fund of the Society for six years, in order to be applied to the support and instruction of a Heathen Child.

### QUILON,

Or Coulan—a Town on the coast of Travancore, 88 miles north-west of Cape Comorin—Inhabitants, 80,000.

LONDON MISSIONARY SOCIETY.

1821.

W. Crow, *Missionary.*

*Three Native Readers.*

Mr. Smith's continued ill health has obliged him to return home, and ultimately to decline his connection with the Society. Mr. Crow, who suffered much on his arrival, has recovered his health, and is able to prosecute his labours with activity. The Scriptures are constantly read to the people, in

Tamul, by three Native Readers. A Chapel is much wanted.

In 8 Schools. all in a prosperous state, there are 338 Boys and 15 Girls.

### NAGERCOIL.

A place of considerable extent, at the southern extremity of Travancore and of the Ghauts.

LONDON MISSIONARY SOCIETY.

1805.

Charles Mead, Charles Mault, *Missionaries.*  
H. Ashton, ——— Cumberland, *Assistants.*

*Twenty-seven Native Readers.*

Mr. Cumberland has succeeded Mr. M'Ally, as an Assistant in the Mission. The Native Readers are found valuable auxiliaries: there are 23 Congregations under their care at the Out-Stations. The Missionaries give the following view of their labours and those of their Assistants:—

We are daily engaged in publishing the Gospel, to the Protestant, Roman-Catholic, Heathen, and Mahomedan Inhabitants of this place and neighbourhood. It has not been entirely preached in vain. We have reason to hope, that there are a few real Christians. During the past year, several families have publicly abandoned the worship and sacrifices of the EVIL SPIRIT. Several Roman-Catholic Families have also joined, but there is less hope of these continuing steadfast: they come to our Places of Worship, and are disappointed at seeing no altars—no images or crucifixes—no holy water—no mysterious rites: they have no Services in what they deem a SACRED language: we have neither cars nor processions: the Catholics have most of these, in common with the Heathen: they say that the Protestants will not convert the Hindoos without these appendages, as the Jesuits could not succeed even WITH THEM. But we are aiming to propagate the Gospel—by preaching its truths—employing Natives to read the Scriptures to the Heathen and Christian Population—establishing and superintending Free Schools—training up the most promising of the Christian Youth to become auxiliaries in the work of evangelizing their countrymen—printing and circulating portions of the Scripture, and small Treatises explanatory of the doctrines and precepts of the Christian Religion. As these means are sanctioned by the Scriptures, we doubt not of success, through the Divine Blessing accompanying them.

Of the Native Readers they say—

They are instrumental in conveying a knowledge of the Gospel to many who otherwise would perhaps never have had an opportunity of hearing it: several small Congregations have been raised by their efforts. As Christian Books in Tamul are now multiplying, the Readers will acquire more enlarged views of Christianity; and thus, from year to year, are likely to become more useful Teachers among their countrymen.

The Directors add—

In some of the Congregations, a knowledge of the doctrines and precepts of Christianity is advancing; and a considerable improvement has taken place in the external appearance and social condition of the people. A few, who have recently departed this life, the Brethren have reason to hope, died in the Lord.

Of one of these, Vesuvassum, an aged Christian, an Obituary was given at pp. 203, 204 of our last Volume.

In the Seminary there were 38 Scholars, in the Girls' School 27, and in 6 other Schools immediately connected with Nagercoil 236, and at 39 Out-Station-Schools 1002 — making a total of 1303 Scholars in 47 Schools. In addition to these, it is said—

The Brethren were enabled to extend the benefits of education to many Heathen Towns and Villages, chiefly in the District of Tinnevely, formerly destitute of them. The sphere for the preaching of the Gospel, reading the Scriptures, and distributing Tracts, has been proportionally enlarged.

On the state of the Schools the Directors report—

Five of the Boys in the Seminary, whose piety and abilities are promising, have been selected with a view to their receiving appropriate instruction, to fit them for preaching the Gospel, should it eventually be found proper to designate them to that office. As was anticipated, the improvement, visible in the Girls who have received the benefit of education, has made so favourable an impression, that parents, who formerly were averse to the instruction of their daughters, are now anxious to procure for them admission into the school: indeed, the applications are more numerous than the Missionaries are able to meet: at most of the Out-Station, a few Girls are under instruction. In most of the Schools, the Boys are making pleasing improvement in learning, particularly in reading.

A grant of paper from the Religious-Tract Society enabled the Missionaries to print 16,000 Tracts. The Printing Office lightens, in some measure, the expenditure of the Mission: the business of the Office is still carried on by Native Youths educated in the Mission School-of-Industry.

The Missionaries remark—

Our efforts are united, and our consultations frequent and harmonious; which make our labours pleasant and our plans more effective and encouraging.

### Tinnevely.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—Inhabitants, 700,000.

### PALAMCOTTAH.

A Town about three miles from that of Tinnevely — 33 westward from the Sea, and 55 miles east-north-east from Cape Comorin—Inhabitants, 9400.

### CHRISTIAN-KNOWLEDGE SOCIETY.

1800.

No Report has appeared.

### CHURCH MISSIONARY SOCIETY.

1820.

C. T. E. Rhenius, Bernhard Schmid,  
*Missionaries.*

Mrs. Schnarrè, Mrs. Schmid,  
*Superintendants of Female Schools.*  
*Native Teachers and Assistants.*

Mrs. Schnarrè, Widow of the Society's late Missionary at Tranquebar, removed to Palamcottah in September 1824, in order to assist in the education of Native Females: in this department she has a well-qualified co-adjutor in Mrs. Schmid, late Miss Mary Jackson, Assistant in the Female Orphan Asylum in Calcutta: Mr. Schmid spent the latter part of 1824 and the beginning of 1825 in a visit to Madras and Bengal, in which he collected information relative to the different methods pursued in Native Education, with the view of putting the Schools connected with the Tinnevely Mission on the most efficient footing: he left Palamcottah on the 24th of August, was married on the 9th of November, and arrived again at Palamcottah on the 26th of March. Of Mr. Rhenius's visit to Madras, mentioned in the last Survey, the Committee state—

He left Palamcottah, with Mrs. Rhenius and two of their children (two others having been left in the charge of friends), on the 11th of February. Proceeding by way of Jaffna, in Ceylon, they reached that place on the 25th: they staid till the 8th of March with Mr. Knight, in the Society's Mission at Nellore; and arrived at Madras, by way of Tranquebar, on the 30th. Nearly three months were spent at Madras: they left on the 18th of June; and reached Palamcottah, by land, on the 15th of July.

At pp. 483—495 and 522—543 of our last Volume, a full account was given of the state and prospects of the Mission, in the Enlarged Success of Ministerial Labours, the Extension of the Gospel among the Villages, the Journeys of Mr. Rhenius and Mr. Schmid just mentioned, the State and Progress of the Seminary with the Characters of Individual Seminarists, Mr. Schmid's Plan of Scientific Instruction for the Seminarists, and the Progress of Female Education. On these various points highly interesting details were laid before our Readers; and, at pp. 497, 498, some account was given of Masillamany, late Usher in the Seminary.

The large increase of Native Christians

and Candidates for Baptism will have been observed with thankfulness. Of Candidates for Baptism there were not less than 283, and of Baptized Natives 133; making a total of 416. The good work has continued to prosper. Whole Villages have cast away their Idols, and pulled down their Temples or converted them into Temples of the Living God! We shall, at the earliest opportunity, extract the chief parts of Mr. Rhenius's Journal for the first three months of last year, which contain the particulars of these happy events. On witnessing what had taken place, Mr. Schmid writes—

I am astonished at the success with which the Gospel has been attended, in the comparatively short space of seven months, the time of my absence from Palamcottah. The Lord begins to favour Zion, whereof we are glad. Oh may He soon put on His strength, and ride prosperously in His majesty because of truth and meekness and righteousness! May He impart to all His servants, scattered among the Heathen, an equal, yea a tenfold larger measure of blessings, that the joy of the harvest may become general!

The Boys' Schools were 14 in number, and contained 432 Scholars: this was an increase of 144 Boys beyond those stated in the Sixth Report of the Madras Committee. In their Seventh Report the Committee remark—

The increase in the number of Scholars is a gratifying indication that the prejudices of the people against Christian Instruction are wearing off, and that the character of the Schools is rising in public estimation. It is, likewise, pleasing to know that Boys continue longer under tuition than they did formerly; as, without remaining under instruction for a suitable period, they can but imperfectly reap the benefit which the Schools are fitted to impart. The books of the Missionaries are taught and learnt by the Schoolmasters and Scholars with apparent pleasure.

At a later date it is stated that the Scholars had increased to 457, and that the average attendance was 345.

In January of last year, there were 34 Girls in the Female School, from 6 to 16 years of age: of these, 21 were admitted in 1823, and the other 13 in 1824. One Girl, Samiadiyal, admitted in July 1823, died, after a painful illness of three weeks, on the 30th of November 1824, "with evidence," the Missionaries state, "of a firm trust in Jesus: she was one of the most exemplary Girls." All learn reading, writing, spinning, sewing, marking, and knitting; and commit to memory Catechisms and portions of Scripture.

With a view to the extending of Female Education, a purchase was made

(see p. 541 of our last Volume) of very convenient premises, at a cost of 750 pagodas.

From the full account of the Seminary given in our last Volume, our Readers will have seen that the Missionaries notice and report, with much care, the character and conduct of each Seminary. By a Return made in January of last year, it appears that there were then 36 Young Men and Boys in the Seminary, who had been admitted from August 1821 to October 1824, and were from 8 to 22 years of age. Of these, 24 were fluent readers and good writers in Tamul; and were advancing in Geography, History, and Divinity: the other 12 still attended the Central School. There were 13 in a Hebrew Class; and all, except the 4 last admitted, were learning English. Of the Theological Instruction given to the 24 more-advanced Youths, the Missionaries write—

They have heard Lectures on the Epistle to the Romans, which they have copied and committed to memory; and have lately begun to receive Lectures on the Bible generally: in these Lectures, Bickersteth's Scripture Help is followed; the principal part of which is dictated to them in Tamul, so that, in time, something like that Work will be ready for the press in Tamul.

In reference to Publications, the Corresponding Committee report—

During the year, between four and five thousand Tracts were distributed; and it appears, that the people continue to be desirous to receive them. In the important undertaking of translating the New Testament into Tamul, the Rev. Mr. Rhenius has completed the Epistle of St. Paul to the Romans.

In October 1822, a Tract Association was formed in connection with one at Nagercoil: in its First Year, there were 5700 Tracts printed, and its Income was 402 rupees: in the Second Year, 16,000 Tracts, as stated under the head of Nagercoil, were printed; and the Income was 610 rupees.

The Madras Committee remark, on a review of the Mission—

The survey of the proceedings of the Tinnevely Mission, during the past year, is calculated to afford pleasure to the Christian Philanthropist, to give encouragement to the individuals who are engaged in it to persevere in their benevolent exertions for the dissemination of Divine Truth, and to call forth renewed expressions of gratitude and praise to the Almighty, without whose blessing all human efforts for the good of mankind must fail of success.

The Parent Committee add—

Your Committee cannot leave this Station, without expressing their devout acknowledgments to the God of all Grace for the

blessing which He has vouchsafed to the labours of the Missionaries. When, in addition to the progress of true religion among the Seminarists at this place, and the growth of inquiry and serious concern among the people, they contemplate the increase of genuine piety in other quarters, they cherish the hope that the Word of the Lord is about to have more free course and to be glorified amidst the gross superstitions of the East, and that numbers will arise from among its idolaters to call Him blessed.

### NEGAPATAM.

A Seaport in the Province of Tanjore, 48 miles east of the Capital—Inhabitants, 30,000.

WESLEYAN MISSIONARY SOCIETY.  
1821.

James Mowat, *Missionary*.

Mrs. Mowat died in the latter part of 1824. Mr. Hoole, who, from Madras, visited Mr. Mowat under his affliction, in November of that year, continued with him till the beginning of January, and writes in that month—

The good work in Negapatam is steadily advancing. The English Congregation, although necessarily small, is very attentive and regular. The Portuguese Congregation in the New Chapel, which was opened while I was there, is larger than I ever before witnessed it in Negapatam; and many Members of the Class have attained an established maturity in religion, highly encouraging to him who has been labouring among them.

The Scholars, in the three Schools, were 132. Bazaar School is near the Mission House, in a central part of the town, where Service is held almost every week: Porawachery School is about three miles from the Mission House; and the third, established at the request of the inhabitants, is in the village of Veleypalayam, a place remarkable for being given to idolatry.—Members, 48.

### TANJORE.

The Capital of the Province of Tanjore—south-by-west of Madras, 205 miles travelling distance—37 miles east of Trichinopoly.

CHRISTIAN KNOWLEDGE SOCIETY.  
1766.

J. C. Kohlhoff, J. G. P. Sperschneider,  
*Missionaries*.

*Country Priests, Catechists, and Schoolmasters.*

No account of this Mission has appeared, except a report of some Congregations and Schools, transferred to it. a few years since, by the Danish Mission at Tranquebar.

These Stations are 14 in number, and all lie to the east, north-east, or south-east of Tanjore, between that place and Tranquebar on the coast, at different distances from 12 to 64 miles. Of these Stations, NINE have both Congregations and Schools, and have 72 Villages connected with them, and 1195 Native Christians—THREE, with 27 connected Villages, have Congregations but no Schools, and have 193 Native Christians—and two have Schools but no Congregations. In the Eleven Schools there were 266 Scholars, of whom 54 were Girls.

There were 1297 Christians in the 12 Congregations at the time of the transfer—1305, in 1820—1330, in 1821—1333, in 1822—and 1388, in 1823, the date of the last Return. The Missionaries remark—

The number of Heathens and Roman Catholics added to the Congregations, during these four years, is small indeed; but, considering the difficulties and disadvantages under which the Christians of that part of the country in particular labour, it is an increase deserving notice.

We found those Congregations where Schools were established, usually in a much better state than those where there were none; so that it would seem very desirable to have a School Establishment in each of them. To the Catechists, it is impossible to attend the Children; they being obliged to go often 15 miles, in order to see the Christians of their district. Should the inhabitants, however, Christian as well as Heathen, see their children freely instructed and improving in useful knowledge, it would undoubtedly contribute greatly to endear to them our Holy Religion, and prepare their minds for the faithful labours of the Catechist.

At some of the Stations, the poor Christians have suffered much oppression from their Heathen Masters, in being prevented from attending Divine Worship on Sundays by compulsive labour, and in being obliged to frequent Heathenish Feasts and draw the cars of the Idols. The late Collector of Tanjore, Charles Harris, Esq. issued, when requested, an Order for their relief: the Missionaries state—

A renewal of this Order would be highly beneficial. Many Heathens, who, by the ill-treatment and oppression which Christians usually met with, have been hitherto frightened from embracing Christianity, would be thereby encouraged.

\* \* \* We hoped to complete the Survey in the present Number, but find it impracticable: it will be finished in the next. Our Readers cannot fail to observe the great quantity of important facts and statements, here brought before them in a condensed form; and, as there is no other practicable method than that which we have adopted, of giving, in a comparatively short compass, a satisfactory view of the Missionary World, the size of the types has been increased in order that the reading of this Annual Survey may be more easy and pleasant to the eye.





SCHOOL OF HINDOO GIRLS AT CALCUTTA.

# Missionary Register.

MARCH, 1826.

## SURVEY

OF THE PROTESTANT

### MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Concluded from the February Number.)

#### TRICHINOPOLY.

A fortified Town, south west of Madras, 268 miles travelling distance.

##### CHRISTIAN-KNOWLEDGE SOCIETY.

1766.

David Rosen, *Missionary* :  
with *Country Priests*.

No Report has appeared.

##### WESLEYAN MISSIONARY SOCIETY.

No Report has appeared.

#### TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

##### DANISH MISSION COLLEGE.

1706.

Augustus Caemmerer, D. Schreyvogel,  
*Missionaries*.

Notitia from the Church Register 1823:

In the Tamul Congregation: children baptized, 60—reclaimed from Popery, 4—converted from Heathenism, 4—married, 10 couples—died, 26. In the Portuguese Congregation: reclaimed from Popery, 1—married, 3 couples—died, 5.

Notitia from the Church Register 1824:

In the Tamul Congregation: born, 41—converted from Heathenism, 3—married, 8 couples—died, 50. In the Portuguese Congregation: born, 5—married, 2 couples—died, 8.

##### CHURCH MISSIONARY SOCIETY.

1816.

G. Theophilus Bärenbrück, *Missionary*.

John Devasagayam, Auben David,

*Native Teachers*.

*Four Native Readers*.

*Native Assistants in a Seminary and in Thirty-two Schools.*

The choice of Mayaveram for the future head-quarters of the Mission; and the return of Mr. Bärenbrück to Tranquebar in January 1824, were stated in the last Survey. He continued at that place, and in his accustomed diligent course of labour, up to the last dates, in March 1825. It was not till November March, 1826.

1824, that he succeeded in overcoming the difficulties, interposed by the different proprietors of the land (see pp. 419, 420 of our last Volume) which he wished to purchase at Mayaveram. As soon as the requisite buildings could be erected, the Mission was to be removed thither.

Copious extracts from Mr. Bärenbrück's Journals, and from those of John Devasagayam and the Native Readers, were printed at pp. 420—438 of our last Volume.

On the Assistants in the Mission the Corresponding Committee remark—

The most favourable testimony continues to be borne by Mr. Bärenbrück to the industry and piety of his principal Native Assistant, John Devasagayam—to the fidelity of the inferior members of his establishment, in their respective stations—and to the gradual improvement and promising qualities of the Youths attached to the Seminary for Catechists and Schoolmasters, under his immediate superintendence.

In reference to the Schools, they add—

Mr. Bärenbrück's inspection of the various Schools under his charge was uninterrupted; and he has been enabled to introduce, in the course of the year, some further improvements in the system of instruction and superintendence, from which he reasonably expects material advantage to the Scholars. Better-conducted Catechetical Instruction, and more exact inspection of the conduct of the Masters, are the chief points of progressive improvement alluded to in the system of the Schools.

In July 1824, the Schools were 32 in number, and contained 1721 Scholars, as follows—

Protestant Christians, 70—Roman Catholics, 48—Christian Girls, 16—Brahmins, 132—Soodras, 1383—Mahomedans, 72.

#### SADRAS.

A Dutch Settlement, on the sea-coast, 47 miles south of Madras—Inhabitants, 4000 or 5000—upward of 30 Pagodas.

##### NETHERLANDS MISSIONARY SOCIETY.

1823.

R



J. C. T. Winkler, *Missionary.*  
*Native Assistant.*

Mr. Winkler entered on this Station in August 1823. His health failed so much in 1824, that Mr. Irion came from Pullicat to relieve him. After visiting Madras for medical aid, he spent two months at Pullicat, and returned to Sadras in August of that year. In February 1825, the Rev. Bernhard Schmid, on his return from Calcutta to Palamcottah, visited Sadras, and found Mr. Winkler in a very precarious state. The Governor, Mr. Regel, who had shewed him great kindness, was dead; but every attention was paid to him by the Governor's family.

Mr. Winkler found at Sadras, including children, 85 Protestants; of whom 47 were Dutch, 32 Portuguese, and 6 Tamul: there were 27 Roman Catholics.

A Tamul Service was held on Sundays, by the aid of the Native Schoolmaster, at which a few attended. Of this Native, the best hopes were entertained. Several Adults had offered themselves for Baptism; but it was discovered that their motives were mercenary.

After some difficulty, a Tamul School was opened: 27 Scholars were collected, two-thirds of whom were Heathens. Mr. Rhenius, in passing through on his journey to Madras, assisted in preparing the people for this School. He writes—

The Governor was so kind as to call a Meeting of the principal Natives, that I might explain to them the advantages of having a School established on our system: but they were very shy, and it was difficult to bring them to give an opinion on the subject. They are much prejudiced against Christianity. May this Meeting serve to remove these prejudices, and to aid Br. Winkler in his labours among them! He is fervent in his work; but I fear that his weak constitution will not bear up under the effects of this climate.

### VEPERY.

A Village near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.  
1727.

J. P. Rottler, D.D. Laur. Peter Haubroe,  
*Missionaries.*

The Rev. E. A. G. Falcke has not long survived his arrival at Vepery. His death is thus spoken of by the Board—

He was a man of Christian simplicity of character; and his humane disposition, sobriety, and laborious habits peculiarly fitted him for the service of the Mission, in that branch of its labours which is connected with

Native Schools. His loss, therefore, is peculiarly to be deplored at the present moment: but the Society humbly trusts that new Labourers will be raised up to supply his place, and to gather in the fruit which is evidently ripening for the harvest.

Of an Examination of the Schools in December 1824, it is said in the Madras Government Gazette—

The children acquitted themselves with great credit, shewing a readiness in replying to questions on the subject of their lessons, a correctness in reading, and a quickness and accuracy in their arithmetical exercises, which evinced at once the aptness of the Scholars and the diligence and exertions of the Teachers.

### MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 500,000—1020 miles from Calcutta, and 770 miles from Bombay.

AUXILIARY BIBLE SOCIETY.  
1820.

From the Fourth Report of the Auxiliary, delivered in January of last year, we collect the following view of the progress of the Translations under its care:—

*Tamul*—The Sub-Committee of Revision laid before the General Committee, in May last, Mr. Rhenius's Version of the Gospel of St. Matthew. The translation by Fabricius, which the Committee now circulate and of which several editions have at different times passed through the press, is confessedly deficient in attention to the idiom of the Tamul; but its close and literal adherence to the Original secures to it a deservedly-high estimation: its use is, however, restricted to the Native Christians who have been accustomed to the perusal of it from childhood. The Revised Version, your Committee have no doubt, will prove more generally acceptable; and will afford, not to those only who have received Christian Instruction, but to all who speak the Tamul, an intelligible and faithful representation of the Original. The Gospel of St. Mark has lately passed the first revision of the Sub-Committee. The Tamul Version may be pronounced to be one of the most important objects demanding the attention of the Society.

*Malayalim*—The Rev. Francis Spring's translation of the New Testament into the Malayalim of the Northern Provinces of Malabar, which had advanced to the end of the Epistle to the Romans when Mr. Spring left Madras, has been committed to the review of a Sub-Committee in the Provinces where the Malayalim is vernacular. A communication which the Committee have lately received from the Rev. Benjamin Bailey relative to his translation into the Malayalim of the Southern Provinces leads them to hope, that they shall soon have it in their power to co-operate with that Gentleman, in his exertions to disseminate the Word of Life among the Members of the benighted Christian Church in Travancore.

*Canarese, or Carnataca*—The Rev. W.

Reeve's translation of the Pentateuch into Carnataca, having undergone the fullest revision within the means of your Committee to command, has been finally adopted. This work engaged the attention of its Author for seven years. Mr. Reeve has been assisted in the several revisions of his work by the Rev. J. Hands, who has successfully pursued the study of the Carnataca for a series of years past. Your Committee also provided able Assistants. The sum disbursed has exceeded 2000 rupees. Your Committee propose to publish the work at an early date: they consider it of primary importance to secure by publication all first translations, with the view of facilitating the subsequent execution of improved Versions. The other Scriptures of the Old Testament have been partly translated into the Carnataca by Mr. Reeve and in part by Mr. Hands: since Mr. Reeve left the country, the labour of completing the entire Version has devolved on Mr. Hands.

*Teloogo*.—Your Committee have not yet had it in their power to take any definitive measures for perfecting either the late Mr. Pritchett's manuscript Version of the Old Testament or his printed Translation of the New. The Rev. J. Gordon has lately submitted, at the request of the Committee, a Version in the Teloogo of the Gospel of St. John, and has proposed the publication of his translation of the Book of Genesis: this proposition will receive the earliest consideration of the Committee.

The issues have exceeded those of former years: they amount to 1382 copies in European Languages and 3219 in the Native Languages. With reference to the circulation of the Tamul Scriptures it is stated—

The respective editions of the Old and New Testaments in the Tamul have been received from the press in the past year. The demand for the Scriptures in Tamul is exceedingly great. Your Committee have, therefore, ordered 10,000 copies of the revised Gospel of St. Matthew to be struck off. The Committee purpose to adopt measures for placing these Scriptures in the hands of all Tamul Youth under Christian Instruction: their number now in the Schools of the various Missions on the Continent and in Ceylon does not fall short of 15,000.

The edition of Fabricius's Old Testament mentioned in this extract was printed at the Vepery Press of the Christian-Knowledge Society, and that of his New Testament at the Press of the Church Missionary Society.

The Receipts of the Auxiliary, in its Fourth Year, were 6613 rupees, and the Disbursements 10,184: there was a balance in hand of 21,016 rupees. A Grant of 550 reams of paper from the Parent Society rendered any outlay for paper unnecessary.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

We noticed, at pp. 199, 327 of the last

Volume, the transfer of the Society's Missions in India to the Society for the Propagation of the Gospel. The following statement of the motives which led the Society, under its peculiar circumstances, to propose this measure, appears in the last Report.

At a General Meeting of the Society, holden on the 1st March 1825, the Board, having taken into consideration the present state of the East-India Mission, and being desirous of adopting measures for providing more effectually than could be done by this Society for the extension of Missionary Objects in British India, referred it to the Standing Committee, to consider the expediency of transferring the management and superintendence of the Mission to the Incorporated Society for the Propagation of the Gospel in Foreign Parts. The Standing Committee, in pursuance of the reference made to them, gave their most serious attention to the matter in all its bearings; and, at a General Meeting holden on the 3d May, they presented a long and very interesting Report on the subject to the Board. The reasons assigned by the Committee for the opinion therein given by them, as to the expediency of making the proposed transfer, appeared (in all points) so satisfactory to the Board, that the Report was unanimously adopted; and a copy of it was ordered to be communicated, without delay, to the Incorporated Society. At a General Meeting holden on the 7th June (His Grace the Archbishop of Canterbury in the Chair) an official communication from the Secretary of the Incorporated Society was read, in which he expressed the readiness of that venerable Institution to undertake the important trust, which the Society for Promoting Christian Knowledge desired to confide to them. It was therefore unanimously resolved by the Board, that the management and superintendence of the Society's Mission in Southern India be transferred to the Society for the Propagation of the Gospel in Foreign Parts.

The reasons for the adoption of this measure will now be stated.

The object of the Society, from its commencement to the present day, has been the Promotion of Christian Knowledge throughout the world; and the conversion of Heathen Nations has always been a principal instrument for this purpose. But it appears from the earliest proceedings of the Society, that its constitution was not considered fit for the establishment of extensive Missions. To meet this difficulty, its principal Members obtained a Charter of Incorporation under the title of The Society for the Propagation of the Gospel in Foreign Parts; and pursued that branch of their original designs under the character of a separate Institution.

Subsequently, the Danish Mission-College at Copenhagen established a Mission, for which this Society received and transmitted benefactions: the Mission gradually extended to Vepery, Tanjore, Trichinopoly, Tianevelly, Cuddalore, Madura, and Rannad; and this Society's connection with it became more and more intimate, until, eventually, several

of the Missionaries were adopted as Missionaries of the Society, and the Mission Stations at Vepery, Tanjore, Trichinopoly, and Tinnevely, were made over to it by the Danish College. Such was the origin of the Society's India Mission: the undertaking has been blessed with no ordinary measure of success: the Missionaries who have been employed are famous throughout the Christian World: the Congregations of Native Christians in the neighbourhood of Madras, estimated upon good authority at 20,000 souls, owe their existence, in great measure, to the Society; and the appearance of their Villages, when contrasted with that of the Pagan Towns by which they are surrounded, is described by an eye-witness as a most affecting proof of the good that has been actually accomplished, and as an encouragement to persevere in Missionary Labours.

But, still, the establishment of this Mission was an experiment on a comparatively small scale; and the Society did not feel itself enabled even by success, to extend its care to the whole of Hindoostan, although it resolved not to relinquish the work in which it had been engaged: the Society perceived and regretted the impossibility of doing more, while no public countenance was given to Christianity, and even the European Inhabitants of Asia were most inadequately provided with religious instruction: under such circumstances, nothing remained but to persevere in the limited task which had been undertaken, and be ready to improve the first opportunity of promoting Christian Knowledge on a larger scale. By the erection of the See of Calcutta, such opportunity was at length afforded: the most sanguine hopes were immediately excited for the progress of Christianity in the East; and a vast field was opened to the Missionary Labours of the Church of England, under the direction of the First Protestant Bishop. Soon after the arrival of Bishop Middleton in the East, the establishment of Committees, under his Lordship's sanction, placed the Society in direct communication with every part of India; the Society's Mission in Southern India was enlarged; and, subsequently, the Society for the Propagation of the Gospel founded and endowed, on the Bishop's suggestion, a Mission College at Calcutta, toward the erection of which this Society contributed the sum of Five Thousand Pounds, together with a grant of Six Thousand Pounds for the endowment of Scholarships, on the plan of the late Bishop Middleton. The consequences have been highly satisfactory: Bishop's College has been completed; and is now in action, under the patronage of the Bishop of the Diocese—a Principal and two Professors have been appointed: the Principal is already employed in the assiduous discharge of his duties, and the Professors have departed for their destination—Missionary Stations are selected—European Missionaries and Native Catechists and Teachers are engaged—others are under education in the College—translations of Scripture and various works in the Oriental Languages have been begun—and the Institution, even in this early stage, may fairly be considered the greatest Protestant Establish-

ment that has been formed for the Conversion of the East.

The Diocesan and District Committees of this Society have also been very successful. They have distributed the Scriptures and the Liturgy in large numbers—they have established Native Schools on an extensive plan—and they are regularly employed in translating Tracts into the Eastern Languages, and printing them for the use of the Native Scholars.

There are, therefore, three channels through which the Society has hitherto promoted Christian Knowledge in the East—the Diocesan and District Committees, the Mission in the neighbourhood of Madras, and the College at Calcutta and its Missionary Establishment. It has been determined to place the second under the superintendence of the Society for the Propagation of the Gospel in Foreign Parts, and to leave the first in their present State.

The advantages of the arrangement are obvious.

It will give the Missionaries at Madras the countenance of an Incorporated Society, dedicated EXCLUSIVELY to Missionary Purposes; a circumstance at all times of considerable weight, and doubly important in Hindoostan. At present, the Society for Promoting Christian Knowledge has liberally contributed toward the foundation of Bishop's College, but its Missionaries derive no benefit from the Institution: the support, the encouragement, and the increased respectability which they will receive from a direct connexion with that great Establishment, from serving a Society expressly recognised by the State and governed by the highest Authorities in the Church, is a very strong argument for the new measure. A Chartered Body, with a perpetual succession of Ex-Officio Members, gives a pledge for continued good management, which no voluntary Association can offer: it was this circumstance, which induced the original Members of the Society for Promoting Christian Knowledge to form a separate Institution for the establishment of Missions, and this circumstance would alone suffice to justify a recurrence to the ancient plan.

At the same time, other important objects may be secured. The measure now adopted will unite the Missionary Efforts of the two Societies, instead of leaving them to act on independent, and possibly opposite, systems. The Archdeacons of Calcutta and Bombay are already regarded by the Bishop of Calcutta as the province of the Society for the Propagation of the Gospel: by adding the Archdeaconry of Madras to its District, the Missionaries throughout India will be placed under the controul of one Society; the trouble and expense of managing them separately will be saved; and they will occupy a larger share of public attention, both at home and abroad, than they were able to engage in their former divided state.

The union will also ensure to the Mission in the South of India a regular supply of Missionaries, Catechists, and Schoolmasters educated at Bishop's College: and this will be regarded as a very important considera-

tion, by those who know the difficulty which the Society has experienced in filling up those stations—a difficulty which can never be avoided while the whole number of Missionaries is small, but which will be obviated in a large Institution by the extensive connexions which it will naturally form.

Lastly, the measure leaves the Society for Promoting Christian Knowledge at liberty to devote undivided attention to the support of its Committees in the East; and, through them, to disperse the Scriptures, the Liturgy, and other Religious Books among the inhabitants of every class, and to contribute to the maintenance of Schools both for the European and Native Population.

For all these reasons, the Society resolved to request that the Society for the Propagation of the Gospel would undertake the management and superintendence of the Mission in Southern India; and, the request having been acceded to in the kindest manner, the transfer was carried into effect without delay.

At the same time, the Society felt that the Missionaries, who have laboured so long and so faithfully in its service, had too strong a claim upon its gratitude to be made over entirely to another Institution; and, consequently, it undertook to continue the payment of the existing salaries, during the lives of the present Missionaries.

In attaining these important objects, the Society rejoices to find itself unchecked by any apprehension of breach of trust. This Society possesses no fund applicable exclusively to Missionary Purposes. The Donations and Legacies received from time to time, in aid of its operations in the East, were not given or bequeathed as permanent funds, but to be expended as circumstances should require; and the whole of the receipts for Indian Purposes, from the commencement of the Society to the year 1825, is not equal to its expenditure upon those objects during the last nine years. What is termed the Society's East-India Stock, arises from the investment of two anonymous Benefactions of 500*l.* each, and of several smaller sums, applicable generally to the promotion of Christian Knowledge in the East, and is very unequal to the charge of maintaining the present Missionaries. It is certain, therefore, that the Society was under no engagement, which should restrain it from assenting to the measure thus powerfully recommended to its adoption.

#### CHURCH MISSIONARY SOCIETY.

1815.

James Ridsdale, W. Sawyer, *Missionaries.*  
*Native Teachers and Assistants.*

The final return from India of the Rev. Marmaduke Thompson, after continuing there a short time on his second residence, has been a serious loss to the Mission. The able and active Treasurer of the Committee, J. M. Strachan, Esq. was also to leave India at the end of the year, with another friend of the Society; but he had been able to make such arrangements, through the kind-

ness of the Acting Senior Chaplain and some Gentlemen of the Civil Service; that he states—

To myself it is most gratifying, on quitting the country, to leave your affairs under such favourable auspices.

The death of Mrs. Sawyer was stated in the last Survey. An Obituary of that excellent Woman appeared at pp. 121—124 of the last Volume.

Of the English Department of the Mission, of which Mr. Ridsdale remains in charge, the Corresponding Committee thus speak—

The Public English Services continue to be conducted at the Mission Chapel in Black Town. The attendance has become progressively more regular and devout; and increasing Ministerial Intercourse between the Missionaries and their hearers has been attended with evident spiritual benefit to the people, while it has imparted encouragement and satisfaction to the Missionaries.

The Missionary Association, composed of Members of this Congregation, continues its commendable endeavours to aid the Funds of the Corresponding Committee.

On the Native Department, under Mr. Sawyer, they say—

The Native Congregation, which assembles at the Mission Chapel on Sunday Morning, now averages about 100 persons. Their attendance has become more stated, and their demeanour in Public Worship is commendable. In a knowledge of religion and in the external profession, these people may appear to advantage compared with the generality of Nominal Christians; but the more intimate acquaintance with their state, which is acquired by Ministerial Visits among them, detects the prevalence of practices indicating, with few exceptions, a lamentable deficiency of real piety.

In addition to the Services previously established, one of the Readers has been employed to conduct Worship for a few persons who meet on Tuesday Evening in the Fort.

The Baptisms during the year have been five Children and one Adult.

Among the deaths, two were marked by circumstances affording ground for very favourable conclusions as to the state of the parties. One was Amoordapen, a Reader of the Mission; the other, the wife of the Reader, Christian.

The baptism of the Brahmin, mentioned in the preceding Survey, was the occasion of giving a very salutary check to the influence of Caste among the Christians connected with the Mission; the particulars of which were stated at pp. 412—415 of our last Volume. We are sorry to state, that the Brahmin shewed such an improper spirit at Palamcottah whither he accompanied Mr. Rhenius, that he was sent back to Madras.

The Scholars have increased; and

amounted, at the last Returns, to 661. The number of Schools was still 15. The Corresponding Committee remark—

The instruction in every School has gradually become more decidedly Christian: parts of the Sacred Scriptures are read every day; and, in some instances, considerable portions committed to memory. A plan for the closer superintendence of the Schools in Black Town has been adopted, and Mr. Sawyer has visited the different Country Schools as often as was practicable, during the year.

Some particulars of these visits appeared at pp. 415—418 of our last Volume. Mr. Sawyer says, in reference to them—

The opportunity, which the visits to the Schools, both in Black Town and in the Country, give the Missionary, of conversations with respectable Heathens, who usually attend in numbers on such occasions, is, of itself, a sufficient inducement to retain the Schools. It has often been encouraging to me to observe the attention, with which the Adults listen to the simple and familiar instruction that has been given to the Children.

The Seminary for training Native Teachers had suffered during the year; the Students having been reduced, by sickness, death, and other causes, from 23 to 19. The Corresponding Committee, however, state some very encouraging facts:—

The deaths of three of the Youths were marked by circumstances of peace and hope, which strikingly evinced the value of the instruction imparted at the Seminary, while they excited a mournful feeling at the disappointment of the expectations which were reasonably indulged of the future usefulness of the individuals, if it had pleased God to permit the continuance of their lives.

One of the Students has been placed in charge of the School at Chingleput, and has hitherto proved active and useful in his station: another, of irreproachable character, but without the qualifications desirable for Missionary Employment, has been placed out to service: three other Youths will be shortly qualified, it is expected, for employment as Schoolmasters; the Institution giving, thus early, proof of its utility in furnishing duly-qualified persons for some of the offices of the Mission.

Of two of the Youths here mentioned, Obituaries were given in our last Volume: see pp. 202, 203, 377, 378.

The progress of most of the Seminarists has been very satisfactory: they are instructed in English and Tamul, and some in Telooquo and in Latin. In reference to their religious instruction, the Parent Committee thus speak—

Mr. Sawyer devotes much of his time and labour to the religious instruction of these Youths. The course which he pursues cannot fail, with the blessing of God, to be highly

beneficial to them. He exercises them in the interpretation of Scripture, and in the composition of Sermons; watching over them, in all their exercises, to lead them to form just views of Divine Truth. We may, indeed, confidently expect the blessing of God to rest on exertions made in the spirit in which these appear to be conducted.

This is said in reference to a measure which Mr. Sawyer has adopted with the Seminarists, and of which he thus speaks—

Commenced a plan on which I have long been meditating, for Family Prayer at noon. Those only who felt it a privilege were invited to come. Six of the Young Men expressed a wish to attend. I explained my intention of praying, at this season, more particularly for Heathens and other unenlightened men. I trust that the Lord was in the midst of us indeed. May the Spirit ever abide upon us in our little Meetings!

The Department of the Press, which continues under the direction of Mr. Ridsdale, is becoming increasingly profitable. The Corresponding Committee state, in reference to their Seventh Year,

The business of the Press defrays all its expenses—furnishes all the work for the Society's Missions free of charge—and has, this year, contributed a surplus of 2237 rupees to the General Fund of the Corresponding Committee. During the same period, it has completed an edition of 4500 copies of the Tamul Version of the New Testament, for the Auxiliary Bible Society—23,000 School-books and Tracts, for the Committee's Stores—and 29,000 for the School-Book and Tract Societies.

An excellent Fount of Telooquo Types has been added to the previous means of usefulness in this Department.

The Twenty-fifth Report of the Society gives the following Summary View of the South-India Mission:—

The Expenditure in this Mission, from the 1st of October 1823 to the 30th of September 1824, amounted to 67,435 Madras Rupees, or about 5900*l.*; reckoning the rupee at 1*s.* 9*d.* which appears to have been its recent value. This total consisted of the following particulars:—Madras, 1728*l.*—Poonamallee, 32*l.*—Tranquebar, 659*l.*—Tinnevely, 1031*l.*—Travancore, 1450*l.*—Tellicherry, 25*l.*—Vizagapatam, 24*l.*—Printing Department, 226*l.*—Secretary's Office and Sundries, 67*l.* These sums, together with 658*l.* due to the Treasurer at the beginning of the year (stated as 836*l.* at p. 157 of the last Report, because the amount of 7525 Madras Rupees, of which it consisted, was then calculated at 9 rupees in the pound sterling, but now at 1*s.* 9*d.* each) make the total of 5900*l.*

This Expenditure was defrayed as follows:—Local Contributions 339*l.*—Separate Fund for Madras Seminary, 175*l.*—Books sold, 52*l.*—Produce of the Printing Press at Madras, 421*l.*—Bills on the Society, 4054*l.*—Balance due to the Treasurer, 859*l.*

The Treasurer remarks—"The favourable course of Exchange renders the Expenditure less onerous on the Home Funds than it would otherwise have been."

At Nine Stations in this Mission there were employed, at the date of the last Despatches, 11 European Missionaries, and one is on his passage. The Returns of the Missionary Teachers and Assistants are here also, as in the case of the North-India Mission, not sufficiently full and accurate: but, from the best accounts that can be collected, it appears that there are 13 Europeans, of whom 11 are Females; and that there are 8 Native Teachers, with the Native Assistants, employed in 5 Seminaries, 117 Boys' Schools, and 2 Girls' Schools.

In these Seminaries and Schools, so far as can be collected from the Returns and Despatches, there were 157 Young Men, 4327 Boys, and 101 Girls under instruction—making a total of 4585 Scholars.

The Corresponding Committee close their Seventh Report with the following view of the growth and present state of the South-India Mission.

It is now ten years, since the Church Missionary Society commenced its operations in this country. Beginning with the humble establishment of two Lutheran Clergymen, designated only for the charge of the Tranquebar School-Establishment, it has gradually extended its plans until its Missions are established at Six Stations, where Clergymen are settled, besides several minor places under Native Superintendence.

After stating the number of Missionaries, Schools, and Scholars, the Committee proceed—

The Society has Five Seminaries for the preparation of Natives of the country, by means of an enlarged system of education, and the personal religious instruction and moral controul of the Missionaries at the respective places, for future labours among their countrymen. The number of persons composing the Congregations of the several Missions cannot be very accurately stated; but a reference to the details of this Report will convey some idea of them. Several of the Missionaries are engaged in Literary Works in the Native Languages, in Translations of the Scriptures and other Books, and the preparation of Tracts for the wider dissemination of Religious Knowledge. At every Station it has pleased Almighty God to grant to the Missionaries some measure of success in the conversion of souls: if this measure appears small, it is chiefly owing to the high standard of expectation adopted by those excellent men, short of which they themselves allow of no real success.

A great field of exertion is thus exhibited, with many measures in operation, from the eventual progress of which it would be irrational not to expect, in due time, under the blessing of the Divine Author and Finisher of our faith, results honourable to His Name, and inestimably beneficial to the people within the range of their influence.

#### LONDON MISSIONARY SOCIETY. 1805.

Edmund Crisp, John Massie, W. Taylor,  
*Missionaries.*

Teruchelroy, James Nimmo, David,  
*Native Teachers.*

Mr. Taylor arrived, with Mr. and Mrs. Campbell of Bangalore, May 22, 1824. Mr. Crisp was disabled by sickness for nearly five months. The Native Teachers are assiduous and very useful.

The English Services, on Sunday, at the Black Town and Vepery Chapels, alternately conducted by the Missionaries, are more numerous attended: a Service on Wednesday Evenings, begun at Vepery, is well attended; and a Prayer Meeting, also, at Black Town: a new sphere of labour has opened among the Soldiers in the Fort, on Friday Evenings. Native Services are continued at Vepery on Sunday Afternoons; and are held, alternately, on Thursday Evenings at Black Town and at Vepery: they are held, also, in some of the Villages; and, on every visit to the Native Schools, the Heathen are addressed, frequently in large numbers. The Missionaries have all made journeys during the year, in which they have constantly laboured to benefit the people. The Directors state, with reference to the Natives—

Unexpected opportunities of addressing the Natives were afforded, in consequence of the prevalent distress resulting from the failure of the harvest. Mr. Taylor, having been appointed Secretary to the Vepery and Persewaukum Funds for the Relief of distressed Natives, took an active part in their distribution: about 1000 usually attended to receive assistance. On these occasions, they were sometimes addressed, in a body, by Mr. Taylor; and sometimes in companies of about 500 each, by himself and John Nimmo, the Native Teacher.

The most favourable opportunities, however, for addressing the Natives, are the seasons of examining and catechizing the children in the Schools: on such occasions, the Missionary is surrounded by people, who patiently listen to the reading and exposition of the Scriptures and Catechisms, whom no persuasives would induce to attend the preaching of the Gospel in a Place of Worship.

The Missionaries remark—

Among the villagers and inhabitants of country-places, there are seen a simplicity of character, a curiosity of disposition easily excited, and an ingenuousness of mind, all highly favourable to the Preacher who would declare to them the tidings of salvation; but among the inhabitants of the city there is a willingness of character, an apparent pliancy of disposition, and a very thorough knowledge of the defects of merely nominal Chris-

tians, which are calculated to obstruct the unbiassed reception of Divine Truth.

The English Free-Schools continue their average number of about 80 Boys and 60 Girls: Tamul has been introduced. The Missionaries report—

The children received are chiefly Portuguese and Country-born, whether Protestant or Roman-Catholic. In both Schools, many children have been, and are still, rescued from idleness, ignorance, and their consequences. Some have been ennobled, by the reception of real Christian principle. Many have left the Schools since their establishment, for various situations in life; and it has been remarked that few or none of those educated here have afterward proved guilty of misbehaviour or of crime.

The want of a proper Teacher has prevented the opening of a Native-Female School: of the Boys' Schools the Missionaries say—

Their state is much improved; and seems to promise, that, ere long, they will open a wide field for the immediate exertions and religious instructions of the Missionary. There are, at present, ten Town Schools and four in the Country, containing 600 children, who attend regularly. Three Schools have been relinquished, principally because of diminution in numbers, which was to be traced to the inefficiency of the Teachers.

We do not restrain the use of books by Native Authors, either historical or moral, or books of arithmetic or grammar, &c. The Christian Books, which are read in the Schools, are the New Testament, and Abridgment of Sacred History, Spiritual Instruction, the Way of Prayer, and a Book of Prayers. Portions of the New Testament are committed to memory in all the Schools, and two Catechisms on Scripture Doctrine by the Rev. C. Rhenius.

In the Central School for training Schoolmasters, there were 16 Youths, who are both educated and supported: the monthly expenditure is limited to 120 rupees. Mr. Crisp has charge of the Tamul Department, and Mr. Massie of the English. A separate building is much desired, that the School may have the undivided superintendence of a proper person. Native Youths are sought who have no Heathen connexions in Madras, as the influence of such friends has been found to counteract the efforts of the Missionaries for their benefit.

The contributions to the Auxiliary exceeded those of the preceding year.

#### WESLEYAN MISSIONARY SOCIETY.

1817.

Elijah Hoole, Rob. Carver, T. J. Williamson, Missionaries.

John Katts, Assistant.

Mr. England has removed to Jaffna, and Mr. Carver is come from that place.

Mr. and Mrs. Williamson, who sailed in March from England, arrived in safety. Mr. Katts removed hither from Negapatam. The Committee state—

Partly for want of more help, and partly from the afflictions of two of the Brethren, but two Stations, Madras and Negapatam, have been recently occupied in India. Serinagapatam and Trichinopoly have, however, both been occasionally visited, and will receive now a more permanent supply.

Of the Madras Mission, which has 178 Members, they say—

On the Madras Station, four Chapels have regular Services; and the Society, principally Natives, have given decided and encouraging proof of a genuine and deep Christian experience. In the Schools, Christianity is directly taught. A Native Assistant-Missionary, the fruit of the Ceylon Mission, is here very useful in conducting the Portuguese Services; the European Brethren having chiefly devoted themselves to preaching in English and Tamul. A Native Priest, formerly of the Romish Church, has also of late been the subject of converting grace at this Station, and after sufficient trial has been engaged to labour in the Portuguese Department of the Mission.

The Schools continue the same as stated in the last Survey: the Scholars are 121, of whom 15 are Girls. The Missionaries write—

The lower class, among whom our Schools are established, are so oppressed by want, that it is difficult, and in many cases impracticable, to secure the regular attendance of their children. Many, however, have learnt to read the Scriptures, and have become acquainted with the first principles of Christianity; who, otherwise, it is probable, would have remained for life in ignorance of them: and we have no doubt that our few Schools, feeble as they are, have been and will continue to be instruments of lasting good.

Our School at St. Thomas's, which contains 45 children, promised fair for some time, but has been greatly reduced. When the cholera broke out, it raged particularly among the Roman Catholics; and the Priests insisted that it was owing to their disregard of their authority, and the encouragement which they gave the heretics. In consequence of the threats which they uttered against those who heard us preach or sent their children to the School, for some days we could scarcely collect any of the scholars; and many of the children having been carried off by the cholera, and others not having recovered from their fright, the School at present is but thinly attended. The regular attendance at the English School is 22, half of whom are Girls.

#### NELLORE.

A Town in the Carnatic, 102 miles north-north-west of Madras.

#### CHURCH MISSIONARY SOCIETY.

1824.

Joseph Fawcett Beddy, Missionary.



The arrival of Mr. Beddy at Madras and his appointment to Nellore were stated at p. 114 of the last Number: of this appointment the Corresponding Committee thus speak—

Availing themselves of the arrival of these Clergymen, the Committee resolved on the measure of establishing a Mission in a District north of the Presidency, where the Teloo-goo or Gentoo Language is vernacular. The vast extent of country throughout which that language is spoken—the limited endeavours hitherto made to impart to the inhabitants the knowledge of Christianity—coupled with the circumstance of the Mission Press at Madras being now furnished with Teloo-goo Types, and consequently capable of giving speedy circulation to School-books, Tracts, and Translations of the Scriptures and other works, in that language—all rendered the execution of this measure, in the judgment of the Committee, highly desirable.

The Nellore District, the nearest of the range in which the Teloo-goo Language prevails, was selected for the Mission; and, by the kindness of Edward Smalley, Esq., Collector of the District, the object has been so far accomplished, as to secure the advantageous settlement of the Rev. J. F. Beddy in the town of Nellore; whither he proceeded in the month of December, and where he immediately commenced the study of that language.

#### PULLICAT.

A Dutch Settlement, on the sea-coast, 25 miles north of Madras.

NETHERLANDS MISSIONARY SOCIETY.  
1821.

John Kindlinger, John Lewis Irion,  
*Missionaries.*

Mr. Irion (not Trion, as printed by mistake in the last Survey) arrived, with Mr. Winkler now at Sadras, on the 18th of June 1823. Mr. Kindlinger has charge of the Tamul Department of the Mission; and Mr. Irion of the Dutch, while he is also studying the Tamul Language. Mr. Kindlinger has preached in Tamul since July 1823; and has, in general, a numerous congregation of Natives. He has been blessed in his catechizings of the people; and decisive evidence appears that the labour bestowed on the Scholars has not been without fruit. A Monthly Prayer-Meeting is regularly attended.

Assistance has been rendered, by local contributions, in the purchase and erection of the necessary buildings; but the Mission is straitened for want of pecuniary means.

Mr. Rhenius and Mr. Sawyer visited Pullicat from Madras, and preached to the different Congregations. Mr. Rhenius writes—

Br. Kindlinger has made good progress in March, 1826.

Tamul, and is an assiduous Labourer in this part of the Lord's vineyard.

Mr. Kindlinger thus speaks of the Heathens and Mahomedans among whom he lives—

The more I become acquainted with the Paganism which surrounds us, the more deeply am I convinced that it requires a Divine Power to lead these blind people to Christ. The greater part of these Idolaters will hear of no difference between good and evil, nor of any punishment for sin. Nature is their God; and they look upon their actions and their destiny as the effects of an inevitable necessity: they have thus no need of a Redeemer. Without the special grace of the Lord, it would be difficult thoroughly to expose their sophisms, and more difficult still to maintain our patience while hearing them: but this is absolutely necessary; for the moment the least degree of indignation is expressed, they declare their cause victorious, because among themselves disputes never terminate without some manifestation of animosity in the defeated party. It seems to me more difficult to silence these pretended sages by arguments however forcible, than by questions on points which they concede while they do not fully comprehend them.

With the Mahomedans we have still less prospect, for they are themselves busy in making proselytes; in which unhappily they succeed now and then among the Europeans, who will profess Islamism that they may be at liberty to indulge in a plurality of wives! May the Lord have mercy on these miserable men!

#### CUDDAPAH.

The Capital of a District of that name: which extends, from north to south 220 miles, and from east to west 60 miles; and contained, by a late census, 1,094,000 inhabitants—travelling distance of the town north-east from Madras, 153 miles.

LONDON MISSIONARY SOCIETY.  
1822.

William Howell, *Missionary.*  
*Native Assistants.*

Mr. Howell has continued to enjoy the patronage and assistance of the European Gentlemen at the Station. The Native Services, including one in the jail, are increased to four. Mr. Howell thus speaks of his success—

The Lord has so disposed the hearts of the people, as to cause households to forsake their lying vanities. The number baptized by me, is 74 Men, 25 Women, 40 Boys, and 21 Girls; and, with 26 baptized previously to my coming, make a total of 119 Adults and 67 Children. Although all be not savingly converted to God, yet I have been induced to baptize them, as having nominally embraced Christianity; and, I trust, under the stated preaching of the Gospel and the power of the Holy Spirit, they will be savingly impressed. A regular Church has been formed, consisting of 10 Communicants; 6 Men and 4 Women.

The Directors state—

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A Christian Village is about to be erected, to afford those Natives who have embraced the Gospel an opportunity of living near one another, for the more convenient participation in Christian Ordinances and Instruction. The erection of a Native Chapel, by subscription, is contemplated.

On the Schools it is reported—

There are at this Station four Schools, of which three are Telooquo and one Malabar: the latter is chiefly intended for the Native Servants belonging to the European Gentlemen of the Station. There is also a Hindoo-stanee School under the superintendence of the Mission, conducted by a Protestant Schoolmaster from Tranquebar, which is wholly supported by respectable individuals, chiefly resident at Cuddapah. In some of the Schools, the progress of the children has afforded much satisfaction: beside Catechisms and Prayers, adapted to their years, they have committed to memory considerable portions of the Gospel by St. Matthew. Of the Native-Girls' School no report for the past year has been received. The contributions on the spot in support of the Schools, for the half-year ending 31st December 1824, amount to nearly 60*l*.

The Directors thus speak of the distribution of the Scriptures and Tracts—

During last year, Mr. Howell performed a Missionary Tour of about 100 miles in circuit: at every place which he visited, the Natives came in crowds to hear him preach: he distributed, in the course of his journey, about 500 Tracts, and several copies of the New Testament, which were received with great eagerness. Beside these, he has distributed numerous copies of portions of the Scriptures and Tracts to prisoners in Cuddapah Jail and others; and to those Natives from the country who have occasionally called upon him at his own house.

#### VIZAGAPATAM.

A Sea-port, 483 miles north-east of Madras, and 337 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.  
1805.

John Gordon, James Dawson, *Missionaries*.

Mr. Dawson has suffered much from ill health. Some notices of the last hours of his Wife, who died in February 1825, occur at p. 443 of our last Volume.

There are two English Services on Sunday, and four on Week-days: the Family Worship is open to all who choose to attend. Of the Native Services the Directors say—

A few of the Natives who attend the preaching of the Gospel appear to have profited by it: their advance in Christian knowledge and improvement in conduct are encouraging. One of the Brethren steadily meets them for religious conversation; and endeavours to fortify their minds against the attacks of adversaries.

The Schools, including that formerly under the care of the Church Missionary Society, have increased to 8, and the

Scholars to 270. Christian Instruction is inviolably adhered to in all. Several attempts have been made to establish a Native-Female School, but without success.

In January of last year, Mr. Bernhard Schmid, on his return from Calcutta, spent a few days here: he thus speaks of the Mission—

The Brethren Dawson and Gordon are men tried and approved in the furnace of affliction, humbly and simply walking in the plain path of the Gospel. Their Schools are superintended with great regularity, and the Boys examined with much care: those of the higher classes have learnt by heart the whole of the New Testament, which is not the case in any other Native School with which I am acquainted. Many of the Natives are convinced of the truth of Christianity, and are well acquainted with its doctrines.

The Directors say, in reference to the Heathen—

While the prospects of the Mission continue to brighten, there is here unquestionable proof of Paganism being on the decline. The Car of Juggernaut, at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance last year: its three images were offered to the Missionaries for 10 pagodas. The Brahmins, indeed, appear to support Hindooism merely to support themselves; since, in other respects, they are as indifferent to its interests as they are ignorant of it as a system: they evidently feel their inferiority in argument with the Missionaries, and stand confounded at the poverty of their own dogmas when contrasted with Christianity: nevertheless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

#### CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

GENERAL BAPTIST MISSIONS.  
1822.

J. Peggs, C. Lacey, *Missionaries*.  
Abraham, *Native Teacher*.  
*Native Assistants*.

Mr. Peggs and Mr. Lacey both suffered from sickness in the summer of 1824, but recovered. The Native Teacher gives them great satisfaction by his conduct; and by his fearless, judicious, and evangelical addresses to his idolatrous countrymen.

A Chapel for Native Service, 42 feet by 12, has been fitted up on the Mission Premises; and Native Services are held in one or two other places. Mr. Peggs thus describes the course of labour—

On Lord's Days, two English Services;

and, in the afternoon, a Native Service: during the week, two evenings for preaching to the people—two, for visiting the Schools, in which opportunities are taken of speaking and giving books—one, an English Service—and, on one, a village excursion. The morning, daily, before breakfast, is spent in reading for edification, and occasional rides. Tuesday and Thursday Mornings, after breakfast, we have a Native Service in the Chapel. People are daily calling, on various accounts; and sometimes wear me out before the evening labour arrives.

The Missionaries have made excursions into parts of the country where Europeans had probably never before been. Copies of the New Testament and Tracts have been sent to the Rajahs at a great distance in the Hill Country, and thankfully received.

The Schools have greatly increased: at the last dates, there were 21 for Boys, and 6 for Girls. The total number of Boys is not stated; but, in five of the Village Schools, it is mentioned that there were 370. The Girls were 130; and the obstacles to Female Education are so far removed, that many more might be established if there were adequate funds. A Charity School for Orphan Christian-Children had been established: 16 Boys and 4 Girls had been admitted. Local Contributions to the Schools amounted to upward of 1100 rupees in Donations, and to 1200 in Annual Subscriptions.

Mr. and Mrs. Sutton sailed from England in 1824; and arrived off the mouth of the Hoogly, after a voyage of upward of six months, about the middle of February of last year.

### JUGGERNAUT,

Or, Poorree Juggernaut—a Town near the great Temple of Juggernaut, on the coast of Orissa, south of Cuttack.

#### GENERAL BAPTIST MISSIONS.

1824.

William Bampton, *Missionary.*

Mr. Bampton removed to this place from Cuttack. For some months his labours were interrupted by sickness; when he found the advantage of having acquired medical knowledge before he left England: the Committee say—

With a firmness which few would have displayed, he bled himself repeatedly, till he had extracted from his veins nearly five quarts of blood; and thus checked the progress of a fever, which otherwise would probably have terminated fatally, before medical assistance could have been procured.

In reference to Mr. Bampton's sphere of labour, the Committee remark—

His station is in many respects peculiarly important, yet peculiarly painful. Cut off almost from Christian Intercourse—banished even from European Society—surrounded only by idolaters, who are mad upon their idols—beholding sand-plains strewed with human bones, and the lofty towers of the horrid temple in which Satan seems to entrench his power; thus circumstanced from day to day, from month to month, from year to year, the Missionary has peculiar need for confidence in heaven; and, exercising that confidence, even at Juggernaut our Brother declares that he expects great things.

The manner, in which Mr. Bampton was assiduously qualifying himself for usefulness among the Natives, deserves attention: he writes—

I have been long employed, and am still employed, in preparing myself to say just what the Scriptures say on the great topics of the Gospel Ministry. I have already written 8 or 9 sheets in English, very carefully; and have made preparation for a good deal more, which will not take much finishing: a part of what I have finished is translated into Ooriya, and I am going on with that work. I tried to read some of my translations to the people; but numbers will hear me speak, who would not stop to hear me read: so I must read them in private, till I get (if such it should be) a good system of sound doctrine well wrought into my memory; and then I shall be prepared to do all that my health and strength will admit of. Opposite every written page of my translations, I leave a blank page for the reception of emendations as to language; which I hope to make with the help, first of a Pundit, and then of the common people, till it becomes as good and intelligible Ooriya as I can make it. Work of this sort employs my time and my pen a good deal.

At another time he writes—

I am now doing more among the people than I did. My common practice was to go out among them once a day, but I now usually go twice; and I hope to spend more and more time in actual contact with the people, as my acquaintance with the language increases, till at length my great work will be preaching. It is, indeed, desirable to be able to meet objections well; but this is of very inferior moment to preaching the Gospel: and to render myself better fit for that, I frequently employ myself in committing important parts of Scripture to memory; as I think it probable, that, very generally, the language of the New Testament, translated by a much better master of the language than I am, will be more intelligible than any thing else that I could say. I think preaching the evidences of Christianity of great importance; and, to assist in that, I have by heart the account of two or three miracles which I repeat very often, and insist that they display divine power, and consequently evince the Divine Mission of Jesus Christ. I am now getting by heart the last three chapters in Matthew, that I may be better able to relate the affecting circumstances of our Lord's death.

One thing in favour of this Station is, that,

on account of so many people coming, one can do much toward enlightening the country, without going out of the town; but two things against it are—there is much reason to conclude that the people are more wicked here than almost anywhere else, and the people are very generally much interested in the continuance of idolatry for *by this craft they have their wealth*.

Mr. Bampton travels to places round him. The Natives manifest, in many cases, great eagerness for Tracts and the Scriptures: the distribution here is important; as, from Juggernaut, the copies will be carried to the remotest regions of India. Mr. Bampton and his associates at Cuttack have received the Scriptures, in various languages, from the Calcutta Bible Society; and Tracts from the Missionaries at Serampore.

Two Schools have been established; though various difficulties here obstruct the progress of education.

In pleading for support to the Mission, the Committee draw an appalling picture of the awful scenes among which the Missionaries live:—

Various accounts, previously given of the horrid nature of the idolatry connected with the temple of the modern Moloch of India, the Missionaries fully confirm. They have seen the benighted myriads, who, urged on by Satan, rave and madden around that idol's shrine—who, in multitudes upon multitudes, which no man can number, pay their homage to that unwieldy block of wood.

They have seen the ground strewed with dead, whose putrefying remains were fattening the soil, and polluting with pestilential fumes the air. At times, they have seen the wild animals, which there “exhibit a shocking tameness”, devouring the dead: they have also known a period when the dead appeared too numerous to be thus consumed—when so many human victims lay scattered round the towers of Juggernaut, that there did not appear dogs, jackals, and vultures, sufficient to devour their flesh! They have gazed on pilgrims, who were measuring their weary journey by their own bodies, laid down at every step: one of them met with a pilgrim of this description, who, with a constancy worthy of a better cause, had persevered through eight tedious months, and for the painful distance of seven hundred and fifty miles, in stretching his body on the soil. They have witnessed infatuated widows burn; and beheld the sufferer leap into a flaming pit, a dreadful emblem of the pit of endless woe. Placed amidst these scenes of woe and death, they look to you for prayer and help; and to Him, who is truly Lord over all, for His blessing to crown their arduous labours, and, by the conversion of Hindoos, to reward their sorrows and their toils.

#### MIDNAPORE.

A Town, 70 miles west-by-south, from Calcutta.

BAPTIST MISSIONARY SOCIETY.

1817.

Domingo Da Cruz, Portuguese.

Mudun, Native.

No Report has been received.

## Ceylon.

The embarkation of the Bishop of Calcutta at Bombay, on the 15th of August, was stated at p. 78 of the last Number. His Lordship, accompanied by Mrs. Heber and their Daughter who had joined him at Bombay soon after his arrival there, landed at Galle on the 25th: on Sunday the 28th, he held a Confirmation and preached in the Fort Church. On the 30th, the Bishop reached Colombo, where he held a Visitation on the 1st of September; the Acting Archdeacon, the Rev. J. M. S. Glenie, preaching on the occasion. On Sunday the 11th of September, His Lordship preached in St. Thomas's Church for the Society for the Propagation of the Gospel. On the 14th, he set out with the Governor for Mandu, returned on the 30th, and left on the 3rd for Galle; from which place, after consecrating the Mission Church at Baddagame, the Bishop was to embark for Calcutta; the Visitation of the Madras Presidency being deferred for a few months.

### Cingalese Division.

#### COLOMBO.

The Capital of the Island—Inhabitants, 50,000.

AUXILIARY BIBLE SOCIETY.

1819.

The Parent Committee report—

The distributions in the English, Dutch, Malay, and Cingalese Scriptures have been extensive. The demand for the Books of Genesis, Psalms, and Proverbs, (in Cing-

lese,) has been such, that, though extra impressions were provided, they have been all exhausted. The Tamul Native Associations at Jaffnapatam and Mallagam are in a flourishing condition.

On the Tamul Associations, it is observed in the Report of the American Board of Missions—

The circumstance that they are patronized by Heathens, for the purpose of promoting the circulation of the Scriptures among themselves, is certainly quite remarkable. The

Natives, who are subscribers, have paid their subscriptions with the utmost readiness.

Of the Indo-Portuguese New-Testament, mentioned in the last Survey, the Parent Committee say—

The Rev. Mr. Newstead, of the Wesleyan Missionary Society, has brought to England the manuscript copy of the Indo-Portuguese New-Testament, of which he is himself the translator. It has been judged advisable to print it in England; and two editions are now passing through the press, under the superintendence of Mr. Newstead.

Of the importance of the Pali Language as a vehicle of the Scriptures, the Rev. Benjamin Clough, of the same Society, thus speaks—

The Pali, like the Sanscrit, is not the vernacular language of any country at the present day: it is, however, among the Buddhists what the Sanscrit is among the Brahmins. It was the native language of Buddha himself; and is held in the highest veneration by his followers, wherever found. Hence it is the great depository of religion, law, and general science in all Buddhist Nations; and some idea may thus be formed of the great extent to which a knowledge of Pali has been and still is cultivated. It is used by the learned in Ceylon, the Burman Empire, the Kingdoms of Ava, Siam, Pegu, Arracan, Cambodia, and all the nations in India beyond the Ganges; also in several of the northern nations, as Thibet, Bhootan, and in several of the largest and most important islands of the Eastern Archipelago. From all the information which I have been able to collect, I feel little hesitation in saying, that were a correct Version of the New Testament published in Pali, it would, in the first instance, be extensively read by those who understand the language; and would, in the course of time, become the foundation of many other translations into the spoken languages of the nations which I have mentioned.

The late Mr. Tolfrey had nearly completed a Version of the New Testament into this language, which was submitted by Mr. Clough to very able Pali Scholars in Ceylon, who assured him that it was exceedingly well executed. Mr. Clough, on his return to Ceylon, has taken with him the fount of Burman Types prepared, as stated in the last Survey, in London.

The Twelfth Anniversary of the Auxiliary was held on the 23d of February of last Year, His Excellency the Governor in the Chair.

#### RELIGIOUS-TRACT SOCIETY.

To the Church Missionaries, the Society granted 3000 English Tracts and 16 reams of paper; the same to those of the Wesleyan Society; and to a Tract Society, formed at Jaffna chiefly for the Tamul Population, 2000 English Tracts and 32 reams of paper. In reference

to the sphere of this Auxiliary, the Parent Committee say—

In the small district of Jaffna, there are not less than THIRTY THOUSAND people, who can read intelligibly; and yet great numbers, probably, have never seen a printed Tract—much less possessed one, or heard one read: but they are ready to receive them, even when at worship in their temples; often crowding in throngs after those who occasionally distribute some at their festivals. Many of the Tracts have been carefully read.

An Association had formerly existed in Jaffna, which transferred its funds to the Auxiliary. Mr. Knight writes—

Some individuals continued to circulate a few thousand Tracts, written on the olla; but these, besides the inconvenience of their not being always legibly written, and being liable to many errors in transcribing, did not prove so acceptable to the people as printed books; and it was soon found, that individual efforts could do little toward answering the increasing demands, or rather the necessities, of the multitudes perishing in ignorance. The only effectual resort appeared to be the formation of a Tract Society, which might not only unite the few scattered energies of the district, but become a channel of communication with a larger Society, able to pour some small stream, at least, of benevolence upon this land of drought.

On the general subject of Tracts in reference to Ceylon, one of the Wesleyan Missionaries writes to the Society—

Perhaps, there is no village without persons able to read and fond of reading whatever is short and interesting. Much of what has been done for the people hitherto has, I fear, been translated into a style too elevated; but what has been accomplished by those who have combined simplicity of diction with importance of sentiment has been well received, and attended with good.

Mr. Newstead adds—

I have distributed many thousands of Scriptural Tracts, in six or seven different languages; and have had the happiness of hearing, on the shores of Ceylon and in the very heart of the Kandian Provinces, these sacred instructors taking place of the vain and polluting stories of Heathenism, and the Holy Scriptures themselves chaunted at the cottage doors in the evening instead of the songs of Buddha.

The Committee state—

The attention of your Committee has been strongly directed to the exertions making for the increase of Education in Ceylon, and the consequent facility of circulating Divine Truth to the rising generation. There are, it appears, upward of TEN THOUSAND Native Children now receiving Christian Instruction in that Island: many of these Native Youths possess good talents; and are able to speak in two or three, and, in some instances, four languages: these young persons are engaged in the work of instruction, and several have given satisfactory proofs of a change of heart. No opposition has been offered by the Heathen Parents to the education of their children;

but, on the contrary, they have cheerfully co-operated in the erection of School-rooms, and in encouraging the attendance of the children.

In reference to this object, Mr. Newstead says—

I have lately met with a very valuable little work, called the "Bible Catechism," which, I am assured, would be of admirable use among our Portuguese Scholars, as well as others; who need just the sort of instruction which it is so particularly calculated to give. I would gladly engage in translating this work, in the hope of its being extensively useful, if your Society would print it, for this interesting and destitute people.

The Committee have authorised the translation and publication of this Catechism.

#### CHRISTIAN-KNOWLEDGE SOCIETY. 1816.

The First Report of the District Committee has lately appeared. It contains the following succinct recapitulation of proceedings, from the formation of the Committee in 1816 to the year 1824:—

In 1818 were printed 2000 copies of Bishop Green's Principles of Religion in Cingalese and English, and 1000 copies of the Folly of Idolatry, consisting altogether of extracts from Scripture. About the same time also a Tract was published, containing Extracts from the Book of Common-Prayer; and also 2000 copies were printed in Cingalese and 3000 in Tamul, of Ostervald's Abridgment.

In 1820, an edition of 500 copies of the Book of Common-Prayer in Tamul was printed at Serampore, at the sole expense of His Excellency Sir Robert Brownrigg, and presented to the Society: in the same year, the printing of 1000 copies of the Book of Common-Prayer in Cingalese was completed, and the Christian Churches in the Island abundantly supplied with our venerable Liturgy in the Native Languages.

In 1821, an edition of 1000 Copies of Sellon's Abridgment was carried through the press, and widely circulated.

In 1822 were printed 6000 copies of the Chief Truths of Christianity, 4000 in Cingalese and 2000 in English: 2000 copies of the same, translated into Tamul, were printed in the following year; of which 1500 copies were sent to Jaffna, and the remainder reserved for distribution (on this side of the Island) in the Southern Provinces.

The Christian Institutes of Bishop Gastrell, consisting of about 400 pages duodecimo, and translated into Cingalese, is now nearly through the press.

The translation of these Tracts into the Native Languages was undertaken under the sanction and encouragement of the Committee, and especially under the anxious and unremitted exertions of the late Honourable and Venerable Archdeacon Twissleton; by whose lamented death, the Society has been deprived of a warm friend and benefactor, and of one of its most active members.

The Committee have endeavoured faithfully to execute the trust reposed in them, and to provide for the spiritual wants of all classes to the full extent of the means at their disposal; and, in several instances, the expenses of printing have been met by extra contributions from its members.

The Parent Committee add—

In addition to these important undertakings, the Committee have received and distributed a considerable number of the Society's English Books; and, during the last year, have remitted the sum of 300*l*.

#### BAPTIST MISSIONARY SOCIETY. 1812.

James Chater, Hendrick Siera, *Missionaries*,  
*Native Assistants*.

Preaching is constantly maintained in English, Portuguese, and Cingalese: the Cingalese Congregations, as in other places, are as yet but very small. Seven persons were baptized in Colombo, in 1824; and, in 1825, three in Colombo, and three at Hangwell under Mr. Siers: most of them were of Heathen extraction.

There appear to be about 9 Boys' Schools, but regular returns are not made. Some of them go on well, but others very indifferently. Mr. Chater writes—

It is discouraging to discover the different and numerous obstacles, which present themselves to a Missionary in every part of his work in this island. Two qualifications are required to enable a person to establish a School: he must, of course, be a man of some education; but, in addition, he must be a person of some influence in the village, otherwise he can collect no children.

The difficulties presented by Caste are here also felt very greatly. Mr. Chater says of one of his Schools—

Many of the children have left, and none come to fill up the place: and, it seems, in order to prevent the School from dwindling to nothing, that I must dismiss the Cingalese Master; not on account of any fault or deficiency, but on account of his caste. He is of the washerman caste, which is a very low one; and none of the higher castes will send their children to him for instruction.

It is probably not much known in England, to what a degree caste exists in Ceylon: there are many of them, and persons of the high castes, would rather lose their lives than have the rights of their castes invaded by persons of a lower caste. Some time ago, at a village near Colombo, some of the washer-caste obtained an order from the Collector, to wear some articles of dress or ornament not belonging to their caste: but they paid dear for it. A great number of persons of the higher castes assembled, attacked the procession, and beat some of them in the most unmerciful manner. Among the nominal Christians in this island, this regard to caste reigns in its full strength.

One Female School had been formed, with 17 Girls.

In May, Mr. Chater writes—

I have long had to inform you, that the most perfect harmony has subsisted among the different Missionaries in and near Colombo. I am happy now to state, that a pleasing union among the Missionaries and friends of Missionaries here has been formed. Mr. Mooyaart, a zealous promoter of Missionary Efforts, is appointed Sitting Magistrate of Colombo. Through him, and Br. Poor from Jaffna, who is on a visit in Colombo, this desirable object has been accomplished; the results of which, I trust, will prove a blessing to this part of the island.

#### CHURCH MISSIONARY SOCIETY.

The Sixth Annual Meeting of the Missionaries was held at Cotta, from the 8th to the 16th of September 1824; and the Seventh, at the same place, in the early part of last September. All the Missionaries were assembled, and attended the Bishop's Visitation, except Mr. Mayor, who was detained at Baddagame by indisposition. On his Lordship's arrival in Galle Roads, Mr. Mayor had accompanied Mr. Glenie down the river on board; and being detained by the high state of the water all night in the boat, he caught a severe cold which confined him for some time to his couch. Mr. Browning returned to Kandy before the Bishop visited it, in order to prepare some of his congregation for Confirmation, and Mr. Ward returned to Baddagame with the same view: the Confirmation was to be held at Baddagame on the 25th of September, when the Church was to be consecrated. The season was too far advanced for the Bishop to visit Jaffna, but His Lordship intimated his intention of visiting that quarter of the Island from Madras. The Missionaries express themselves in the warmest terms of respect and affection for the paternal and cordial interest which the Bishop took in all their concerns.

The Rev. James Selkirk and the Rev. G. Conybeare Trimmell (see pp. 286, 549, 598 of our last Volume) embarked at Gravesend, with their Wives, for Ceylon, on board the Juliana, Captain Innes, on the 30th of January, and sailed from Portsmouth on the 13th of February; but had put back, and, when this sheet went to press, were detained by contrary winds.

Extracts from recent communications of the Missionaries were printed at pp. 545—548 of our last Volume. It is stated in the Twenty-fifth Report, that there were, at the Four Stations occupied by the Society, Six English Mis-

sionaries, of whom five were married; and that they were assisted by 34 Natives, and had 29 Schools containing 838 Boys and 150 Girls.

In reference to the plan of boarding and educating Native Children to whom on their baptism names assigned by their Benefactors should be given, the Missionaries make the following remarks:—

In the Southern Maritime Provinces of this Island, the generality of the children have received Christian Names in baptism: and where this is not the case, as in the Interior and Northern Provinces, although Christian Names may be appropriated to Native Children, who generally consider it an honour to receive them, yet they always retain their native names; and are called by no other among the Natives in general, though, at the Stations to which they belong, they are called by the names given to them. With this reserve, the names of the Benefactors sent out by the Society may be given to children in the Northern District and the Interior of the Island. In this way, we have a fair prospect of fulfilling the engagements of the Committee, and of answering the expectations which they have held out.

The Committee add—

Mr. Knight was, in consequence, authorised by the Meeting of Missionaries to appropriate as many of the names sent out by the Society as he may judge proper, to children already under his care, and to take other children into his family as opportunities should offer; and the Missionaries in the Cingalese District will pursue the plan as they may have opportunity.

The Liturgy is under translation into familiar Cingalese; and a portion of it was to be printed with all despatch for the use of the Cingalese Stations.

Mr. Lambrick gives the following general view of the Mission:—

The Reports of the respective Stations, together with the Resolutions of the Meeting, will make the Committee acquainted with the existing circumstances and future prospects of this Mission. We consider ourselves as Settlers in a wild country, thickly covered with forests and jungles: our business is to bark the trees, and burn them—thus preparing the way for future cultivators: a patch here and there may indeed be cleared, and a few handfuls of seed thrown in, which, by the Divine Blessing, may produce a crop to encourage us amidst our labours; but we cannot expect to see a large harvest: that will be the privilege of those who come after us.

#### WESLEYAN MISSIONARY SOCIETY.

##### GENERAL VIEW OF THE CEYLON MISSION.

For the reasons stated at p. 34 in reference to the Society's Missionaries in South Africa, we shall here give an alphabetical List of those employed in Ceylon, without assigning to them any particular Station.



*Missionaries and Assistants.**Cingalese Division.*

Allen, Samuel	Stoup, Richard
Bridgnell, William	Sutherland, James
Callaway, John	—
Clough, Benjamin	Anthones, John
Gogerly, Dan. John	Lalman, W. H.
Hardy, Rob. Spence	Pollier, J. Adrian
Hume, Alexander	Wijesingha, DonCorn.
M'Kenny, John	William, Don.

*Tamul Division.*

Bott, Joseph	Stead, Abraham
England, John Fred.	Hunter, John
Roberts, Joseph	Philips, John

*Twenty-seven Local Preachers & Catechists.**About Seventy Christian Schoolmasters.*

Mr. Bridgnell and Mr. Stoup, who sailed in February 1824, arrived after a passage of twenty weeks: many troops were on board, among whom and the passengers and sailors the long voyage afforded frequent opportunities of usefulness. Mr. and Mrs. Clough and Mr. Hardy arrived in September last, after a voyage also of five months, having sailed on the 11th of April.

The Committee give the following view of the influence of Missions in the Island:—

The impression which has been made on the opinions of a great mass of the idolatrous population, in almost every part of the old British Possessions (around the coast), and in some places in the interior, by regular Christian Worship—by the circulation of the Scriptures, in whole or in detached parts, in the different languages of the country—by the almost incessant conversations held with the Natives by pious and devoted Native Preachers and Catechists connected with the Mission—and by the numerous Schools, in which several thousands of the Native Youth have, since their establishment, received a careful instruction in the principles of Christianity—is very extensive and encouraging. The principles of Heathens have received a deep and fatal blow; and the people in several very extensive districts have, by these important labours, been prepared for those direct administrations of the Christian Preacher, which are the means usually employed by the Head of the Church to lead men into the fellowship of His people. In every Station, religious Societies have been formed of persons brought, by the blessing of God upon the labours of His Servants, under a serious concern for their salvation; and, among these, not only is the sincere inquirer to be found, but, in no small number of instances, the confirmed and devoted Christian. Thus not only have the institutions and the apparatus of Christianity been introduced into this Pagan Land, but living Churches of Christ have been raised up, exhibiting the truth and beauty of the religion of Christ amidst a nation of Atheists and Devil Worshipers—a holy seed, increasing in number and in influence, by whom the sacred heaven will, it is believed, spread and prevail, until idolatry is destroyed and

the worship of Christ is everywhere established. In the School-Houses of the jungle, in the secluded villages and huts of the Natives through a large extent of country, as well as in the Mission Chapels, the praises of the true God and Saviour, from congregations and families of Ceylonese, ascend to heaven; and nothing is wanting but the means of increasing the Labourers, both in the South and in the North, to carry Christian Schools and Christian Teaching and Worship throughout every Pagan District.

On the state of the Schools they add—

In the course of the last year the prevalence of an awful visitation of sickness broke up many of the country Congregations and Schools, and has been otherwise unfavourable to the regular operations of the Mission, and the shock has not yet been recovered. The serious nature of this calamity may be conceived, when it is stated, that in one district alone, at least ten thousand Natives were carried off by the pestilence. The duration of this visitation rendered it impossible to make the regular returns of the Schools, many of which had been suspended. The aggregate number of Children under instruction is in consequence reduced. It is stated somewhat below 3000. The Committee, however, knowing that this is but a temporary evil; that the desire of the Ceylonese Children to be instructed is everywhere intense, and that by these means the most effectual door is opened to the adult population, have raised the annual grant for the support of Schools in Ceylon and the Madras District from 1000*l.* to 1200*l.*

The Committee thankfully state—

For their patronage of every branch of the Mission, the Committee have still to acknowledge, in the warmest terms, the kindness and liberality of the Government of Ceylon, and of the Military and Civil Officers generally in every department.

The Missionaries add—

The Colombo Auxiliary Bible Society, as well as the Parent Institution, has most materially assisted us by Bibles and Testaments in various languages; and, with the District Committee of the Society for Promoting Christian Knowledge, merits our warmest acknowledgments.

The number of Members in Ceylon is 286. Of these, 244 are in the Cingalese Division, and 42 in the Tamul: which is a diminution, in the Cingalese, of 17; and, in the Tamul, of 8.

The Baptism, in England, of two young Cingalese, by the names of Adam and Alexander, was stated at pp. 146—148 of our Volume for 1820. We have since very much lost sight of these once-promising Natives. Mr. Bridgnell writes of them—

Br. M'Kenny and I called on Adam: he is now a preacher of righteousness, at his native village, to his own countrymen; being a Proponent, or Native Preacher, in the employ of Government. Alexander is made a Mohundrum of the fisher caste; which is the

office next in rank to that of a Modellar, the highest held by Native Headmen: I have seen him several times, and conversed with him freely on religious subjects: Br. McKenny and myself have shewn him much attention, and have pressed him to attend the preaching and join the Class; but hitherto he has studiously kept aloof from us.

#### COLOMBO STATION.

The various Services, in Colombo and at the Country Chapels and Schools, have been continued.

In 6 Schools there are 446 Scholars: of these, 36 are Girls at Colpetty. A considerable number of the children manifest regard to religion.

In the Missionary Academy mentioned in the last Survey, the Committee have assigned 30*l.* per annum for the maintenance of each of Twelve Youths, who are to be prepared as Catechists and Schoolmasters.

The Committee state, in reference to the Press—

The Printing-Office is kept in full activity by the New Edition of the Scriptures in Cingalese, now printing for the Colombo Bible Society on a smaller type; and consequently in a more portable and cheap form than the Quarto Edition, lately so happily brought to a conclusion. It furnishes also various other Works for general distribution; and the Works in the different languages used in the Schools, which have been composed or translated by the Brethren.

Several portions of the New Testament, and also the Liturgy, have been at different times published, at the expense of the Mission, in Indo-Portuguese, for distribution in Ceylon and India. These were translated by Messrs. Fox and Newstead, and have been exceedingly useful among a most destitute class of people, who before had scarcely a book, except a few Roman-Catholic Missals, in that language. One of the Missionaries found a woman at the point of death, to whom the Gospel of St. Matthew, thus translated, had been the means of salvation: astonished at her pertinent answers to his questions, he made inquiries as to the means of instruction which she had enjoyed; when she drew this precious portion of the Word of God from under her pillow, and said, "From this book I have learned these things, and am now dying happy in my Saviour!" Nor is this a solitary instance.

Mr. Newstead's Translation of the New Testament into this tongue has been already mentioned: on the Liturgy, the Committee add—

Mr. Newstead also prepared a new Translation of the Liturgy in the same language, at the recommendation of the late lamented Archdeacon Twisleton. This edifying form of sound words is in extensive use in every part of the Ceylon Mission. The translation is printing at the expense of the Prayer-Book and Homily Society.

On the beneficial use of the Liturgy  
March, 1826.

in Ceylon, and the success and prospects of the Mission, information given by Mr. Fox and Mr. Newstead, at several of the Anniversaries in London, will be found at pp. 256—258 of our last Volume.

Mr. Callaway has published a small volume of Cingalese Sermons; and had another, with some other Works, in preparation.

#### NEGOMBO.

Twenty miles north of Colombo—Inhabitants, 15,000.

#### WESLEYAN MISSIONARY SOCIETY.

Mr. Gogerly writes, in April last—

There appears, especially in two villages, a gradually progressive work. In Negombo, the congregations continue small; and, at present, nothing else can be expected, the bulk of the population being Roman Catholics: occasionally, however, some of these attend, although evidently in much fear of the spiritual censures which have been attached to hearing the Gospel. The English Service, at eleven o'clock on the Sabbath Morning, is better attended than either the Cingalese or Portuguese; and the Word is received with deep attention. In the villages, especially in the neighbourhood of Sedua, we are differently circumstanced: the majority of the people profess to be Protestants; but, as the Government Schools have been withdrawn, they are generally as sheep having no shepherd: a small house is in preparation at Sedua, for the residence of the Assistant Missionary belonging to the Station, Cornelius de Wijesingha, who is very desirous of labouring among them.

On the Schools, he adds—

The English School of Negombo is improving; as lately the Catholic Priest, after several efforts which had proved fruitless, to establish a School, gave permission publicly to his flock to send their children wherever they pleased, to obtain instruction. The Masters of this School are active in the performance of their duty. The excessive poverty of the people in the villages prevents the daily attendance from being so good as is desirable in the Country Schools; the youngest of the children being compelled frequently to wander in the jungle, in search of wild roots to satisfy the cravings of hunger. The females are, in a great measure, prevented from attending, from a complete destitution of apparel: they move about in their huts nearly in a state of nudity; and shame renders it impossible for them to come to school, however much they may be inclined. If any funds were at the disposal of the Missionary, which he could appropriate to the supplying of these destitute females with even coarse apparel, our Schools would be much better attended: notwithstanding a few discouraging circumstances, they have been productive of much good; and still continue to spread a holy influence round them. There is a sufficiency of success to animate to renewed exertions.

The Schools are 5; and contain 268 Scholars, of whom 69 are Girls. Of one

of the Schools, containing 28 Boys and 25 Girls, it is said—

This School is evidently doing great good in the village. The inhabitants mostly attend Divine Service at every opportunity, and are very anxious to have their children instructed in the principles of Christianity.

Of the Scholars, generally, a competent and impartial person testified, in answer to an inquiry made on the subject—

Their conduct is noticed by their neighbours, as being remarkably upright and religious; and the good, which has already resulted from the Schools, is much talked of by the Natives.

### KORNEGALLE.

The chief town in the Seven Corles, or Districts, of the Kandian Territory—about 25 miles north-west of Kandy, and 60 north-east of Colombo.

#### WESLEYAN MISSIONARY SOCIETY.

1821.

Mr. Gogerly visited this Station, from Negombo, in the early part of last year: in reference to his statements, the Missionaries at Colombo write—

The melancholy prevalence of sickness on the Kornegalle Station has affected the Schools so fatally, that we have only to add, to communications already made to the Committee, that the interior, from Mr. Gogerly's report on a recent visit, appears to be becoming more healthy, and that he entertains every hope of seeing prosperity restored to our infant work.

From November 1823 to August 1824, the sickness prevailed without intermission. Mr. Sutherland remained at his post throughout, and was mercifully preserved from every symptom of fever. Of its ravages he gives this fearful description:—

The mortality among the Natives has been such, that, had I not been favoured with the best opportunities of acquiring accurate information, I could scarcely have credited the statements that were made. On the most moderate calculation, upward of 10,000 of the inhabitants of this district, alone, have been numbered with the dead! In some of the villages which I visited during the prevalence of the fever, I found every individual labouring under the disease. All Europeans, without exception, in this and the contiguous districts, were under the necessity of abandoning their stations, and of availing themselves of the healthier climate of the Maritime Provinces. It is melancholy to add, that, to many of these, the change of air afforded no relief; and that several others on the spot fell victims to the disorder, before their removal could be accomplished.

Of the Lady of Major Audain, both of them zealous supporters of Missions, Mr. Sutherland adds—

Among these victims, I have the painful task of recording the name of the lamented Mrs. Audain; a woman whose profound

piety, united with the most amiable disposition, could not fail to render her respected and beloved by all who had the happiness of knowing her. Throughout her severe affliction, she manifested the utmost submission to the dispensations of Providence; and was frequently found in prayer to the Giver of all Grace that her strength might be proportioned to her day. On one occasion particularly, she fervently supplicated the Divine Blessing on every member of her Family, on Missionaries of all denominations, on Heathen Nations, and on all who were *without hope and without God in the world*; and then, turning round as if composing herself to rest, she concluded by saying, "Now I commend myself into the hands of God."

Mr. Sutherland thus speaks of the Schools, which had increased, at the time of his last communication, to 9, and contained 308 children—

For about three months I was deprived of every Schoolmaster: all who were ill have now recovered, and are returning to their duties. For a long time I was under the most serious apprehensions, that, by the death and dispersion of the children, no traces would be left of our School Establishment; but, on embracing the earliest opportunity of re-opening the Schools, I was indeed gratified and thankful to find that only four Scholars had died out of six Schools, containing 170 children. Since the pestilence subsided, three Schools have been opened at the distance of 20 miles from this place, and 138 children have been thus added.

### KANDY.

About 80 miles east-north-east of Colombo—consists of ten or twelve Streets, laid out with considerable taste by the late King.

#### CHURCH MISSIONARY SOCIETY.

1818.

Thomas Browning, *Missionary.*

*Two Native Assistants.*

*Native Assistants in Five Schools.*

The sickness spoken of under the preceding head was severely felt at Kandy and throughout the interior. Mr. and Mrs. Browning were both attacked by fever, but were mercifully restored. The Congregation and Schools were very much scattered; and occasion was given for a lamentable disclosure of the state of the Natives, even of those who were professedly Christians. Mr. Browning wrote—

It pains my heart when I reflect how many of these deluded and ignorant people are daily passing into an awful Eternity, destitute of the knowledge of God, and of his Son Jesus Christ. Oh that I could impart this saving knowledge to them! But, alas! most of them are unwilling to hear, or to receive Christian Instruction: their minds are so enslaved to superstitious vanities and lies, that they will not believe the blessed truths of the Gospel: a devil dance, a charm, or an incantation to their supposed gods, is far

more regarded by them, than prayer to the Supreme Jehovah; and, even among those who are Nominal Christians, many of whom reside in Kandy, some, as I have been credibly informed, daily have Buddha's doctrines read in their houses, in order to keep away devils and to ward off sickness from their families! Their profession of Christianity appears to be entirely in name: for they neither govern their lives according to Christian Precepts, nor are they supported in sickness and death by Christian Consolations; but, having lived a life of ungodliness, dishonourable to their profession, in the time of sickness and death they fly to the delusive consolations of Buddhism.

The Committee add on this subject—

In Kandy, among the Natives, many difficulties are opposed to the progress of the Gospel: some are prejudiced against it by Buddhism, and others by Popery. Nearly all the professed Christians openly profane the Sabbath Day. If Mr. Browning would admit to baptism all who wish it, it would be easy to make numbers of Nominal Christians; but the conscientious strictness, with which he requires reasonable proof of adequate knowledge and a proper state of mind, soon wearies those who apply for admission to the ordinance from worldly motives.

Of Mr. Browning's proceedings on occasions of this nature, the Committee quote the following example: in reference to some Candidates for Baptism he writes—

As my time is now fully occupied on the Sunday, I appointed them to meet me two mornings in the week. This will occupy more of my time; but, while persons are ready to receive instruction, it is a pleasure to communicate it. Happy indeed should I be, if these people truly desired instruction, or if their motive in wishing to be baptized was a pure one; but this is not the case: yet I think it my duty, while they are induced by any motive to receive religious instruction, to impart it; trusting in the Lord that He will be pleased to overrule it for their good. They are all anxious to obtain baptism immediately; but this, as I have repeatedly told them, I cannot think of administering to them, till they have made some satisfactory progress in the knowledge of Christianity. I exhorted them all earnestly to pray to God for the teaching of His Holy Spirit.

On this measure the Committee remark—

These Candidates, finding this course irksome, soon left Mr. Browning, and procured baptism at other hands. Your Committee are assured that the Society will entirely approve this course of proceeding, which is adopted in all its Missions; and will wish to see no adults admitted into the Church until they give satisfactory evidence of intelligence and sincerity.

As but few of the people could be assembled during the prevalence of the sickness, Mr. Browning availed himself of other means of benefitting such as could read: he says—

I have lately circulated a great number of papers and ollas, on the leading doctrines of Christianity, both among the inhabitants of Kandy and among strangers from the country. In some instances, these have been received with pleasure, and the people have promised to read them: indeed a few persons have come to me to solicit books. But some, to whom I have offered them, have looked on them with great suspicion.

Mr. and Mrs. Browning are now settled in their house, which is very convenient for a family. In February of last year, he expected a New School-House to be finished in a few months. The ground round the Mission House has been planted with cocoa-nut, coffee, and other valuable trees.

The Services at the Mission House and the Prison have been continued. An English Service had been begun on Sunday Evenings, at the earnest request of some of the Soldiers; but was, after some time, given up, as Mr. Browning found his strength unequal to this labour and to a due attention to the Natives. He assembles a few Portuguese on the evenings of Sunday and Thursday, to whom he preaches by interpretation; and, on Wednesday Evenings, meets some Soldiers. In the sickness or absence of the Chaplain, Mr. Browning has continued to do the Garrison Duty; preaching on Sunday Mornings in English, and visiting the sick in the Hospital. He can now freely express himself in Cingalese in written compositions: of the Services in that language he says—

In these Services, I sometimes feel a degree of pleasure, in witnessing the attention of the people to the Word preached; but, at others, I am much discouraged at the few that attend, and at their apparent indifference concerning what they hear. Many, whom I invite to come and hear me, promise to come, but do not. Before the sickness came on, I regularly went out every Sunday Morning to preach in one or other of the Schools; and also established a kind of Christian Worship in them all, by appointing the Masters to teach the children on the Sunday the Litany, instead of attending to the usual course of reading &c., to which they made no objection, and the practice is still continued.

At the last dates the Schools were 5 in number. Of another, which had been begun before the sickness, the Committee report—

A School was opened at Pollgolla, under very promising circumstances, in the Bana Maduwa, or place where the Buddhist Priests read the Bana, or Sacred Books. Here Mr. Browning was first enabled to establish Christian Worship, in a Kandian Village, on the Sabbath Day; but he was

obliged, after about nine months, to discontinue this School for want of a proper Master.

In September 1824, there was in the Five Schools, an average attendance, in consequence of the prevalent sickness, of not more than seven or eight children in each School. The mortality among them had been very great: not less than 25 died, in one School, in a short time. In January of last year, one of the Schools had been given up: in the School at Kandy, upward of 40 Boys assembled, some of them sons of Kandian Chiefs: the other three Schools were but slowly advancing: the children, in general, had not recovered their strength; and so much distress prevailed in some of the villages from the failure of the rice crops, that many of the people were obliged to have recourse, for sustenance, to the inner part of the Juggory Tree. In April, a Malabar School had been opened at Kandy, with the promise of 30 Scholars.

The Schools afford, as in other places, access to the adult population: but not to the extent that they do in many quarters; the people seeming afraid to appear to countenance them. Mr. Browning writes—

On inquiring of one of them the reason why his children did not attend more regularly, he said that the Priests had been persuading them not to attend; telling them that it was not good for them to hear of other religions; and that if they attended our Schools and read our books, they must hear our religion. This is almost the first instance wherein the influence of the Priests operating against us has absolutely come under my notice; but I have no doubt that it does so operate, in a great degree, and that we shall see more of it as our Schools obtain more celebrity.

Mr. Browning had not been able to resume the preaching at the Village Schools; and had been obliged, from want of assistance, to decline opening several Schools in populous villages. The Committee state—

Opportunities for exertion are, however, multiplying, and more Labourers are greatly needed. Major Audain, of the Sixteenth Regiment, a sincere and zealous friend of the Society, who is in command in the Kandian Provinces, urges the establishing of a Missionary at Badula, some of the Headmen having solicited that a person might be appointed to instruct their children.

We mentioned, under the last head, the loss which Major Audain and the Cause of Missions in Ceylon have sustained, in the death of his excellent Wife.

#### COTTA.

A Village about six miles south-east of Colombo—4500 inhabitants, and situated in a well-peopled district.

#### CHURCH MISSIONARY SOCIETY.

1822.

Samuel Lambrick, *Missionary.*

*Two Native Assistants.*

*Native Assistants in Seven Schools.*

The circumstances of Mr. Bailey's return home with his family, and their arrival on the 8th of June, were stated at pp. 240, 286 of our last Volume; and, at pp. 438, 441-446, the death of Mrs. Bailey on the 23d of September, with some interesting particulars of her latter days.

In reference to the exercise of the Ministry, Mr. Lambrick wrote in May 1824—

I have now three Services on the Lord's Day—one, at Mirihani, early in the morning; a second, at Cotta, in the forenoon; and a third, at Nawela, in the afternoon. I go out among the people twice in the week, and find a little congregation assembled to hear the Word of Life. Many more women have attended, within these few weeks, than ever did formerly.

On this subject, he thus reported to the Meeting in September:—

Before the late sickness, which has been severely felt throughout the greater part of the Island, our prospects in preaching to the people were improving: not only had our Sunday Congregation increased, but opportunities had opened to us for going out among the people, who seemed willing to hear the Word. Since that time, both these favourable appearances have considerably diminished: we have, through want of adult hearers, been obliged to give up the early morning preaching, which we had under promising prospects begun before the sickness, and to have the Schoolmaster and children attend our Forenoon Service at Cotta. We have now preaching at three Schools; besides our Home Services, one in Cingalese and the other in English.

We have formed pleasing hopes of two Natives; connected with the Mission, one for more than four years, and the other nearly as long. Both are, we trust, seeking Salvation by Christ, and have given such evidences of their sincerity as have induced us to admit them to the Lord's Table.

In 7 Schools there were 193 Boys: of these Schools Mr. Lambrick reported to the Sixth Annual Meeting—

In the Rules which we have adopted for our Schools, we have not thought it advisable to place the Masters under any restrictions respecting the use of the Native Books; but have endeavoured to make it their interest to teach the Boys as many Christian Lessons during the month as they possibly can: this, however, we find does not exclude their own books. The fact is, that these books are read merely for the sake of acquiring a correct pronunciation of the learned language of the country; the Masters neither pretending to explain, nor being capable of explaining, the meaning of what is read: and, as this

sort of learning is in high estimation among the people, they would consider a prohibition of the use of their old school-books as a great privation. In order therefore to avoid coming in immediate contact with their prejudice on this point, we have made the Master's salary to depend, in some measure, on the number of lessons which the boys learn, of our own appointing, during the month; and, in this way, they are kept more at their Christian Lessons, than they otherwise would be.

The late severe sickness, which has so much prevailed in the villages around us, as well as in other parts of the island, has reduced the number of boys in some of our Schools, and caused great irregularity of attendance in all of them.

Since the last Meeting, three Schools have been established in populous villages; and pressing applications have been made to us to establish five others in as many different villages, some of which may, perhaps, at a future time, be attended to: at present, we wish that the Schools already established should be brought under a course of strict regular discipline, which cannot be done without frequent inspection. We shall not, however, suffer any favourable opportunity of establishing Schools in populous villages, which can be regularly visited, to pass by; as they are a means of bringing both parents and children acquainted with the precepts and doctrines of the Religion of Jesus, who hath taught us in His Word not to despise the day of small things, and hath promised His blessing to the feeblest efforts to make His Name a praise in the earth.

#### On the Printing Department the Committee report—

The Press sent out by the Society has been set up; together with another, the temporary use of which was granted to the Missionaries by the District Committee of the Society for Promoting Christian Knowledge. A complete fount of Cingalese Types had not been procured; but a few small pieces had been printed, and some others in English: it was expected that the Press would, soon after the Meeting, be in full operation, when the printing of one of the Gospels, of Mr. Lambrick's translation, would be begun: that translation had proceeded to the Book of Exodus in the Old Testament, and to the middle of St. John in the New.

The Gospel of St. Matthew has been since printed, for further revision and for the use of the Schools.

In reference to the Buildings at this Station, it is reported—

There are now erected, 1. A substantial Stone Building, with convenient offices, for the accommodation of a Missionary Family: 2. Complete Printing Offices: 3. A Bungalow, lately occupied by Mr. Bailey's family; which will serve for the residence of a Schoolmaster, and for a Central School for this Station. A great proportion of the materials, requisite for the proposed buildings of the Christian Institution, is collected.

Captain Schneider, the Colonial Engineer, was so kind as to furnish a plan

of the buildings for the Institution; but the Meeting thought the plan was on too large a scale, and came to the following determination:—

That it consist of a main building, of two stories, of about 150 feet long and 61 broad, including verandahs, and the main walls 32 feet high; for the purposes of a Lecture Room, Library, and the accommodation of two English Families: and that there be two ranges of low buildings capable of accommodating Thirty Students, with the necessary Native Teachers, and the requisite out-buildings for the two families.

The assistance of a Surveyor had been engaged, who could relieve Mr. Lambrick from the burden of superintending the workmen. In May, he urges very strongly the necessity of further assistance, as four Missionaries might find full employment at the Station.

#### CALTURA.

A Village about 27 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

In January of last year, Mr. Hume wrote—

Prayer Meetings continue to encourage us. They are generally well attended, and new places are opening to us weekly. It begins to be esteemed quite an honour to get us to hold our meetings in the houses of the people: we have all the neighbours round in attendance. Our Classes continue steady, and give us great encouragement: our Members are increasing in piety and knowledge, and are endeavouring to walk worthy of their holy vocation.

He added, in March and April—

In the vicinity of Caltura we are prosecuting our work much in our usual way—regularly attending to our Schools, Prayer Meetings, Class Meetings, and Preaching; and, we hope, gradually inducing a regard for Christianity and its ordinances. We have Meetings of some kind every night of the week, and four Public Services on the Sabbath, besides school visitations through the day; so that our time is every moment filled up, by either actual labour or preparation for it.

Our Assistant, Br. Anthoniez, has, since the beginning of the year, removed to Pantura; that that portion of our Circuit, which had often caused us considerable anxiety, might have a more full trial; and the measure has been attended with good. He has introduced the plan, which we have for more than twelve months past acted on at Caltura with success—that of holding Evening Meetings for prayer and reading the Scriptures in the native huts. The result has been, that, when there is Public Service in the School Room, the place is now full.

As the country inland from Pantura is very populous, and altogether without religious instruction, we think of opening a School in a very populous village, which can easily be visited by Br. Anthoniez.

In 7 Schools there are 324 Boys and

61 Girls: of these, 65 Boys and 11 Girls are learning English. In reference to the Schools it is reported—

Amidst a variety of unpleasant occurrences, the good work of instruction, which has for years been in operation, still continues to encourage exertion; and to give satisfaction to inquiry in reference to what will be the ultimate result of its application to the profound mental darkness of the Natives of this country.

### BADDAGAME.

A Village 12 or 13 miles from Galle.  
CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries.*  
*Two Native Assistants.*

*Native Assistants in Five Schools.*

This Station and the vicinity were very healthy while the sickness prevailed in the interior; but many of the people were carried off in the beginning of last year. One Young Man, named Daniel, latterly employed in the Mission and of great promise, died in the faith of the Gospel. Mr. Mayor and Mr. Ward, with their wives and increasing families, have enjoyed their usual health. The two Youths, Elias and Abraham, mentioned in the last Survey, continue to give much satisfaction: they teach the younger Scholars, copy Tracts, and visit the distant Schools; and Elias acts as Clerk in the Church. Three Youths, born of European Parents in Ceylon, are under preparation to assist in the Mission. Mr. Ward devotes one evening in the week to conversation with the Elder Youths and the Servants of the Mission: he writes in June last—

My hopes are mainly placed on the Youths around us. From their constant attendance on the Means of Grace, their minds are, in some measure, informed on religious subjects. I have had frequent opportunities of observing the powerful effects of the Truth on their consciences. Several of them are in the habit of daily treasuring the Word of God in their memories.

The Missionaries have felt the benefit of being relieved from the Garrison Duty, as they have been enabled to direct their whole attention to the concerns of the Mission. Two Services are held on Sundays in the Church, and another on Wednesday Afternoons: a Service is held likewise on Sunday Evenings at Mr. Mayor's house. The people are visited at their own houses with assiduity and perseverance, and not seldom under very discouraging circumstances. The Missionaries write—

During that part of the year in which the people are least occupied in their agricultural pursuits, we took advantage of their comparative leisure for the purpose of visiting and preaching the Gospel to them at their houses. We had engagements, almost every evening in the week, to preach in some place or other; and, occasionally, the people attended in considerable numbers.

This is humiliating work, in this country; and my heart often shrinks from it. Words cannot express nor the mind conceive the awful state of ignorance in which these people are: and, humanly speaking, there is no possibility of instructing them. We cannot get them, in their present state, to attend Divine Service; and it is equally impracticable for us to instruct them at their own houses. May God, in His mercy, open a way for their rescue!

Mr. Ward writes, toward the close of 1824—

Our time is fully taken up in preaching and teaching the things which concern the kingdom of God, chiefly to the people in immediate connexion with the Station: they require to be told the same things again and again—to have *line upon line and precept upon precept*. Our congregations are tolerably regular, but they are chiefly confined to our own people; which indeed, all together, including the Schools, make a pretty large congregation.

The Schools, at the last regular Returns, were 7 in number: in 6 for Boys, there were 187, with an average attendance of 117: in the seventh, at Baddagame, for Girls, there were 76, with an average attendance of 55. In February of last year, the Scholars in Baddagame had increased to upward of 80 Boys and 100 Girls: in the former Return, there were only 24 Boys at Baddagame, many having been drawn off by the Kandian Priests hereafter mentioned: the distant Schools afforded but little encouragement. The Schoolmasters are assembled every Wednesday Evening to receive religious instruction: they are now paid, not as before according to the number of attendances only, but respect is also had to the improvement of the Scholars.

In reference to the Beneficiary Scholars it is stated in the last Report—

The Foundation Scholars, or those which are taken into the Families of the Missionaries and supported at the expense of Benefactors in this country, give good promise of supplying a better race of Teachers. There appear, at the last dates, to have been five Boys and one Girl thus circumstanced.

These children were afterward increased to 8 Boys and 2 Girls. Mr. Ward writes—

Several Boys are coming on fast in their learning, who will, I trust, prove a great blessing to their benighted countrymen; a light in the midst of this gross darkness.



Of the Scholars, 11 Boys and 12 Girls were learning English: the Boys, having been taught for some time, were making great progress. Of the Girls, Mr. Mayor writes—

We want to elevate the Female Character, and to train up Assistants in the great work of educating the rising generation.

Assistance is much wanted in this department. Mr. Ward remarks, in reference to his own family and that of Mr. Mayor, which have considerably increased—

Mrs. Mayor and Mrs. Ward have now a great and imperious charge upon them, in instructing their own children, many of whom are come to that age which requires much time and attention. Our earnest desire and prayer for them is, that they may grow up in the fear and love of God, and become a blessing in their day and generation; but we have many fears for them: the contagious influence of Native Example reaches even to them; and will, without continual watchfulness and care on our parts, vitiate their moral feeling and character. Hence, in this country, parental authority and a constant habit of family instruction become of infinitely greater importance, if possible, than in our own highly-favoured land.

In the general concerns of the Mission, also, help is urgently requested. There are several very promising situations within 10 or 12 miles; and the Missionaries deem it of great importance, for the benefit of mutual intercourse and for the thorough cultivation of the district, to have a body of Missionaries stationed within reach one of another.

Bartimeus, a Buddhist Priest, who had been for several years wavering on the subject of religion, offered himself for instruction preparatory to Baptism. He threw off his yellow robe, the badge of his priestly office; and became nominally a disciple of Christ. He remained with the Missionaries upward of twelve months, employed chiefly as a writer; but as they exercised toward him their accustomed caution, he at length resumed his yellow robe and left them. He had acquired a tolerable knowledge of the Scriptures, particularly of the Gospels; but the doctrine of Christ Crucified seemed ever to be to him a *stone of stumbling and rock of offence*.

Two other Priests of the same temple renounced the Priesthood; but the following remarks by Mr. Ward will shew that this is no indication of favour toward Christianity—

This renunciation of the Priesthood often takes place, without at all involving a doubt as to the truth of their religion; but merely from a desire to change their mode of life. An old Priest has lately thrown off his robes

in this village, who is nevertheless as rigidly attached to his superstitions as he ever was. He has spent the best part of his life in the jungle, without house or home.

This manner of life is called "Tapas-Rakinawa;" and is represented, in the Native Books, as the most meritorious, and as the only way by which the heart can be cleansed: the persons who have adopted it are constantly held up for imitation; and the followers of Buddhu are often exhorted to leave their all—to abandon father, mother, brother, sister, houses, and lands—to separate themselves from the society of men—and to dwell like the wild beasts of the forest. This, however, is not at all congenial to the minds of the Cingalese, who are, both priests and people, most excessively ambitious of the honour of this world; and hence there are but few who conform to it.

The old man above mentioned, on being asked why he had abandoned his retreat in the jungle and cast off his robes, replied, that it was impossible for old men and children to fulfil the duties of their religion. He prides himself much, however, on the course of life which he has led; for which, he says, he expects to be born again, either into the world of Gods, or into this world as a great King. He hesitates not to declare, also, that he is by far the wisest man in the country, as it respects the knowledge of religion.

I ought to have mentioned, that those who observe the "Tapas-Rakinawa," denying themselves as they do the usual honours of the priesthood, are also exempt from the performance of its duties. Their clothing is not provided by the people, as is the case with the other priests; but it consists of small pieces of old cloth, which they themselves have picked up and sewn together: their food is obtained by begging from house to house. Accordingly, they take no part in the Services of the Temple, nor in the office of teaching; but profess to spend their whole time in meditation.

Mr. Mayor's medical knowledge and surgical skill continue to give him influence with the people, by enabling him to confer benefits which they can duly appreciate. Of one case, the Missionaries thus speak in their Report to the Sixth Annual Meeting:—

In the month of January, the Chief Priest of Buddhu in this Island, being blind, came hither from Kandy, to place himself under the care of Br. Mayor. A considerable number of priests accompanied him, and many more assembled from various parts of the country to meet him: we had thus an opportunity of distributing among them several copies of the New Testament, and of the Book of Genesis; and we had many discussions with them on the principal subjects of Revelation. Br. Mayor operated on the old Priest, but he has little hope now that he will recover his sight. Many prayers have been offered up to God for him: he is still, however, the slave of prejudice and superstition. They are now in the village; and their presence, together with their frequent readings of the Bana, have confirmed these

poor ignorant people more than ever in the belief of their fabulous doctrines.

It is stated, in a late Letter to a friend, that the operation was attended with ultimate success; but, from the following passage of a Letter written by Mr. Ward in the beginning of November 1824, little spiritual sight seems, at that time, to have been gained by these Heathens.

The Kandian Priests, who have been in the village these last ten months, are about to depart as they came—bigoted and prejudiced against Christ and His Holy Word. Before their departure, the people intend to load them with presents: but one man, who has been in our employ from the first establishment of the Mission in the village, on being called on by his relations to contribute his share, refused, declaring, that he would not give ANY THING—that he believed their religion to be false—and that the Christian Religion was the only true religion. The natural consequence is, that he is reproached and persecuted by them. His conduct is uniformly consistent.

In June 1824, Mr. Mayor gives the following view of their state, and of the superstition which opposes the progress of the Gospel.

We have encouraging appearances in some, but we cannot speak decidedly of any. Our number of hearers increases—knowledge is spreading—many are inquiring—some are doubting—a few, perhaps, are thinking about their sins, and partially amending their ways. We see more of their unrighteousness: we are enabled to unmask their character more fully, and to expose the wretched refuge of lies in which they have hitherto been trusting. We still labour in hope, and believe that truth is prevailing, though we see not, as yet, that overthrow of Satan's dominions in this land of darkness, which we assuredly expect to witness. Satan seems to tremble for the loss of his dominion. The enemies of Truth have rallied. They have erected very near us a large Bana Maduwa, where the people have assembled in hundreds and thousands to hear the Bana and make offerings. But this has turned out to the furtherance of truth—a nearer view of their customs has armed us with better arguments against them; and, by comparing their idolatries and their doctrines with the glorious truths of Revelation, many have been confounded, and some of the Priests themselves put to shame.

Labours accompanied by that spirit of humble dependence on God which the following passage displays, give the best promise of ultimate success:—

Being convinced, as we have always been (which conviction increases as we advance in our Missionary Work), that, without the influence of the Holy Ghost, there is "nothing strong, nothing holy," we have been more constant, and, we trust, more earnest in our supplications at the Throne of Grace. Besides our usual Saturday-Evening's Prayer-

Meeting, we have, for some time, met together daily, to offer up our united prayers and intercessions in the Name of Jesus, that God would have mercy on this people. We have often felt it good to humble ourselves under the mighty hand of God; trusting that, in His good time, He will exalt us, and cause us to rejoice over the conversion of many of those around us.

We mentioned under the head of the Baptist Mission at Colombo, that a friendly communication, for mutual benefit, had been established among the different Missionaries. Mr. Poor and Mr. Mooyart had both witnessed the beneficial influence of such intercourse among the Missionaries in the northern part of the Island. Mr. Poor visited Baddagame; and, on this occasion, a similar Monthly Meeting was established in that quarter: the day is spent in friendly conference on the work in which the Missionaries are engaged, and in prayer for a blessing on their labours.

Mr. Bridgnell, of the Wesleyan Society, passing this way in April, writes—

A little before I reached Baddagame, having to wait for a boat to cross the river, I entered into conversation with some Native Children who gathered round me; and was delighted to find that the messengers of the Church of Christ had been there, and that some of these children were instructed in the *Holy Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus*. Beams of heavenly light are beginning to shine on some of the most obscure Heathen Villages; and, ere long, the glory of the Lord shall fully arise upon them. The operation of the little leaven is not seen—the progress is slow—but the process is going on, and eventually the whole shall be leavened.

#### GALLE.

A Town 75 miles south of Colombo.

#### WESLEYAN MISSIONARY SOCIETY.

English Preaching has been begun on Sunday Afternoons, as it does not interfere with any other Services. The Assistants have been very attentive to their duty. The Missionary has occasionally supplied the Garrison Duty, when there has been no Chaplain.

The Schools are 9 in number, and contain 400 Scholars. It is stated in reference to the views which the Adult Natives have of these Christian Schools—

It is equally pleasing and surprising, that, although the Cingalese in general adhere to their hereditary superstitions, they have so little objection to the instruction of their children in the Religion of Christ. They seem to associate Christianity with the European Character, and to think that various religions may be respectively good. They hardly apprehend the exclusive claims of

Revelation; but assume the possibility of understanding the European Faith, without abandoning Buddhism. Hence the adults often tell us that they are content with the religion of their fathers; and, apprehending that great application is necessary to comprehend Christianity, they excuse themselves, by saying that they wish their children to understand it, though too old to study it themselves. Very many have been the disputes and conversations with the adults at this place; but our hopes are chiefly directed to the rising generation, a few of whom have long been met weekly as a Class, and manifest a pleasing degree of stability and seriousness.

### MATURA.

A Village 100 miles south-south-east of Colombo.  
WESLEYAN MISSIONARY SOCIETY.

No statement has appeared relative to the Ministry at this Station.

In 7 Schools there are 324 Boys and 52 Girls. Of that at Matura, containing 32 Boys, the Missionary reports—

I have seen few Boys manifest better capacity, or display more diligence, than these do, particularly in their endeavours to acquire the English Language and a knowledge of the Holy Scriptures.

Of a School of 64 Boys at Dondra, the head-quarters of Idolatry in these parts, it is said—

It is very gratifying to observe the progress and influence of Divine Truth here. As in other Schools in this Station, many of the Elder Boys speak of the folly and sin of worshipping idols, and following vain and impious ceremonies: many often express their desire to worship acceptably the Living and True God; and are anxious to get all the knowledge of Christianity that they can, in order to defend themselves against their Heathen Neighbours.

### Tamul Division.

#### BATTICALOA.

A Town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

WESLEYAN MISSIONARY SOCIETY.

Mr. Roberts writes from Jaffna, in February of last year—

There is a great stir among the people at Batticaloa. The place where Mr. Hunter preaches is too small, and great numbers stand on the outside to hear the Word of God.

In 6 Schools, the state of which is generally promising, there are 186 Children.

#### TRINCOMALEE.

A Town on the north-east coast.

WESLEYAN MISSIONARY SOCIETY.

On Sunday Morning, Service has been held in Portuguese; and, in the Evening, in English. The people are ad-  
Marsh, 1836.

dressed in the Bazaar in Tamul, and Tracts distributed among them. Excursions are occasionally made: of the reception and accommodations, which the Missionary sometimes meets with on these occasions, Mr. Roberts thus speaks—

I arrived at Tamblegam about twelve o'clock, and took possession of the Rest House and its accompaniments, vermin and dirt. A Rest House is a place where all European Travellers resort: Natives are often hospitably treated by the inhabitants at their own houses; but the "IMPURE European" must not expect any such favour. The materials of a Northern Rest House are sticks, leaves, and mud: that which I now occupy has walls about three feet high, the rest being open to the weather: its previous tenants had been cattle. An European goes in; but no landlord or friend gives him a welcome: all is silent, except the squabbling of coolies about their fanams or their rice: in the course of a couple of hours the people arrive with provisions and the luxury of a chair: the Headman of the village also makes his appearance, i.e. if you have brought an order for him to do so from the Collector; but, having done this duty, he retires with a "salaam," (peace, or I salute you,) and despises you in his heart. For a bed, you have the palankeen; and for companions (at this place) the largest and fiercest mosquitos which I ever saw or felt.

In 3 Schools there were 118 Boys and 4 Girls. Two of these Schools have been much opposed and hindered by the Roman Catholics: the third School, which has 50 Boys, is under an intelligent Native, and is very promising: it is stated in reference to this School—

Some time ago, one of the Missionaries was preaching in Tamul near this School: he found it necessary to quote, in that language, five verses of the 115th Psalm, respecting the gods of the Heathen; but not being able to do so at the moment, he inquired if any boy could repeat the verses, when a child, who had to be elevated on a seat, that the people might be able to see him, gave the whole quotation with great accuracy, and excited much interest.

Mr. Bott, who succeeded Mr. Roberts at this Station, writes in January of last year—

The epidemic cholera has raged to an alarming degree; so much so that our three Native Schools are entirely broken up. To see the misery of the people here is truly affecting. The Natives, when describing the havoc which the disease is making, say, "There is a corpse in every house." This gives you the idea of it in few words.

#### TILLIPALLY.

1816.

H. Woodward, *Missionary*.  
Nicholas Permander, *Native Preacher*.

U

**BATTICOTTA.**

1817.

B. C. Meigs, Daniel Poor, *Missionaries*.  
Gabriel Tissens, *Native Preacher*.

**ODOOVILLE.**

1820.

Miron Winslow, *Missionary*.  
George Koch, *Native Medical Assistant*.

**PANDITERIPO.**

1820.

John Scudder, *M.D. Missionary*.

**MANEPY.**

1821.

Levi Spaulding, *Missionary*.

The distances of these Stations from the town of Jaffnapatam are as follows:—*Manepy*, 4½ miles, north-by-west—*Oodooville*, 5 miles, north—*Batticotta*, 7 miles, north-by-west—*Panditeripo*, 9 miles, north-west—*Tillipally*, 9 miles, north.

**AMERICAN BOARD OF MISSIONS.**

Other Young Men besides those here named are useful Assistants in the Mission. Of one Young Man, who was Native Preacher at Oodooville, the Missionaries say—

We have lately thought it best to dismiss from our employment Francis Malleappa, who has been a very valuable help to our Mission. The reasons for this were, that he was the only Native with us who wore a European Dress—that, on this account, it took more to support him than any other—and that the wages which we were obliged to give him were constantly made a standard by others. It gives us much satisfaction, however, to state, that his character is so well known, that he will probably not long remain without employment.

At pp. 367—372 of our last Volume, particulars were given of the progress of that religious awakening, which was stated in the preceding Survey; with the remarks of the Board thereon. The following general view of the Mission is taken in the Report—

The smiles of Divine Providence attend this Mission, to a remarkable degree. The lives of the Missionaries are spared: their health has been, in a great measure, preserved: they are united in heart and design, industrious in the prosecution of their business, and enterprising in the formation of new plans of usefulness: they find new means of access to the people, obtain new holds on their confidence, and bring the truth home to the hearts of increasing numbers: in their various labours, they are encouraged by the multiplying proofs of the good imparted by means of their Schools, and by the efficacy of the Gospel on the hearts and lives of Natives, whom they feel authorised to add, from one season to another, to the list of hopeful converts. The progress of this Mission has been remarkably uniform. Though sad bereavements have been experienced, and painful disappointments have occurred, yet, on the whole, the

labourers in this field have been much more exempt from severe trials, than their fellow-labourers generally, in other parts of the world.

Some of the disappointments here alluded to are noticed in the following passage—

The Mission Church has been compelled to exercise discipline in the case of two members, who were suspended from the communion for immorality. Respecting one of these, high expectations had been formed, and both were thought to give evidence of piety.

Though the fruit of the religious awakening just spoken of remains to a great extent, yet some, who then promised well, seem to have been hindered. This must be expected, particularly among the Young who would come forward in a Heathen Land to own the name of Christ; and who are under circumstances far different from those of the Young who profess His Name in a Christian Country. Dr. Scudder remarks—

They are threatened with being disowned by their parents—disinherited—beaten—treated as outcasts—and are told that death will be the consequence, if they come to this religion. It is not at all to be wondered at, that, after their first convictions, when their faith is weak and when they are as the bruised reed and the smoking flax, these threats should, for a time, have an unhappy effect upon them. Those, who backslide for a season and have their impressions renewed, will probably be enabled to stand more firmly, when persecution is again raised against them. If there ever was need of prayer by the Christian Public, for this Mission, this is the time.

The Benefactors' Children in the FAMILY SCHOOLS of the Mission have increased from 152 to 174, and are thus placed—*Tillipally*, 37 Boys and 8 Girls; *Batticotta*, 28 Boys and 2 Girls; *Oodooville*, 32 Boys and 8 Girls; *Panditeripo*, 25 Boys and 8 Girls; and *Manepy*, 22 Boys and 4 Girls. The FREE SCHOOLS have increased from 32 to 50: the number of Scholars on the books is about 2000, and the average daily attendance about 1600: some of these Schools are for Girls, the whole number of whom is about 250. Of the CENTRAL SCHOOLS, that at *Batticotta* for Boys has 48, and that at *Oodooville* for Girls has 27. A beginning has been made in SUNDAY SCHOOLS: at *Tillipally*, Mr. Woodward has established six, containing 374 scholars; which are conducted, under his superintendence, by the elder children of the Family Schools.

The following account is given of the daily employments, the food, and the dress of the Children in the Family Schools at Oodooville.

The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food—eat—go to the school bungalow—at seven, attend prayers—and then study English in the verandah until half past eleven. They take their dinner at one o'clock—go to the school at two—study Tamul till five—and are dismissed with prayers. They then play or work till supper at seven; after which all assemble in the verandah to attend family prayers in Tamul, and to hear such remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers.

Their meals are all taken in common; one of the older boys asking a blessing. They receive daily from a pound to a pound-and-a-half of rice, with vegetables, fish, or eggs, and a small quantity of cocoa-nut for curry; or, instead of the latter, on the Sabbath, a little dry fish with some fruit, generally three or four plantains. They eat rice and curry twice a day, noon and night; and congee, or rice and buttermilk, in the morning.

Their clothes—generally only a strip of cotton from one yard to two-and-a-half in length and about one yard in breadth—are exchanged every Saturday Evening, after they have bathed, that they may be clean on the Sabbath; and, though it may appear singular to those accustomed to see every part of the body covered, they now appear to us, when they have a clean cloth girt round the waist so as to hang down nearly to their feet, and especially when (as the largest do occasionally) they add a light muslin cloth, thrown loosely over their shoulders, not only decent, but neat and well-dressed. Indeed, were it the place to make the remark, a Native of good figure, with such a dress, a cashmere shawl, formed into a kind of turban, on his head, and a pair of sandals on his feet, appears not only more comfortable in this hot climate, but even more respectable, and, if any please, more elegant, than the same Native in a European Dress. The Girls, in addition to a cloth larger in proportion to their size than the Boys wear, have also a kind of loose jacket, or coarse short gown: this is almost wholly confined to the Girls in our families, as the Women in this District seldom wear any thing on the upper part of the body, except that the more respectable cover themselves with a large loose cloth over their shoulders: with the help of this, however, which is often very large and fine, they contrive to cover themselves, so as to make a much more modest appearance, than many Ladies of fashion in England and America.

Of the state of the Central and Family Schools, the Board thus speak—

In reference to the conduct and the studies of the Boys in the Central School, we have every encouragement which we could reasonably expect in a country where the habit of close study and the influence of Christian Principle have hitherto been alike unknown. Many of the Youth manifest not only talent, but considerable desire to excel; and it is no

small additional encouragement, that we have about 90 more in our Boarding Schools, whose prospect for a thorough education is no less flattering, than that of those who are now in the Central School.

Of the Boys in the Central School, more than twenty are already able to read, and more or less imperfectly to speak, English. They are all, according to their age, instructed in the first principles of Christianity and in Tamul Literature: and a few understand something of Geography, Grammar, and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute successfully the higher branches of Tamul Learning, to enter on the Sanscrit, or to apply themselves to European Literature and Science, as might be found expedient to fit them for service under Government, for Teachers of Schools, for Interpreters, for Translators, or, if pious, as some are hopefully so already, for Native Preachers. But, situated as they are at the five different Stations of the Mission, they cannot advantageously pursue their studies, for want of the necessary instructors and other helps.

These considerations led to the suggestion of the NATIVE COLLEGE mentioned in the last Survey, the objects and importance of which are thus stated by the Board:—

The grand object of the contemplated Seminary, as it should be in every Missionary undertaking, is the promotion of Christianity. There is but one opinion respecting the necessity of obtaining Native Preachers of the Gospel, in order to the offers of salvation being proclaimed to all the individuals of populous Heathen Communities. How shall these Native Preachers be qualified for their work, unless they enjoy the means of moral and intellectual improvement, till their minds shall be well furnished, and their habits of mental employment confirmed? And how can this be done so effectually, as by establishing, among every Heathen People, as soon as shall be practicable, first a Higher School, then a College, into which the most promising Youths may be received?

The immediate objects of the proposed Seminary in Ceylon will be—

1. To impart a thorough knowledge of the English Language, as the only way to unlock the treasures which that language contains.

2. The cultivation of Tamul Literature, which is necessary in order to oppose idolatry most successfully, and in order to raise up a READING POPULATION.

3. The study of Sanscrit by a select few, from among those, who may be designed for Native Preachers.

4. To teach Hebrew, and in some cases Latin and Greek, to those Native Preachers, who may be employed as translators of the Scriptures.

5. To teach, as far as the circumstances of the country require, the sciences usually studied in the Colleges of Europe and America.

A spirit of benevolence among the Scholars, particularly in reference to the

spiritual good of others, is encouraged by the Missionaries. Tickets are given for good progress and behaviour: of one occasion Mr. Woodward says—

I collected all those children in the Free Schools and Sabbath Schools, who had tickets in their possession. After redeeming the tickets, I addressed them on the text, *Thy Kingdom come*; after which there was a contribution in aid of the "Pice Society," which was formed last year; of the 250 children who had tickets, 240 gave all their money.

Of another measure, adopted with the same view, it is said—

Most of the children, supported by charity in our Mission, deny themselves one meal a week, that they may contribute the amount of what is thus saved to the Bible Society. These are but small beginnings; and their usefulness is not so much seen in the amount of money received, as in the influence which they may exert in overcoming prejudices, and in preparing the way for that active and systematic benevolence which is the honour of all enlightened nations.

The distribution of Books has much increased. The Board say—

The teaching of so many children to read, must, after a lapse of years, prepare the way for the circulation of Bibles and Tracts. The Missionaries find already that the demand for books increases. They had joined their brethren of the Wesleyan and Church Missionary Societies in an edition of 6000 copies of a Tract, containing a History of the downfall of Idolatry and of the establishment of the Christian Faith in the Society Islands.

The Missionaries at Nellore, under the direction of the Church Missionary Society, had obtained permission of Government to establish a press. Nellore is within five miles of two Stations under the direction of this Board; and the establishment of a press there will greatly increase the means of doing good by Missionaries of different denominations.

It is ascertained, that the Catholics in Ceylon are willing to receive the New Testament. Many Tracts have been distributed among them; especially an abridgment of the New Testament, which went off very rapidly.

On the extent to which the circulation of Tracts has been carried the Missionaries state—

We have distributed a much larger number of Tracts, Scripture Extracts, and portions of the Bible, during the past year, than in any preceding year. Of the Tracts and Scripture Extracts, we have received about 30,000, a few only of which are now on hand. About 500 copies of the New Testament are to come into our Mission through the Bible Society at Colombo.

In reference to an opinion among the people that Christianity will ultimately prevail, Mr. Poor writes, on occasion of his meeting with a number of Headmen at one of the Rest-Houses—

On my urging them to receive the Gospel, which they had long heard but hitherto rejected, one of them observed, "You have now

18 schools under your controul, containing 500 or 600 children of both sexes: the next generation will no doubt be Christians. This should satisfy you: you ought not to be urgent with us, who have grown up in the Tamul Religion, and are bound by our customs and by our priests." Though he made these remarks in a sporting manner, it was evident that he partly believed what he said. The opinion is gaining ground, that Christianity will ultimately prevail throughout the country. In view of all that I see, I do indulge strong hopes, that the Lord is fast preparing the way for some signal display of His power and grace among this people.

The Missionaries thus urge the increase of their numbers—

The enlargement of our Mission has ever been with us a most desirable object. We have thought much of preparing Stations for our Native Preachers; and, at times, have almost secured our object: but, at present, we are obliged to give so much of our strength to the Central School at Batticotta, that, after having concluded to dismiss Malleappa, we are not able at present to enlarge our borders. This object will, however, become more and more important, in proportion to the success with which God is pleased to bless our efforts; and we do believe that the time will soon come, when many of the Youth in our Boarding Schools will find in their hearts a spirit of Christian Enterprise, at least sufficient to lead them to visit the neighbouring continent, if not to become residents and teachers among their kindred there.

It may be thought by some, that if God pour out His Spirit and cause extensive revivals, Missionaries will be less necessary, because Native Help will be much increased; but, in the present state of ignorance among the people and of inexperience among native converts, Missionaries must be multiplied, or the work will suffer for want of the proper assistance.

## JAFFNA.

The Capital of the District of Jaffna.  
WESLEYAN MISSIONARY SOCIETY.

Two Services were held in English, one of which has been exchanged for a Portuguese Service: there are now one in English, three in Tamul, and one in Portuguese—Classes in English, Tamul, and Portuguese; with a Female Class—and a public Prayer-Meeting. A very interesting fact is stated in connection with the new Portuguese Service:—

Mrs. Schrader, a venerable old Lady, who had held Portuguese Service in her own house for upward of twenty years, and had translated nearly the whole of Mr. Wesley's Sermons into Portuguese, began to feel herself incapable of attending to these Services. In commencing our Portuguese Worship, we felt ourselves at a loss how to act, as she had Service at the same time: but the matter was no sooner mentioned to her, than she broke forth in praises to God, that she had lived to see the day, when she could give up

her flock to the shepherds of Jesus; and expressed a wish that we should take her Congregation under our care. It is rather remarkable, that this Lady did not begin to learn English until about 55 years of age; and now she understands and regularly attends our English Preaching.

Mr. Roberts writes, in October 1824—

Some time ago, we began an extensive system of visiting the people; but found that we had not strength to continue as we commenced: this, however, still forms a considerable part of our duty.

In January of last year he states—

On account of this being the wet monsoon, and there having been a return of that awful scourge the cholera, we have not done so much as we otherwise should have done. Our Portuguese Congregation has continued to increase. At the Table of the Lord we see English, Dutch, Portuguese, and Natives, with their intermediate grades of colour joining with one heart.

In February he adds—

The Lord is doing a great work among the people, particularly the European Descendants. We have, without exception, the largest congregations that I have seen since I left England: the people say that they never saw any thing like it before in Jaffna; and, generally speaking, they hear, I believe, for eternity, and feel the power of the Word in their hearts.

At the last regular Returns, there were in 5 Schools 262 Children, of whom 30 were Girls; but a Female School has been since added, containing about 40 Girls, chiefly half-caste, under the superintendence of the venerable Mrs. Schrader.

#### POINT PEDRO.

This Station, which is a town on a low point at the northern extremity of the Island, is becoming of importance. John Philips, a Native Young Man, resides there as Assistant; and the Station is visited by the Missionaries. There are 7 Schools with 391 Children. Mr. Stead writes—

The Schools are in excellent order, and a fair proportion of the Boys read well in the Testament: they are also well acquainted with the Catechisms, and answer questions on Scriptural subjects with tolerable readiness and propriety. I found, in nearly all the Schools, a few Adults, who listened with apparent interest and received Tamil Tracts. That a general impression in favour of the Mission has been made on the minds of the people, is evident from their wish to have their children instructed by us: we have numerous requests to establish other Schools; and, in one village, not more than a mile-and-a-half from the bungalow, the people were so urgent, that I paid them a visit, and found upward of 100 Boys, together with some of their parents, waiting to receive me. I distributed Tracts and conversed with them some time; and they promised to build a School at their own expense, after the pattern of the one at Point

Pedro: it is to have a pulpit at one end; and they added, "Whenever you come to instruct us we will gladly attend."

Mr. Roberts writes at the end of March—

In the beginning of last month, I spent a fortnight on the Point-Pedro part of the Circuit; and was comforted, amidst the discouragements arising from the strength of Heathen Prejudices, in seeing that the Lord followed His Word with a blessing. I had also the pleasure of opening a fine School Room, built free of expense by the villagers, where there are 100 Native Boys, and the people heard with great attention the words of everlasting life.

#### RELIGIOUS TRACT ASSOCIATION.

The formation of this Society, of which the Rev. Joseph Knight is Secretary, has been already mentioned under the head of Colombo. The following extracts from the communications of its correspondents will shew, in addition to what has been before stated, the importance of circulating Tracts among this people.

Mr. Poor writes from Batticotta—

It has been my practice during the year, to go two or three times a month to the large bazaar in Changhane, about two miles from this Station, for the purpose of distributing Tracts. At that place, multitudes of all classes, from 800 to 1200 persons, daily assemble from the four adjacent parishes, and also many individuals from remote parts of the District. In distributing Tracts, I confine myself, as a general rule, to those only who give evidence, by actually reading a few words of the Tracts presented, that they are able to read.

The number distributed at one visit varies from 50 to 100: while distributing them, I usually have favourable opportunities for stating the great truths of the Gospel to the people, and for answering their inquiries.

I have some pleasing evidence that these Tracts have not been distributed in vain: questions are frequently proposed respecting the contents of Tracts which have been circulated—application is often made for particular Tracts, by which it appears that the applicants have some knowledge of the Tracts for which they apply—many of the Tracts distributed have been received by Young Men and Boys who have been instructed in Schools connected with Missionary Stations—and some occasionally solicit Tracts, saying, "My child can read."

In my more private intercourse with the Heathen, I feel very sensibly the need of a greater supply of Tracts than I am able to procure. By holding particular conversations with individuals and with families, the way is well prepared for distributing Tracts to good advantage.

Dr. Scudder, of Panditeripo, states—

Attached to the Boarding School at this place there is a Youth, whose attention to divine things was first arrested in consequence of his having heard a Tract, or Scripture Extract, read to him. At that time, as he has



since informed me, he became convinced that there was but one God; and he was desirous of coming to this place, that he might become more fully acquainted with those great truths, which it is hoped the Holy Spirit had begun to unfold to his benighted and darkened understanding. Having given evidence, for a considerable length of time, that he had been taught from above, he was baptized; and now adorns the profession which he has made, and is active in making known to the perishing Heathen around us the Name of Him whom he has found precious to his own soul.

Mr. Winslow writes from Oodooville—

Though this people are not a THINKING, they are a TALKING people; and there can be no doubt that the Tracts scattered among them have already excited much inquiry and remark. The great mass of the Heathen Population, it is true, is not much affected; and, to a superficial observer, little or nothing may seem to have been done: but, under the surface of society, as yet scarcely ruffled by all the Christian Efforts which have been made, there are no doubt counter currents and troubled waters.

Most of the Tracts which have passed through my hands have been distributed at the temples, and many more might have been disposed of. At the late festivals in our vicinity, no Tracts have been given away, there being none to give. You will recollect the readiness with which Tracts were received at the great temple near you last year; when about 1500 Tracts were put into the hands of those who were returning home from the festival, and more were called for. I do earnestly hope that we shall soon be better able to meet these demands. The reading population of the District is rapidly increasing by means of the Schools of the different Missions, which must now be nearly 70 in number, and contain about 3000 Children: it is, therefore, of the utmost importance that GREAT EFFORTS be made to obtain suitable supplies of books.

### NELLORE.

Near Jaffna—Population 5000 or 6000.

CHURCH MISSIONARY SOCIETY.  
1818.

Joseph Knight, W. Adley, *Missionaries.*  
*Three Native Assistants.*

*Native Assistants in Eleven Schools.*

Mr. and Mrs. Adley arrived at Trincomalee on the 10th of September 1824; and were very hospitably received by Mr. Twynam, Master Attendant, and Mr. Bott, Wesleyan Missionary. They left on the 24th, and landed at Point Pedro on the morning of Sunday the 26th, and remained there that day. On the 27th they reached Nellore. Mr. Knight was absent; but returned in a day or two from attending the Annual Meeting at Cotta.

The loss which Mr. Knight sustained, in the death of his excellent Wife on

the 26th of April, was stated at p. 438 of our last Volume.

Mr. Adley had suffered in his health; but, at the last dates, was somewhat better. He was applying himself to Tamil; and had begun to preach in English, once a fortnight, to a very attentive congregation, at the Fort Church in Jaffna, which had been suspended from the time of Mr. Bailey's leaving: he preached also, at an earlier hour on Sunday Mornings, at Nellore, to the Scholars and others. Mr. Knight had still the charge of Mr. David's Congregation, at St. John's Church in Jaffna; and laboured among them with good prospect of usefulness: at Nellore, also, a few Adults were seeking the salvation of their souls. On the evenings of Sunday and other days, the Missionaries visit the School Bungalows: the number of hearers, in addition to the Scholars, varies from 5 or 6 to 20 or 25; nothing like stated or regular Congregations being yet formed in the villages. They are assisted in their work by three Christian Natives, who act as Interpreter, School Inspector, and Reader: these Natives, with four others, meet the Missionaries weekly.

At the last regular Returns of the Schools, there were, in 11 Schools, 411 Boys and 73 Girls: the average attendance was 292. In the Family School, the Boys had increased, in May, to 19, and were very promising. In January of last year Mrs. Adley had collected 10 of the most promising Girls from the different Schools, to give them further instruction. The revival, however, of the cholera, which has been already mentioned, aggravated by a dearth of food, again scattered the Schools and hindered the labours of the Missionaries: it continued its ravages during the first months of the year; but, in May, had entirely subsided. Mr. Knight writes—

Our efforts and means of usefulness among the people are much affected by these calamities. They seem, in most cases, to be less disposed to listen to our instructions; and, as formerly when the disease prevailed, more bent on their heathenish ceremonies. When any are visited with the disease, vows are made to present their property as offerings to the temples, which are always fulfilled with the most scrupulous exactness: so that, notwithstanding the scarcity and distress which prevail, contributions for the building, adorning, or endowing of temples are much greater than at other times.

A Native Printer had been procured by Mr. Rhenius, and arrived in June 1824; but, in February, he was carried off, by the prevailing sickness, after a

short illness. The Press had received some damage at Trincomalee, but was nearly ready when the Printer died: as, however, several persons at the Station had some knowledge of printing, a Tract on Idolatry was to be put to press without delay.

Some extracts from Mr. Adley's communications will shew the impression made on one newly arrived by the state of the Mission and the Natives:—

The Cause of Christ is here still in its infancy. Nellore may be truly said to be *where Satan's seat is*: he sits here enthroned in the hearts of his deluded votaries. It is impossible for those who have seen to convey to those who have not, a living portraiture of the temporal and spiritual miseries and necessities of the Heathen. All that imagination presented to my mind of their lost and degraded state, is far exceeded by the reality now constantly before my eyes. So far as my intercourse with them has extended, I have found in their system nothing like a spiritual idea or reference to the benefit of the soul: their object in their placatory and intercessory offerings at their temples, is either to avert some bodily calamity or to obtain some temporal good—that disease and death may be kept from them, or that a cow or a child or some property may be granted to them; while their highest view of futurity consists in an endless series of transmigrations in which they may or may not be happy.

A few evenings since I witnessed the first Heathen Procession since my arrival: it was on account of the prevalence of the cholera, and was an epitome only of their Annual Festival. I have witnessed such a sight in England at a Country Fair, as an effort to engage the attention and empty the pockets of the silly crowd: its folly and sin were even there sufficiently manifest; but how painful is it to see multitudes, with all seriousness and at the expense of almost their last mite, setting up such mummery for religion and trusting to such lying vanities!

A shocking scene, at the great festival to which Mr. Adley alludes, is thus described by the Wesleyan Missionaries, who attended it from Jaffna:—

We went to Nellore, a large village about three miles north of Jaffna, to witness a grand Heathen Procession. The whole District had been kept in a state of commotion by this festival for upward of a week, and day after day was appointed for the procession; but from day to day it was deferred, the god being unwilling to move, the people not having been sufficiently liberal in their gifts to the Brahmins! On arriving at the spot, we found from twenty to thirty thousand people assembled, and the roads in all directions thronged with devotees hastening to swell the concourse. No sooner did the god appear at the door of the temple, than every arm was raised aloft as high as it could be stretched, and every eye eagerly directed to the temple to obtain a glance of the wretched idol. From the door of the temple men of

all ages were issuing in rapid succession, rolling down the steps like so many trunks of trees. As the god proceeded, they continued to issue from the door of the pagoda, and to follow his track; till, at length, a line of five hundred of these miserable and degraded human beings were thus rolling on the ground: the rapidity with which they revolve is truly surprising.

On the *abominable thing* coming in front of us, it became immovable: in vain the people pulled the ropes, to make the wheels revolve: they were then cheered and stimulated to pull stoutly by the Priests, but still their labour was in vain. Some commotion was now visible among the Brahmins, and the eyes of the people were turned toward us—the Brahmins, no doubt, having given intimation that the god refused to pass the Padres, who paid him no respect; and a considerable stir was actually made by some of the people near us, to induce us to pull off our shoes! The whole, however, was a mere trick, to induce the people to offer their gifts more liberally; and was caused by one of the wheels being defective, having a flat on one side, requiring a considerable power to set it in motion when at rest, but which only caused a jerk when the wheel was revolving. A lever was now brought, and again the car moved on, amidst the shouts of the people, who were now *inflamed with their idol* almost to phrensy. This interruption to the progress of the car afforded a timely rest to the five hundred almost expiring creatures rolling after it; and who are bound, by vow, to perform thus the circuit of the field, nearly a mile in circumference, in order to obtain the remission of their sins.

Though the Mission among these infatuated people is yet weak and feeble, encouragements, as has already appeared, are not wanting. Mr. Adley adds—

In conversing with parties of the Natives collected at our Schools, some things have occurred of an encouraging nature, so far as they indicate a degree of doubt respecting their own system, a feeling that Christianity has done much more for its followers than Heathenism, and a spirit of inquiry, with an expression, in some cases, of a concern to be guided aright.

The blessing which has rested on the labours of *other* Missionaries in this District, particularly at the American Stations, is also an encouragement to look for the making bare of the Divine Arm in the midst of these *abominable idolatries*. To the Missionaries at those Stations, with whom Mr. Knight is doubly allied by his own and his Sister's marriage, he bears this honourable testimony:—

It becomes me to speak in the highest terms of esteem and affectionate regard of our beloved American Brethren; to whom I am under great obligations—not only for the benefit which I derive from intercourse with them of a religious nature, and from their kind and friendly advice; but from the great

assistance and encouragement, which, in various ways, they have afforded me since Mr. Bailey left the District. May our gracious

Lord shower down His Divine Blessing abundantly upon them and their labours, and richly reward them for their great kindness!

## Indian Archipelago.

THE British and Foreign Bible Society has invited the services, as we noticed at p. 286 of our last Volume, of some competent person to act as its Agent in the circulation of the Scriptures in these seas.

### Sumatra.

The most westerly of the Sunda Isles—1050 miles long, by 165 average breadth—Inhabitants 3,000,000—restored to the Dutch, by the British, in April 1825.

### BENCOOLEN.

Or Fort Marlborough—on the south-west coast—the chief establishment of the East-India Company on the Island.

#### BAPTIST MISSIONARY SOCIETY.

1819.

Nath. M. Ward, *Missionary*.

The Committee remark, in reference generally to their Missions in this island—

The political arrangement which has lately transferred Sumatra to the Dutch Government may, in its consequences, considerably affect our Missionary Stations on that island; as the continuance of that official sanction, which has been hitherto given to Schools and other means of communicating instruction to the Malays, is uncertain.

Mr. Robinson's removal to Bengal was noticed at p. 91: the Committee say—

We regret to state, that Mr. Robinson, who has long been subject to an apoplectic affection, has found it of late increase to such a degree, as to render him, for the present at least, incapable of all application. A voyage being recommended by his medical advisers, accompanied with the opinion that he would never regain the power of exertion in that climate, he has removed to Bengal with his family; hoping that he may be able there to render some further service to the Cause, to which the last 18 years of his life have been devoted.

Mr. Ward gives the following particulars:—

The New Version of St. John in Malay has been completed and printed; and the edition has been almost exhausted: I am about to reprint it in a larger type. About 1000 copies of a Scripture Catechism have been printed and disposed of, and the work reprinted. A small edition of eight Short Sermons, adapted to the state of the Malays, has been printed, and nearly all distributed: I am about to reprint a larger edition. A school book, of 170 pages, called Selections from the Crown of all Kings, a translation from an Arabic Work, of a moral nature, in great request, is just completed.

I have continued to go out among the Natives for conversation and the distribution of books as usual, and have generally met with as much attention and success as could be expected. The circulation of books, as well as the influence of the schools, evidently tends to increase the demand; numbers

being thus enabled to improve themselves in the art of reading, which is seldom unaccompanied by a growing thirst for knowledge.

A remark by Mr. Robinson, confirming similar observations by others, deserves notice:—

We read the first chapter of the Historical Catechism nearly through, in two different places. This little Tract seems to suit the Natives: the subjects are interesting, and the type is large and legible. It is no saving to use small types, among a people so unaccustomed to read as the Malays; for what is printed in a small type cannot be read without great difficulty, and for that reason is very likely not to be read at all.

The Religious-Tract Society has supplied 3500 English Tracts and 24 reams of paper to this Station.

### PADANG.

A Dutch Settlement, about 300 miles north-west of Bencoolen.

#### BAPTIST MISSIONARY SOCIETY.

1821.

Charles Evans, *Missionary*.

The Committee report—

The prospects of Mr. Evans have again become doubtful, in consequence of the lamented death of Colonel Raaf, the Resident: whose enlightened mind had led him to appreciate exertions for the moral welfare of the people under his charge; and to extend toward such exertions that patronage, without which it seems, in these Settlements, almost impossible that they can succeed.

The new Resident, however, Colonel de Stuers, who arrived at the end of 1824, follows in the steps of his predecessor. Mr. Evans writes in reference to the 2d of August preceding—

Our new Native School was opened, but the people evinced no disposition to send their children. It was with the greatest difficulty that I could prevail on any of them to do so. As soon, however, as a sufficient number of scholars were obtained to carry on the plan of Mutual Instruction with any effect, I requested the Acting Resident to honour the school with a visit, which he did, in company with several other Gentlemen. There were but 25 children present; but they performed their parts tolerably well, and the visitors expressed themselves much gratified.

Colonel de Stuers attended an Examination of this School on the 1st of January of last year. Mr. Evans states—

The Resident was pleased to say, that he

would inform his Excellency the Governor General of the great satisfaction which he had felt in visiting the School, and recommend it to his particular sanction and support; and assured me that he would do every thing in his power to promote the object of the institution. There were then only 27 children in the School, out of 36 that had from its commencement been admitted: the present number is 34. The Government allows 50 rupees per month for its support; and this will be sufficient to cover all expenses when it is completely filled.

### SEBOLGA.

A Village at the Bay of Tapanooly—about as far distant, north-west from Padang, as that port is from Bencoolen—situated among the Battas or Bataks.

#### BAPTIST MISSIONARY SOCIETY.

1822.

Richard Burton, *Missionary*.

At the close of 1824, Mr. Burton thus states his proceedings among the Battas, or Bataks as he denominates them:—

After more than four years chiefly devoted to the acquirement of the Malayan and Batak Languages, I can now express my thoughts on most subjects with tolerable ease in both. My usual plan is to take with me some Tract or portion of Scripture, which I have recently written or translated: wherever I meet with a few people disengaged, I sit down with them, produce my book, and in familiar conversation endeavour to interest them with its contents; ever aiming, from the subjects which may be started, to lead them to the Cross of Christ.

Much patience and perseverance are required, as you may suppose, in teaching a people the importance of caring for their souls, who scarcely know that they possess souls, who are totally ignorant of a future state of rewards and punishments, who are given up to all vile affections, and who are emphatically *led captive by the devil at his will*. A good deal of inquiry has been excited; and the Batak Priests have begun to invent stories relative to the origin of their present superstition, to fortify the minds of their people.

About six weeks ago I assembled the people of the village near us, for the first time, for Public Worship; which I have continued to hold every Sabbath Morning, at six o'clock. The first two Sabbaths the attendance was very good; and they seemed to hear with much attention and interest, particularly during prayer: and though the numbers, as I expected, have since much decreased, I still attend, and have always an opportunity of addressing a few. I have made two or three attempts to establish a School in the Batak Village, but have hitherto failed from a cause that will appear a little singular to you; viz. the children do not like to attend, and the parents have not sufficient authority over them to command their attendance.

Mr. Burton has been translating the Gospel of St. John into the Batak Language, and had nearly finished it, he  
March, 1826.

had also begun a Dictionary—English, Malay, and Batak. He states—

I have no doubt but that our books will be read with great interest throughout all the Batak Districts. In every village there are a few people who can read; and their own books are so scarce, that every scrap is carefully preserved and read repeatedly.

Several of the Hill Rajahs and their followers having called upon Mr. Burton, he writes—

They read some of my Tracts with ease: all invited me to visit and stay a few days with them; which I promised to do, and to bring with me “the Good News.” What a field now opens before me! Thousands of villages are ready to hear the Word; and I hope soon to speak the language with ease.

A cloud, however, seems to have cast a shade on these prospects. At the end of March last, Mr. Burton writes—

Those Mahomedan Fanatics, who, for many years, have been desolating the Malayan Countries in the interior of Padang, on pretence of reforming the Malays in religious matters, have at length commenced upon the CONVERSION of the Bataks to the faith of the Prophet.

These invaders, it seems, bring each province which they thus convert by the sword under, an engagement to attack the next. One Batak Province had already been conquered, and had thus invaded another. Under the apprehension that the province bordering on Sebolga might soon fall a prey, Mr. Burton states—

When this happens, our Station will be no longer tenable; for the inhabitants of that District are now fully apprised of our intentions and endeavour to propagate a religion, to which they must individually swear enmity, on embracing Mahomedanism. Our expulsion, therefore, will be an act of considerable merit, and recommend them to the favour of their new masters.

We have, therefore, many fears as to what may await us; but we endeavour, by prayer and faith, to cast all our care on Him who careth for us.

### Saba.

A Dutch Island, between the sixth and ninth degrees of South Latitude—600 miles long, by 95 average breadth—population, in 1815, estimated at 4,396,611; of whom 81,518 were Chinese.

The Eastern Districts of the Island have been, for some time, in a state of insurrection. The flag of Mahomet has been raised, and destruction vowed against all unbelievers. A great part of the most fertile lands have been laid waste. It is said that the Priests have roused the people, by the pretence that Mahomed will soon appear, and that Christianity will be annihilated.

## BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 237,015; of whom 62,391 were Chinese.

## LONDON MISSIONARY SOCIETY.

1814—revived 1819.

Walter H. Medhurst, *Missionary*.

The English, Chinese, and Malay Departments of the Mission are continued by Mr. Medhurst; Mr. Diering, of the Baptist Society, still rendering his friendly assistance in the Malay. Another Missionary is to be sent to this Station.

At the English Chapel, the attendance is regular; and, as it respects the chief part of the congregation, with marked seriousness and improvement. The Chinese have not yet been induced steadily to attend Christian Worship. A Bungalow Chapel has been opened for Worship in Malay. The Hospital and Jail have been visited, but not with much encouragement.

Of Mr. Medhurst's course of proceeding in the Chinese Quarter, he gives the following description:—

In the China Camp, I meet with frequent opportunities of communicating oral instruction; as the place is very populous, and the people in general ready to hear. Every time I visit the town, I make a point of walking through some part of the China Camp, in order that if I see any person at leisure, or two or three collected together, I may embrace the opportunity of addressing them. For this purpose I enter their shops, or sit down by the way-side; taking advantage of every passing circumstance to direct their attention to the best things.

I generally find that the barbers' shops are the most convenient places for engaging persons in conversation; as, in addition to the operator, there are frequently three or four customers and strangers now and then dropping in, to hear what is going forward. Here, also, they have no business to manage, and I easily attract their attention by combating the popular superstition, or setting forth some new and strange doctrine. The Chinese are such a busy people, that they will not think of neglecting a customer or their accounts, to attend to religious discourse; so that I am obliged to watch for opportunities of speaking to them when at leisure or unemployed.

At their religious feasts, the visiting of the tombs, or sacrifices to the dead, there is no want of hearers: at the last Feast of the Tombs, I was surrounded by numbers of people listening to instruction, and pressing eagerly forward to obtain books. On these occasions, the Chinese seem to relax their wonted eagerness for making money, and have plenty of leisure to listen to discourse on religious subjects. In their temples, and in front of their idols, while engaged in offering sacrifice, or bowing down to their

false gods, I endeavour to expose their folly and madness; when they frequently laugh heartily, and assent to the truth of what I say, without ever thinking of changing their opinion, or reforming their lives. These are profligate Pagans, who resemble the Nominal Christians, who swear, and mock the most serious things, as soon as they leave the Church or Chapel. In the market-places, I sometimes take a few Tracts in my hand, and sit down to read to the few who may be about me; when, immediately, more gather round, and listen or look on, to whom I enlarge on the subject of the Tract, and endeavour to press it home on their minds: at the conclusion I present them with a few copies of the Tract thus explained, and always find them to have been well received.

Visits are steadily paid to two villages, inhabited by Malays professing Christianity—Tugot, 12 miles to the eastward; and Depok, 20 miles to the south. Mr. Medhurst writes—

These villages have been each visited once a month, and the congregations still continue to keep up; particularly at Depok, where we have sometimes 50 or 60 persons: among these, many are able to read the Scriptures, and are regularly instructed in the Catechism by the Schoolmaster resident there. One morning on my arrival at Depok, I found the School Room full of women and children, whom the Master was catechizing; and who were generally able to answer the questions put to them, and explain the meaning of various unusual phrases. The questions were on the most important and vital doctrines of Christianity; and I rejoiced to find a community possessing some acquaintance with the saving truths of the Gospel, situated in the midst of a dark and heathen neighbourhood.

Of the three Chinese Schools connected with the Mission, two are immediately under its direction, and are now carried on with more efficiency than formerly and at less expense: the third is not entirely under the care of the Mission.

In reference to the Press the Directors report—

The business of this department engages much of Mr. Medhurst's time. His attention, hitherto, has been chiefly occupied in the publication of the Chinese Magazine: this work is still conducted on the plan adopted by Dr. Milne, by the insertion, in each Number, of sections of some approved Work, which, by being ultimately separated from the rest of the Magazine, forms of itself a complete book; the respective blocks being used in printing each work separately. The number of copies of the Magazine, which had been printed at the Mission Press, to the 1st of September 1824, amounted to 36,550; of which about 24,000 had been distributed, chiefly at Batavia and in the neighbouring towns: the rest had been forwarded to the other Stations of the Society east of the Ganges.

A History of Java, chiefly from the

Work of Sir Stamford Raffles, was printed in the Magazine, and has been since published separately. Dr. Milne's unfinished Scripture History and Village Sermons are thus proceeding, and will also appear as separate publications. School Books for the Chinese are formed on the model of those used in China, with the substitution of Christian sentiments for Pagan: of one of them it is said—

One of these, in which each sentence is comprised in three words, and hence called the "Three Word Classic," is admirably calculated to instil in the tender mind of Chinese Children correct scriptural ideas of the true God and Saviour of Men.

Of another method of benefitting the people the Directors thus speak—

Mr. Medhurst has, for some considerable time, attended daily in the town, for the purpose of gratuitously dispensing Medicines and communicating Christian Instruction to Chinese. Mr. Diering accommodates him with a part of his warehouse, which he uses both as a study and a dispensary: a sign has been put up, intimating that an English Teacher will be found there, and that books and medicines are given away. The number of applicants in the course of the day averages from fifteen to twenty.

Of the Mahomedans, they say—

Mr. Medhurst has commenced the study of Arabic; and occasionally discusses the question of Christianity and Mahomedanism, with Arabs and others who have visited Mecca; sometimes with the High Priest himself, who resorts for arguments against the Christian Religion to Sabat's book.

The inveterate prejudices prevalent among the Heathen, particularly as shewn among the Chinese, are thus spoken of by Mr. Medhurst—

They esteem nothing equal to what they have left behind in China; and if any of them are at all shaken in this opinion of their national superiority, the annual arrival of fresh emigrants from their native shores revives all their old impressions and strengthens their former prejudices.

With all this imaginary superiority, however, they are victims of the most absurd superstition; of which the Directors quote from Mr. Medhurst the following instances—

The Headman or Captain of 2000 Chinese at the village of Buiten-zorg firmly believes that the success of the living depends on the situation of the graves of the dead; and in one of their houses, he found a European Picture, in a gilt frame, representing the late "Scourge of Europe," to which the people offer incense, and pay their morning and evening vows!

In the view of another Missionary joining him, Mr. Medhurst thus speaks of a new sphere of labour—

It would be advisable for one of us to learn

the Sunda Language; which is the only tongue understood out of the range of the thronged city of Batavia, and is a language by means of which religious knowledge might be conveyed to a population of nearly half a million of people scattered throughout the western half of Java. The estate of Pama-noekan contains a population of 40,000, all speaking Sunda; to whom a Missionary would be welcome to preach, as long as it continues in the hands of the present proprietors. It must be recollected, also, that the Sunda is a language into which the Scriptures have not yet been translated; and, though they have no written character of their own, the Javanese character is commonly used among them.

The Directors remark—

Mr. Medhurst, during the past year, has received from the Dutch Authorities full permission to reside in Netherland India, to prosecute his labours as a Christian Missionary, and to employ the Printing Press for the purpose of printing Tracts &c., in Chinese, for the instruction of the people. For this privilege, which he regards as equivalent to the freedom of the Colony, he is indebted to Major Stewart and several British Merchants resident at Batavia, who personally interested themselves with the Government for that purpose.

#### SALATIGA.

About 40 miles inland from Samarang

**BAPTIST MISSIONARY SOCIETY.**

Samarang, 1816. — Salatiga, 1822.

Gottlob Bruckner, *Missionary.*

Mr. Bruckner continues to visit the people around him, and to seek them out in their villages; often going from house to house, everywhere urging on them the Gospel in the most friendly spirit, and endeavouring by every means in his power to awaken their attention.

#### Ambonyna.

A Dutch Island, lying off the south-west coast of Coram—32 miles by 10—in 1790, the Inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

**LONDON MISSIONARY SOCIETY.**

1814.

Joseph Kam, *Missionary.*

The Directors state—

During the twelve-months immediately preceding June 1824, Mr. Kam baptized 107 persons, of both sexes, professed converts from Heathenism. Four Chinese, two men and two women, to whom the reading of Dr. Morrison's Chinese Version of the Scriptures had been useful, have lately been baptized by Mr. Kam, and admitted into Christian fellowship: they are the first-fruits of Mr. Kam's mission from among that people: this event has made a great impression on his congregation.

Mr. Kam states that the Natives of several of the nearest islands to the eastward of Ambonyna manifest a very earnest desire to receive Christian Instruction.

In January of last year, Mr. Kam thus describes the burning of the idols at two populous villages, under the care of Mr. Starnink, a Dutch Missionary—

It was indeed a great solemnity, and a real *sepat* day; as the public and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see the end of their idols, that they might keep it in remembrance: after the fire was put under them, the children began to rejoice; and the parents joined their children, and confessed their foolishness before God and man.

Of another Island he says—

At Ceram, on the southern coast of the island, God has, by the preaching of the Gospel, been showering down His mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages sunk their idols in the sea, and the other two burnt theirs in the fire.

In Mr. Kam's School there are, including adults, 54 scholars; who attend worship at his house before teaching begins.

On the Press the Directors remark—  
Every year Mr. Kam perceives more and more the importance of the Printing Establishment, in which he now employs seven persons. His Malayan translation of the Rev. Mr. Burder's Village Sermons is advanced as far as the fiftieth, and the printing to the fifth, of the series.

Malay Bibles, sent by the British and Foreign Bible Society, have sold for 3500 Java Rupees. Mr. Kam, in remitting the amount, speaks of it as

—a contribution from the poor, who are not able to pay much, but who hunger after the bread of life. Our people (he adds) are delighted with their Bibles, and make a good use of them.

#### NETHERLANDS MISSIONARY SOCIETY.

We have not been able to procure any recent official report of the Society's Missions in these seas. Several Missionaries have been sent out, in addition to those enumerated at p. 98 of the last Survey: two, however, of the whole number have died.

## Australasia and Polynesia.

### New South-Wales.

#### AUXILIARY BIBLE SOCIETY.

The Parent Committee report—

From New South-Wales, there has arrived not only the remittance of 150*l.* mentioned in your last Report as being expected, but an additional sum of 250*l.*; making a total of contributions from this Auxiliary of 1750*l.* Your friends in this, as in other quarters, regret their inability to do more; while they really afford cause of thanksgiving for what they actually have accomplished.

#### CHURCH MISSIONARY SOCIETY.

The Colonists shew an increasing interest, not only in the Cause of the Bible Society, but in that of Missions. An Auxiliary to the Wesleyan Missionary Society has been, for some time, in active operation: another was recently established, as was stated at pp. 372 and 373 of our last Volume, under the patronage of the Governor and the Chief Justice, in support of the Church Missionary Society, and with an especial view to the benefit of the Aborigines. About 50*l.* had been contributed, and Ten Collectors had offered their services.

In the last Report of the Parent Society, the Committee gratefully acknowledge the continued favour of the Governor; and the kindness of Colonel Arthur, Lieut. Governor of Van Diemen's

Land: in reference to another Gentleman it is said—

The Committee have also much pleasure in stating, that Mr. Barron Field, who ably sustained for seven years the office of Chief Judge in the Civil Court of New South-Wales, and uniformly befriended the Society, having returned home, has given the Committee, by a detail of facts and circumstances, the best reason to hope, that, under the Divine Blessing, its efforts in these parts will ultimately attain their end.

Some late measures for the better protection of the Natives of these Seas were noticed at pp. 98, 99 of the last Survey: the Committee, in their Twenty-fifth Report, thus notice these measures—

The Society has felt, from the commencement of its efforts in these Seas, greatly interested in the protection of the Natives from insult and injury, so wantonly inflicted, to the great detriment of all attempts for their good, by profligate Europeans; and, in the year 1817, presented a Memorial to his Majesty's Government on this subject. The Committee cannot but congratulate the Society on the prospect that its object will now, under these Laws, be fully accomplished—administered, as they are, by the upright and benevolent men who direct the affairs and preside in the Courts of both New South-Wales and Van Diemen's Land.

In reference to the SEMINARY FOR NEW-ZEALAND YOUTHS, and the in-



creasing access of Natives to the Colony, Mr. Marsden writes on the 17th of March—

The main building and the two wings are covered in, and the wings are inhabited. I have five New Zealanders now with me, who have made considerable improvement; four of whom came with me from New Zealand. Six are returned, who were with me part of last year. There are about twelve New Zealanders in the Colony; with some Natives of Otaheite, the Friendly Islands, and other parts. New South-Wales is the point from which the Light of the Gospel will shine on the unnumbered Islanders of the South Seas. It is pleasing to see them coming among us so freely, and with such implicit confidence.

In February, Mr. Marsden writes that Mr. Shepherd was come from New Zealand; and, in June, that Mr. W. Hall and his family also had arrived, and were living at Sydney: his health was very indifferent. Mr. Shepherd came for medical advice; his eyes, particularly one of them, being seriously affected: in June he was waiting an opportunity to return, having received much benefit under Dr. Macleod, the Governor's Physician: Mr. Marsden says of him—

Mr. Shepherd travelled every other week upward of 60 miles on foot, instructing the Natives. Lying out at nights, and travelling through swamps and rivers, may have occasioned the inflammation in his eyes.

#### LONDON MISSIONARY SOCIETY.

Launcelot E. Threlkeld,  
*Missionary to the Aborigines.*

The arrival of the Deputation to the South Seas, with Mr. Threlkeld, on the 19th of August 1824, was stated at p. 240 of our last Volume; and, at p. 375, Mr. Threlkeld's appointment to a Station among the Aborigines. The Directors report—

The Deputation, from the time of their arrival at Sydney, had been painfully affected with the state of the Aborigines of the country; and were anxious to excite a more powerful feeling on their behalf among the Colonists, with the hope that a plan might be eventually set on foot for the benefit of some of the Native Tribes. His Excellency the Governor having officially requested the Deputation to communicate their views as to the best means of improving the condition of the Aborigines, they transmitted to him a Letter, in which, among other things, they strongly recommend, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable Missionaries, to teach them, through the medium of their own language, the great truths of the Gospel, as the most likely means of effecting both their conversion and their civilization.

The Governor had recently sent out a Commission to Moreton Bay, north of Port-Jackson, for the purpose of survey-

ing that part of the coast, with a view to the formation of a Settlement. The Directors state—

From the Report of this Commission, which was favourable, it appeared, that the population was very numerous, and composed of a finer race of people than those nearer Sydney. As it had been determined by the Government that the proposed Settlement should be forthwith commenced, it seemed highly desirable that a Missionary should accompany the Settlers; as his presence and influence might tend to prevent the evils that might otherwise arise, (and which, in such cases, are too frequent,) from jealousies and clashing interests between them and the Natives.

The Governor concurring with the recommendation of the Deputation, Mr. Threlkeld, who had married since his arrival in the Colony and was about to return to Raiatea, readily acceded to the proposal of the Deputation to occupy this new Station. In March, the Deputation state that a grant of land to the extent of 10,000 acres had been made by the Governor; and that Mr. Threlkeld would probably take up his residence, in a few weeks, at a small bay, called Reid's Mistake, about 40 miles north of Sydney. The Directors say—

The benefit of the Aborigines is the principal object of Mr. Threlkeld's Mission; but, while acquiring their language, he will have an important sphere of labour among the Settlers, as, for some time, there will be no other Minister there.

#### NATIVE INSTITUTION.

A proper person had not been found, at the most recent dates, to succeed Mr. Clarke (see pp. 99, 100 of the last Survey) in the care of this Institution. In March, there were six Boys and seven Girls under instruction: the fathers of about half of them were white men.

#### WESLEYAN MISSIONARY SOCIETY.

W. Walker, *Missionary to the Aborigines.*  
John Harper, *Assistant Missionary.*

Mr. Walker thus speaks of a visit which he paid to South Creek, about 12 miles from Parramatta—

Some of the Girls out of the Native Institution, who had lately married wild men, have settled here. On my arrival I found several huts, whose inhabitants came instantly out of doors at our approach. After having committed the horse to one of them, who took him to feed in a paddock, I went from house to house, and explained the reason of my visit: all were pleased, and welcome beamed on every face. As some of the females had learned to read at the Institution, I asked them to produce their Bibles; and I fixed upon a part of St. John's Gospel, which

they read, and I endeavoured, catechetically, to explain it: but you cannot conceive the ignorance which their answers discovered. I deemed it most prudent to address myself to the Chief first, but he seemed even the most ignorant. Indeed, to all my questions, the general answer was, "Don't know, Sir;" and to all my explanations, or illustrations, I received an unmeaning assent. After this catechetical course, I addressed some plain advice to them, and prayed: to my great astonishment, they were still, attentive, and apparently reverent. This gave me encouragement. If nothing more conducive to the welfare of the Mission presents itself, I shall perhaps go and live among this tribe, still itinerating among others.

On the 15th of March he writes from Parramatta—

Yesterday I visited the Settlement of the Aborigines, to whom I preached. As many of the wild natives were about the woods, I had an opportunity of conversing with them. Some of them were seriously hurt by fighting a few days before: the rest were lounging under the trees in a state of apparent torpor, waiting till the shades of evening should assist them to hunt the opossum.

The Natives have been engaged in a terrible conflict, in consequence of the death of Coke, the black boy, who was baptized, and is since dead. A year has elapsed since he died, but his death was only avenged last week. The Blacks believe their deaths to be occasioned by the malice and craftiness of some one of a hostile tribe; who, they think, unperceived and UNFELT, perforates, with a poisoned dart, the side opposite the heart: no sign of puncture is left, but in consequence thereof he dies. The discovery of the murderer depends on some dreamer; and the individual who is the subject of the dream is to stand punishment, that is, to have as many spears thrown at him as his adversaries think proper. In the case of Coke's death, his aunt dreamed, twelve months after the event, that his companion had appeared him. He was ordered out to stand punishment, on the race-ground at Sydney, last Sunday but one: a spear penetrated his body a little above the hip, but it was extracted without having greatly endangered the life of the youth. The man, who threw the spear which wounded the boy, had to stand in his turn, and three or four hundred Blacks assembled to do their utmost: he defended himself successfully against a host of spears, with a shield about one foot broad and three long: his friends then turned upon his assailants; and the result was, that one of them had his skull dreadfully fractured. They then made it up.

As many as were able, afterwards intoxicated themselves, either with grog or peach-cider, and then began little less than murderous work. The strongest, of course, came off the best.

If our friends in England could witness these desolating effects of sin, many tears would be shed in sympathy for the sufferers.

Of Mr. Harper's appointment the following account is given, in a Letter of

the 24th of May from Mr. Erskine, one of the Society's Missionaries at Sydney:—

John Harper, a young man who had been for some time employed to assist in the instruction of the Aborigines, was sent by us, in October last, to Wellington Valley, in the interior, to ascertain the number of Blacks in that part of the country. Our excellent Governor placed him on the Stores, and wrote to the Commandant of Wellington Valley in his favour; in consequence of which kindness on the part of His Excellency, Mr. Harper met with every encouragement. He lately returned; and stated that there are associated at Wellington Valley five Tribes, consisting of some thousands of people, who all speak the same language; of which he has acquired such a knowledge as to be able to converse with them on common subjects. He is quite devoted to the study and endeavour of doing them good. On receiving this information, I called a Meeting of the Brethren at Parramatta on the 21st of April, when it was agreed to receive Mr. Harper as an Assistant Missionary among these tribes, that all his energies may be directed to a work which he appears to prefer to all others.

## New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

### Bay of Islands.

A large Bay on the north-east coast of the northern island.

### CHURCH MISSIONARY SOCIETY.

#### Stations and Labourers.

RANGHEEHOO, on the north-side of the Bay: 1815: John King, *Assistant*—KIDDEE-KIDDEE, on a river which falls into the Bay, on the west side: 1819: James Kemp, G. Clarke, *Assistants*—PYHEA, in Marsden's Vale, on the south side of the Bay, about 16 miles to the south-eastward of Kiddeekiddee, and about 10 miles across the Bay southward from Rangheehoo: 1823: H. Williams, *Missionary*: W. Fairburn, W. Puckey, W. Puckey, jun. *Assistants*—KAUAKAUA (called, in former communications, Cowacowa), about 10 miles south of Pyhea, on the bank of a beautiful river which falls into the Bay: 1825: Richard Davis, C. Davis, *Assistants*.

Mr. W. Hall and his family left Rangheehoo on the 9th of April, an asthmatic affection having disabled him for labour. Of his arrival in New South-Wales, and of that also of Mr. James Shepherd, we have already spoken. Mr. and Mrs. Clarke arrived in the Bay of Islands on the 4th of April 1824. The Rev. W. Williams and Mrs. Williams, with James Hamlin and his Wife, sailed from the Downs (see pp. 337, 375 of our last Volume) on the 15th of August.

Mr. Davis and his family, with Mr.

C. Davis, were to remove to the New Station at Kauakaua as soon as proper buildings could be prepared: on the general arrangements with reference to other Stations the Report states—

Meetings are held quarterly, at Kiddee-kiddee, for conducting the business of the Mission, and for united prayer. Meetings are held, on the two months intervening between the Quarterly Meetings, alternately at Rangheehoo and Pyhea; on which occasions, one day is devoted to religious intercourse and prayer, and another to the study of the Native Languages. These Meetings are found highly beneficial.

There is a water communication, by the rivers and bay, among all the Settlements. The vessel building at Pyhea, mentioned in the last Survey, is of about 55 tons: it will enable the Missionaries to land their stores in safety, to maintain communication with one another, and to visit the various tribes on the coast. Mr. Marsden writes on this subject—

There are unnumbered small harbours where a suitable vessel could go in with safety, and the Missionaries would find easy access to the Natives; by which they would be able to render them the most essential service, and prepare them for the reception of the Gospel. On the west side of the Islands the population is very great; and I see no difficulty now in the Missionaries extending themselves to distant tribes. We have several Natives in the Colony, who arrived from the southward of Cook's Straits. I have had some conversation with them. They knew my name well, and had heard much of the Missionaries. I am convinced there would be no danger now for a Missionary in visiting any of those tribes, or residing with them; but nothing can be done in this way without a small vessel. Mr. Shepherd would be very ready to go to Gambier River, to live with the Natives there, if he could get his supplies; but these, from the nature of the country, cannot be conveyed by land. The New Zealanders themselves are very fond of the sea; and would feel much pleasure in being able to visit their friends in distant parts, without the dangers which they now encounter in their canoes, which are often upset, and many of them find a watery grave.

#### RANGHEEHOO.

The Religious Services, and the instruction of the Natives at Rangheehoo and Kaishiki, as stated in the last Survey, were continued till Mr. Hall's departure, when they devolved on Mr. King. In the School, which Mr. King attends daily, from six o'clock to eight and from four to six, there were 14 children: their time was much interrupted; but they answer well a number of questions on the most important truths of the Scriptures. At Christmas 1824, Mr. King writes—

Although the children do not attend so regularly as could be wished, their parents occasionally taking them away on excursions into the country, yet they are improving in knowledge; and I doubt not but that steady perseverance in well-doing will, with the blessing of God, surmount every difficulty. The work is slow, but it is gaining ground.

On the improved conduct of the Natives, he adds—

When I contrast the difference between the behaviour of the Natives of this place during the past year with the former times, I am filled with wonder and thankfulness: formerly, they were threatening our lives, stealing, and treating us with contempt and scorn; but, in the past year, they have been peaceable and quiet, and have not robbed us as formerly. Our Chief has uniformly behaved well to us, and often attends Divine Service on the Sabbath Day.

Some Natives attended daily worship in both families. Mr. Hall stated on this subject—

I have four Natives constantly in the house, under religious and other instruction: three of them are redeemed Slaves. We have others employed in cultivation. All attend with us at Family Worship, morning and evening; and it is very pleasing and interesting to hear them sing, and repeat their prayers by heart. We anticipate the time as not far distant, when they shall sing and pray with the spirit and with the understanding also. They sing hymns in their own language in a most interesting manner: they lead the tunes themselves, and I join them in the bass.

Of his neighbours he adds—

I always make it a rule, especially morning and evening, to collect the Natives together for the purpose of prayer and praise, and conveying religious instruction to them so far as I am able. Some of them hear with attention: others slight and make a jest of what they hear: we cannot, however, but see that religious impressions occupy the minds of some, and that the work of grace is gradually growing among them.

In February of last year he wrote—

The Natives at Rangheehoo are certainly much civilized; and, in general, are well disposed toward us. For a great while past, the principal inhabitants of the village have visited our houses in a most civil and peaceable manner: and there is scarcely a day passes, but some of them come or send for a little tea or bread for their sick; and, in such cases, we always make a point of supplying them.

I have before mentioned, that I wished to be relieved on account of infirmity. I have been lately much worse, from making more free with myself, in respect of labour, than the precarious state of my health would admit. I pray that God may give me patience and resignation to His will. Whatever may be the instrument of my affliction, I know that He is the author, and the deserving cause myself.

#### KIDDEEKIDDEE.

A Chapel was opened April 19, 1824;

when there were 12 Europeans and 12 Natives present. The religious instruction of the Natives is pursued as the respective Settlers have opportunity: those who are employed, with the scholars, attend Family Worship morning and evening.

Mr. Kemp has charge of the stores: he and Mrs. Kemp were much gratified by the arrival of Mr. and Mrs. Clarke; all having been intimately known to one another, in Norfolk, from their childhood. Mr. Clarke has charge of a School of Native Children, and he and Mr. Kemp keep an Adult Evening-School; while their wives instruct Females as they have opportunity. Mr. Shepherd, till he left, in December 1824, for New South-Wales, continued to study the language, to instruct the Natives on Sundays, and to travel among them. Mr. Kemp and Mr. Clarke, also, visit the Natives within a few miles of Kiddeekiddee; sometimes with little apparent benefit, at others with encouragement.

Of the School opened in December 1823, as stated in the last Survey, it is said in the Report—

On Mr. Clarke's arrival, Mr. Kemp had but three Boys under instruction: in order to enlarge their number, they visited Wymattee and Tiama, where the great body of people who frequent Kiddeekiddee live: the parents manifested much indifference, and considered that it would be conferring a great favour on the Settlers to commit their children to them: one of them came afterward, and even demanded payment for his son's being allowed to attend. Some of the parents had promised to send their children, but, on opening the School on the 10th of June 1824, only one came: in a little time, however, more were collected, and nine Boys and three Girls were under instruction, most of them living in the family, and seven of the Boys are sons of Chiefs.

The number of Boys and Girls in the families varied according to circumstances. The continual wars greatly unsettle both adults and children. The Boys were making great progress; but Mr. Clarke writes, in March—

Experience teaches me not to be sanguine about them: they may soon leave, and I may have the work to begin again. Almost all our Adults are gone to the fight, so that we have here our work to begin again. These are great trials to us, and such as we may expect in New Zealand. May the Lord grant us a great share of patience and perseverance!

The Evening School for Adults was opened May 12, 1824, with 7 Natives, who afterward increased to 12 and 15. Mr. Clarke states—

All who wish may come, so that old and young have the means of instruction afforded

them; and it is pleasing to see what pains some of them take. These meetings are always attended with religious instruction. We begin by singing a hymn and praying in the Native Language: and afterward catechize and speak to them, as well as we can, on the great love of our God to sinners; and endeavour to lead their minds to that Saviour, whose blood cleanseth from all sin.

Cultivation has been carried on with success, and the cattle continue to increase. Mr. Puckey had finished a house for Shunghhee, 30 feet by 12: it is a comfortable habitation. In February, Shunghhee left the Bay, with about 400 people, to be joined by many more; in order to avenge on the people of Kaipara, or Kiperro, the loss which he sustained from them some years ago, before his party were possessed of muskets: these weapons, alone, now secured him the victory; but he lost his eldest son, a fine young man about 20 years of age, with many other Chiefs. The Missionaries thus speak of the warlike spirit of the Natives—

The great cry of the Natives is, "Who will supply us with muskets, lead, and gunpowder?" There are no inquirers after God, and His Christ, and salvation by Him—no bowels of mercy toward their slaves, and those whom caprice makes enemies. For a musket, a New Zealander will labour hard and fare hard, for many months: in fact, it is his idol: he values it more than all that he possesses: he will not only part with his slaves for one, but will even prostitute his children to diseased sailors for one of these instruments of destruction.

Some encouraging appearances, however, awaken the hopes of the Labourers. An Obituary of Wattoo, a very promising Native, was given at p. 498 of our last Volume. Others seem likely to tread in his steps. Much attention is, at times, paid to the instructions which they receive; and a spirit of inquiry manifests itself among some. Mr. Clarke writes, in January of last year—

I have no more doubt respecting the conversion of the New Zealanders now, than I had when I first engaged with the Society. It is true the Lord may be pleased to try our faith in various ways: some of us may be obliged to leave our post for a time: yet I dare not suppose, for a moment, that the Gospel will be ever beaten from New Zealand's coast. Amidst all our trials, New Zealand still holds out encouragements to the faithful Missionary. I might notice the fact of our being able to continue among them; but I pass on to notice the dissatisfaction of many of the Natives with whom I have conversed: they feel how inferior they are, as a people, to civilized countries; and begin to desire that their children should be educated. Schools are not only formed, but the children begin to read and write in their own tongue:

what may we not expect, by God's blessing, from educated children and from Schools? Added to these encouragements, the sure Word of Promise tells us that there is nothing dubious in our work; but that in due time we shall reap, if we faint not.

#### PYHEA.

The Rev. H. Williams and his associates in labour have contigued their assiduous efforts, amidst many difficulties, to benefit the Heathen around them; and their exertions have been rewarded, in the present promising state of the people, and in the dying faith of a New-Zealand Chief, Christian Rangī, admitted by baptism into the Church, on the eve of his departure.

Mr. Richard Davis, with his family and Mr. Charles Davis, settled at first at Kiddeekiddee. They continued there about seven months; a suitable situation for an Agricultural Settlement having, during that time, been sought in vain. The ill behaviour of the people round Kiddeekiddee had been one cause of Mr. Shepherd's retiring for a time; and the same reason induced Mr. Davis and his companions to remove to Pyhea, which took place about the middle of March.

It is stated in the last Report—

Divine Service is held morning and evening, in English; and, in other parts of the day, there are three Native Services, that is, singing, prayer, and conversation. The Natives connected with the Settlement, and resident in the families, were, at the last dates, twelve or thirteen—men, boys, and girls: they conduct themselves well, and attend Family Worship twice daily: they repeat prayers, and sing very well.

Some children were collected; but, in the early part of last year, the Mission suffered so much under a scarcity of provisions, that little could be done in the establishment of a School at this Station: when a regular and adequate supply of food can be secured, a very considerable number of Scholars may be collected. Mr. Williams had, in consequence, exerted himself to forward the vessel which he was building, and was assisted therein by Mr. Puckey and Mr. Richard Davis. The Natives manifest much interest in this vessel; and suffered their countrymen employed on her to remain at work, when they obliged many others to join in the expedition against Kaipara mentioned before. At the time of that expedition and during the former part of last year, things wore a very gloomy aspect. The inhabitants of Whangaroa Bay had seized

March, 1826.

the Brig Mercury, from Port Jackson—the people of the Bay of Islands became, in consequence, unsettled and menacing—while the scarcity of provisions pressed hard on the Settlers. Mr. Davis wrote, under these circumstances, from Pyhea, in April—

This Mission is, at this time, in a dark state: we are surrounded by enemies, and have foes without and within. The hand of the Lord is very visibly to be seen in the formation and protection of this Mission. We MAY be obliged for a time to leave New Zealand: we may be even entombed in the bowels of these cannibals; but the Cause of Christ it is beyond the reach of Satan's power to hinder. We may, with propriety, use the language of the Apostle—*cast down, but not destroyed*. We are cast down in our minds, it is true; but this is for want of faith. O Lord, increase our faith! In their temporal concerns, the Natives have been much benefitted; but I am fully convinced that all which we can do in New Zealand with respect to the civilization of the Natives will have no great effect on their minds: it is the preaching of the Gospel of Christ which will benefit the New Zealanders.

Mr. Williams, in various communications in the year 1824, had thus spoken of the state of the Natives—

We frequently hold conversations with them on the natural depravity of man, and the only way of Salvation. They sometimes appear to pay great attention, and will ask very pertinent questions; but frequently will suddenly change to some absurd subject.

Their observance of the Sabbath is, for them, very great: they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work: our Settlement, on that day, is perfectly quiet: the Head Chief, with his wife and many others, generally attends our Services, and frequently Family-Prayer.

Some of their superstitious notions are, I hope, giving way; such as their taboos on a sick person, as we will not attend them while in that state: in two or three instances, also, they have been defeated in their supposed power of witchcraft, which they universally believe some to be possessed of. I have not, however, yet seen, during illness, or at any other time, any apparent concern for their eternal state: they assent, generally, to what we say; but resort to their old superstitious ideas.

They believe that there is a great difference between our God and the God of the New Zealanders; but they content themselves with considering it very well for us to observe the orders of our God, and for themselves to remain under the jurisdiction of their own.

In December of that year he added—

Our intercourse with the Natives is generally pleasing. At one Settlement which we visit on Sundays, we are welcomed in a most gracious manner; and the Old Chief has always a red flag flying on that day, to

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give notice to all around that it is a day of rest. At this place, from thirty to seventy Natives generally attend.

On the 31st of March last, he wrote—

Our visits to the Natives are as usual: they generally appear interested in any of the historical passages of Scripture; but are as dead and insensible to the necessity of redemption as the very brutes. On Sunday, we asked a Chief where we visited why the people did not attend, as they knew that we were coming: he replied, that they did not care about such things: all that they thought of was eating and drinking and fighting: he had told them, but they would not come: if we had come to talk about any thing else, or to give articles of trade, we should have had numbers. This is very true. We then addressed some serious words to them—that though they would not hear, yet what we told them would certainly come to pass; and that, should they die in their present state, they must everlastingly be banished to the place of darkness and fire. Speaking on the work of Redemption, they said that they could not understand it; and immediately retired into their dark places of abode, as utterly regardless of what was said. The dominion of Satan was never more visible to me, and that this great work can be accomplished only by the Divine Power.

Mr. Williams adds, in April—

The Natives have behaved with great quietness. Our religious intercourse with them has been very gloomy: indifference has distressingly manifested itself, except in one Chief, who receives us with apparent pleasure. If the time has not arrived when these people will receive our message, certainly that time has when the servants of the Lord should, in humble supplication, pour out their prayers to Him to remove the veil from the eyes and hearts of this people.

The Natives in our house are 4: those in the Settlement are generally 16 or 18: all attend religious worship; and, in the evening, are assembled together for that purpose.

It is stated in the last Report, in reference to the Natives—

On a very recent occasion, such serious depredations were violently committed on the Society's property, in retaliation of an improper expression used to a Chief by a workman then employed at the Station, that the Settlers, who met on the subject, thought it requisite to refuse to accommodate the matter till restitution and satisfaction had been made by the Natives.

This firmness had the desired effect. The "utu," that is, price or satisfaction, was brought in due form; and consisted of two pigs, five mats, and twelve good baskets of potatoes. The Chiefs, who had made the attack, were after this on the best terms with the Missionaries.

At the latest dates, the prospects of the Mission had become highly animating. On the 10th of September, Mr. Williams writes—

It is with gratitude to the God of all grace

and consolation, that I now prepare these documents for England. You, no doubt, will have felt distress of mind at the appearance of affairs here, at the close of our last communications. We were greatly exercised at that time, and could not see how things would terminate. All is now quietness around. We are treated with as much attention and respect as we could possibly wish, and the people receive us with kindness wherever we go. Their behaviour has been universally respectful, for several months past: they appear, in a degree, disciplined to our mode of proceeding; and submit to our regulations and restrictions. On our first landing, they would climb our fences, pry into every corner, and enter our houses at will; but now they wait to be asked in: and if any one should stray where he should not, a single word will generally set all right. When strangers come near, as they do at times in large parties, and are disposed to be troublesome, our own Natives will explain our customs. They will, however, thieve on all occasions; and frequently put us to considerable loss, without benefitting themselves: but it is encouraging to see them improve in any respect.

On all occasions, we speak against their tapus (tabooing, or consecrating persons or things). Their superstitions are very extensive; but, around us, we certainly find that they are giving way. When we are requested to attend the sick, we do not visit if we observe any appearance of this kind. When a person is seriously ill, they will remove him out of the house, and deny him food: we reverse this—otherwise we leave them. Our remedies have universally been blessed; and they will ask to be bled and blistered on slight ailments, having witnessed the recovery of two or three who were severely ill with inflammatory disorders.

They are now urgent for our visits on the Sabbaths, and professedly abstain from work on that day. Within seven miles around us there is a vast population, which might occupy the daily attention of six or eight Missionaries. At present, we find it impossible to appropriate more than the Sabbath to visiting them: for this purpose, our own Service is held at eight o'clock in the morning, at the conclusion of which some of us go to a distance of four and seven miles, and others to a shorter distance, from the Settlement; not considering it prudent wholly to leave the house for any length of time. Our party consists of Mr. Davis, Mr. C. Davis, Mr. Fairburn, Wm. Puckey, and myself. The Natives receive us with kindness, and hear what we say with attention; but the dominion of Satan over them is very apparent: yet are there very many circumstances which concur to encourage us, and convince us that the Lord despiseth not the day of small things.

After stating the particulars of the conversion and baptism of the Chief, Christian Ranghi, before mentioned, Mr. Williams adds—

We trust that a breach has been accomplished in the strong-holds of the great enemy of souls, by the arm of the Lord of Hosts.

One foundation-stone is removed, and more are loosened around. There are many circumstances, which combine to strengthen our hopes that the glorious rising of the Sun of Righteousness will soon be seen in this land. May the Christian Church be roused, and feel the important duty of earnest supplication to its Great Head! And may we, also, who are in the field, ever be remembered by you!

The state of the Mission is as it never was before—universal peace, unity, and joy in the Holy Ghost.

Mercies innumerable have been bestowed upon us all. Within these two months, Mrs. King, Mrs. Davis, and Mrs. Williams, have been safely delivered each of a boy.

Mr. R. Davis writes, in September, in reference to the same change—

The spiritual prospects of the Mission brighten much; and, at this time, promise fair for an abundant harvest. The divine light of the Gospel is beginning, I trust, to dawn on the minds of the New Zealanders. Their superstitions are giving way, and a spirit of inquiry is visible among them. Glory be to God! we have now a good hope that the foundation of the Church of Christ is laid in New Zealand. With our present portion of grace we are happy as we can be. Our prospects are glorious.

#### KAUAKAUA.

Mr. R. Davis thus speaks, in September, of this New Settlement:—

The land which I have selected for cultivation is on the banks of the river, and is very rich. During the winter it is occasionally overflowed at high water, which tends much to fertilize the soil. It is, at present, covered with small timber and brush-wood. The quantity purchased does not exceed ten acres, it being recommended by the Brethren that land should be purchased only as wanted; as it would be a greater benefit to the Natives to have at one time only a few articles of trade, than it would be to have all the payment at once for a great quantity of land. Two acres are sown with wheat, which is growing very luxuriantly. I have no doubt, should it please God to spare me and I can get the Natives to work, but I shall be able to raise in the course of another year a sufficient quantity of wheat to support the Mission.

Mr. Davis is anxious to obtain the assistance of some of his own countrymen: he says on this subject—

If you could send two pious and devoted servants of Christ, as working men, with their wives, they would be an invaluable acquisition, as the Natives are not to be depended on for their work, no not for an hour together; for they keep one another in a constant state of alarm and anxiety, by the depredations which they are continually committing on the property of one another. One hour they may be all working well together; the next they may be miles away, either with a plundering party or protecting their own property from plunderers. When such circumstances take place, as they often do, it is sometimes a week or ten days before they can be brought to settle to their work again.

Should such a case occur, as it very probably may, when any wheat is just ready for harvest, or during the time of harvest, what could I do to secure my crop? Two pious men would strengthen my feeble hands, which at times are ready to hang down on account of the great degree of labour which I have to go through in order to carry into execution the wishes of the Society.

From the last Report we collect the following notices.

On a general view of the Mission, it may be remarked, in reference to the Natives, that, with the exception of those at Rangheehoo, and of some others elsewhere, their behaviour has been generally less peaceable and friendly than in former years. The conduct of a few near the Settlements, and particularly of parties who have come from a distance, has been turbulent and offensive. It ought, however, to be considered, that their violent conduct has usually been connected with their notions of retaliation for some imagined injury or insult. This law of retaliation perpetually harasses the Natives.

The warlike spirit is still cherished, to the great injury of the people and of the attempts to benefit them. Their eagerness for muskets and powder, which they cannot obtain of the Settlers while they can procure them from other quarters, leads them to undervalue their best friends, and increasingly to depreciate those articles of exchange which are not available for the purposes of war. And this spirit is injurious to themselves; for, wherever the Missionaries go among them, it is observable that those who abstain from war live in comparative comfort, while those who make a practice of accompanying the war-expeditions live in penury and wretchedness.

Shunghee, though avowedly hostile to Christianity, is generally on friendly terms with the Missionaries. Yet he is subject to fitful moods. On occasion of an inquiry by the Missionaries into the particulars of the violence shewn to Mr. Shepherd by some Natives at Kiddeekiddee, he was told, that, in consequence, no more Missionaries could be permitted, at present, to come to the place; but he appeared quite indifferent about it, and said, "You may either go or stay."

The constant resort of shipping to the Bay leads to consequences not a little injurious. At the close of the year, there were perhaps twenty men, who had left their ships, and were living on plunder: and, within the year, not less, it is supposed, than a hundred men had thus fixed themselves among the Natives; the Captains of other vessels not hesitating to employ them, when they want men.

The difficulties attending the support of Schools under the circumstances of this Mission are very great. Food must be provided, at the Society's expense, for all the scholars; as the Natives will render, in this respect, little or no aid: and this can only be done by more enlarged cultivation; or by regular supplies, at a high rate, from New South-Wales. The want of suitable land is a hindrance to enlarged cultivation; Mr. Davis having found but little in the Bay of Islands



which he deems worth cultivating. When the state of the Natives, therefore, will allow it, productive cultivation must be prosecuted in some other quarters. Many of the Natives are disinclined to the culture of wheat, and prefer their own mode of living because it requires less labour; but various Chiefs, in different parts of the island, have promised to clear their lands, and Mr. Davis has engaged to lend them tools and to supply them with seed. Cultivation has, in fact, been on the increase in all places; but the continual arrival of vessels in the Bay renders it impossible to calculate, until greatly enlarged, on a certain supply, from this source, for the purposes of the Mission and Schools.

A suggestion was made at Rangheehoo, that a Fund should be opened in support of Schools among the Natives, in order to give an opportunity to the Captains and Crews of vessels which frequent the Bay to contribute to the benefit of the Natives. The Meeting at Michaelmas 1824 adopted the suggestion, and the sum of 14*l.* was soon contributed.

An addition of 7*l.* or 8*l.* has been since made to this fund.

In the beginning of February of last year, Mr. Kendall and his family sailed for Valparaiso, in the *St. Patrick*; which vessel had procured a cargo of spars, in the River Thames, for the Valparaiso Market.

#### WESLEYAN MISSIONARY SOCIETY. 1825.

##### *Station and Missionaries.*

WHANGAROOA: the Settlement is in a valley, named by the Missionaries Wesleydale, 7 or 8 miles up a river which falls into the Bay of Whangarooa north-west of the Bay of Islands; and is about 25 miles distant from Rangheehoo by land, and about 50 by sea: Nathaniel Turner (not Taylor, as printed at p. 103 of the last Survey), *Missionary*; John Hobbs, James Stack, *Assistants*.

Mr. White has returned to England for a season. Mr. Stack has been taken into the service of the Mission.

The Deputation of the London Missionary Society, having touched here as before stated, remark, in a Letter to the Wesleyan Committee—

Your worthy friends have built themselves a comfortable house; which possesses those characters of neatness and good style, which are desirable among a Heathen People: its surrounding accompaniments of a good garden, out-houses, &c., are all highly appropriate. They have erected two School Houses also, which answer the purpose of Chapels, in different parts of the Settlement; and they appear to be possessed of the esteem and confidence of the Natives among whom they dwell, and from whom they have no apprehension of danger. They appear to have established themselves in their good opinion; and to have made some progress in removing their pagan superstitions, and gaining their attention to the truths of the Gospel. We confidently anticipate their ultimate success.

The Missionaries visited the neighbouring tribes as they had opportunity; and sometimes addressed, on these occasions, from 100 to 200 people. Of one of these assemblies they say—

On telling them about the two eternal states, as described in the Scriptures, an Old Chief began to protest against these things with all the vehemence imaginable; and said that he would not go to Heaven, nor would he go to Hell to have nothing but fire to eat; but he would go to the Raing or Po, to eat kumaras, sweet potatoes, with his friends, who had gone before. This, with a variety of other things, he asserted with great warmth; which led to a complete contest between us, the eyes of all being fastened upon us, to witness the issue of the dispute: and, praised be the name of the Lord! what we were enabled to say, together with the confidence with which we maintained our ground, put to silence this gainsayer. This has been one of our best days in New Zealand.

The two School Houses were opened for Divine Worship in June 1824. A School had been begun in each a few weeks before: 18 or 20 children would sometimes attend; but they were frequently froward, and did not make much proficiency. There were three Boys and three Girls in the family.

The Missionaries maintained their ground, under many difficulties from the turbulence of the Natives, till the early part of last year; when some of them were compelled to seek an asylum for a time among the Church Missionaries in the Bay of Islands. We noticed, at p. 240 of the last Volume, a dispute which took place between the Natives and the Captain of the vessel in which the London Missionary Society's Deputation touched here: instant death seemed to threaten the Europeans, when the ship's boat, which had gone up from the mouth of the Bay where the ship lay to the Wesleyan Settlement, hove in sight, with the Chief George and Mr. White on board, and the Natives were driven from the vessel. The same tribes seized a whaler, the *Mercury* of London, which put in for supplies on the 5th of March of last year: the Missionaries and a friendly Chief, Tepui, interfered, with success for a time; but, in the end, the vessel was in great part plundered of its cargo: Mr. White, with some others, attempted to carry her round to the Bay of Islands; but, from her disabled state and the roughness of the weather, they were obliged to abandon her, when she drove to sea and was wrecked near North Cape. Mr. White writes on the 25th of March—

Ships will not now visit our harbour, unless

to punish the Natives: should such an event take place, it is more than probable that our lives will fall a sacrifice to these depraved savages; and should not ships visit us, we scarcely can imagine how we shall get our supplies. Our condition is truly trying, but we trust that God will shine on our path.

No cause of offence whatever was given to the Natives by the Captain or crew of the *Mercury*; while on the part of the Natives, the most treacherous, unfeeling, and provoking conduct appeared, both at the taking of the vessel and since. Indeed, though the various tribes of Whangarooa would be loth to part with us, yet their conduct is such as to excite apprehensions respecting our personal safety.

On the day in which the *Mercury* entered the Bay, Mr. White and Mr. Turner had both been attacked and beaten by violent Natives: and the event which immediately followed rendered their situation still more precarious. The Rev. H. Williams and Mr. Kemp, hearing of their difficulties, came from the Bay of Islands; and, advising the immediate removal of Mrs. Turner and their two children, they were conveyed over land on the 12th to Kiddeekiddee. On the evening of that day, a Meeting was held there, of the Church and Wesleyan Missionaries; when it was considered necessary that Whangarooa should be relinquished without delay. Among other reasons, Mr. White writes, which led to this conclusion, was the following—

That George, one of our principal Chiefs, is dangerously ill; and has requested, in case of his death, that the Natives of Shukeangha should come and strip us of all that we possess (if not kill us), as "utu" or payment for the death of his father; who was killed through the taking of the Boyd, and for whom he says he has never yet had satisfaction. I have repeatedly been told by his brothers, that when he dies we shall be "ka wati," broken or stripped of all; and that this request must be looked upon as the last WILL of one who was about to enter the world of spirits, and made to those to whom "revenge is sweet," and who, no doubt, would be glad to execute such a Will.

The Missionaries continued at Kiddeekiddee till the 27th of June. George, of Whangarooa, died in April; but the Natives seemed much afraid of losing the Missionaries: and, as things began to wear a better aspect, it was concluded that possession should be retained of the Station as long as possible. In reference to these trials, the Committee remark—

When a small society of faithful Native Christians shall be raised up, the work will be so rooted as to defy opposition: and the influence of Christian Knowledge and Christian Example will acquire a force constantly accu-

mulating; and, in a very short time, be triumphant over the most inveterate practices of these islanders. It is, indeed, an interesting spectacle, which is now presented, of the contest between the vices and unrestrained passions of savages, and the mild and yet powerfully controlling influence of evangelical truth. We have no doubt of the result, while men and women can be found to make the sacrifices and to face the dangers of such Missions. Their faith and love will triumph; and the result will add new trophies to the power of the Gospel, even when unaided by human strength and influence. So long, however, as those who have been sent forth by the Churches at home on this arduous service are in the midst of their warfare and perils, it becomes us to remember them with constancy and earnestness at the Throne of the Heavenly Grace; and thus to place them and their work under the special protection and blessing of God.

### Friendly Islands.

A large collection of Islands, so denominated by Captain Cook from the apparent disposition of the inhabitants.

WESLEYAN MISSIONARY SOCIETY.

1822.

TONGA, or TONGATABOO, one of the most southerly of the Friendly Islands, well cultivated and fertile, about 16 miles long by 8 at its greatest breadth: John Thomas, John Hutchinson, appointed *Missionaries*: G. Tindall, *Assistant*.

The return of Mr. Lawry to England was stated in the preceding Survey, with his intention of resuming the Mission. In April (see p. 328 of the last Volume) Mr. and Mrs. Thomas sailed for this destination, and were to be joined in New South-Wales by Mr. John Hutchinson.

Of the two Young Men, C. Tilly and G. Tindall, left at Tonga by Mr. Lawry, it is stated in the Sydney Gazette, that they remained in charge of the Mission Premises at Cokernal (so called in memory of the late Rev. Dr. Coke) for twelve months after Mr. Lawry's departure. The Natives, at length, manifested an intention of plundering them; and the Chief finally ordered them to quit the island, because they could not make him satisfactory presents. Mr. Tindall, unwilling to abandon the ground while there was hope of the arrival of a Missionary, placed himself under the protection of another Chief: his associate, who is an Australian, returned to Port Jackson.

LONDON MISSIONARY SOCIETY.

Three Native Teachers.

No particulars have appeared.

## Georgian and Society Isles.

Two groups of Islands in the South Pacific; between the 16th and 18th Degrees of South Latitude, and the 140th and 156th of West Longitude — lately converted from Heathenism to Christianity — the Georgian principally under one King; the rest under their respective Chiefs or Sovereigns; but all under new Codes of Law, conformed to Christianity.

### LONDON MISSIONARY SOCIETY.

GEORGIAN, 1797—SOCIETY, 1818.

The Deputation from the Society, having passed nearly three years in the discharge of their important trust, finally left these Islands on the 7th of June 1824. Immediately before their departure, they had an opportunity of paying a short visit to all the Missionary Stations, after their official visits had been completed. From their communications we extract the following

#### *Summary View of the People and the Mission.*

**Piety**—We rejoice to say that we left all the Churches in entire peace and harmony, and favoured with great and growing prosperity. The number of Communicants was rapidly increasing; while not only the Members of the Churches, but also the baptized who had not yet been admitted to the Lord's Table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear.

**Knowledge**—The whole population of all the Islands may be considered as under school-instruction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more Catechisms: their progress, indeed, in the knowledge of scriptural and religious subjects is truly extraordinary; and, considered as Congregations, their knowledge is not surpassed, and we think not equalled, by Congregations of the same magnitude in England. Multitudes can write well, both men and women; and not a few are acquainted with the common rules of arithmetic.

**Civilization**—has already made great progress in all the islands, and is making rapid advances. The two settlements of Burderpoint and Haws-town are nearly equal to any; but, with these two exceptions, the Georgian or Windward Islands are far inferior to the Leeward. The cause may be, the retarding influence of the Tahitian Government, which has never yet viewed our ideas of civilization in that important and interesting light, with which the Governments of the other islands have done; nor are the Chiefs of that Government disposed to treat their Missionaries with that respect and deference so observable in the Leeward Mission.

**Government and Laws**—The authority of Pomare extends only to Otaheite, Eimeo, Teturoa, and another uninhabited island or two: all the Leeward Islands are independent, under the sovereignty of their own respective Kings, who are all warm friends to their Missionaries and to the Cause of Truth.

All the Islands, both of the leeward and windward groups, have their own Codes of Laws, which are printed and published: we can assure the Directors of their equity; and that they guarantee to the people all their rights, as in England, while they give to their Kings a dignity, to their power a stability, and to their domestic establishments an affluence, which they never before enjoyed. All the other islands at a distance, which have embraced the Gospel, must be regarded as also living under the same laws: for the Native Teachers take with them the laws of the islands from which they go; and when Heathenism and Idolatry fall and Christianity is embraced, all the religious and political institutions, which they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumours of war in Otaheite, but they had subsided; more unanimity existed among the Chiefs, and the new Code of Laws promised a security to the property and a liberty to the subjects of that Government, which they had never before enjoyed. A rage for tatooing themselves had long existed among the young men in all the islands, and had given much trouble; but, in all the Leeward Islands, it had subsided to a great extent, and we do not expect any great evils from it to the Windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

**Missionaries**—All the Brethren were not only sound in the Faith and devoted to their great work, but were held in high esteem by their several flocks, and enjoying great harmony and peace with one another, *striving together for the faith of the Gospel*. We had not only the gratification of receiving from all of them private Letters addressed to us individually; but also joint Letters unasked on our part, from them as distinct bodies of Missionaries of the Windward and Leeward Missions, including every individual Missionary. As we had endeavoured to discharge our duties with the greatest fidelity ever since our arrival among them, nothing could be more gratifying to our own feelings than the contents of these Letters. We left all the Brethren our warm and affectionate friends; and enjoy, we are persuaded, their entire confidence.

**Scriptures &c.**—The translation of the Sacred Oracles is proceeding, on the whole, as rapidly as we could wish; and, in the course of a few years, the whole, we trust, will be in the hands of the people: we have done all that we could to facilitate this great work; but a better plan than that in operation is not, perhaps, practicable. Respecting the fidelity of the translations which have been already made, it may be gratifying to the Directors to know, that we have read a great part of them, comparing them with the Original Greek; and we can assure them that they are done with great skill and judgment: the inaccuracies were very few, and of little moment; and we much question whether a more faithful translation of the Scriptures was ever made into any language: the sense is gene-

rally given with great clearness and precision; and, such is the copiousness of the Tahitian Language, that it is generally sufficient, and but comparatively few foreign words are necessary to be introduced. We have read over all the Catechisms, and almost every thing that has been printed in Tahitian; and are highly gratified on perceiving that they contain nothing but doctrinal Truths and moral principles of the most decidedly evangelical character. This is the case with all the Hymns. The same remarks apply to all the Sermons of the Missionaries. GREAT, INDEED, IS THE TRUTH, AND IN ALL THINGS IT IS TRIUMPHANT.

Of the high value which these Islanders set on the Scriptures, some illustrations were given at pp. 373, 374 of our last Volume: on this subject the Deputation say—

We have been delighted beyond expression to witness the avidity with which all ranks and ages pressed to obtain a copy of each part of the Scripture as it happened to be printed; bringing with them, at the same time, the required number of bamboos of cocoa-nut oil to pay for the copy. In times of the severest distress in England, we have never seen greater solicitude to obtain a portion of gratuitous distributions of food or money, than these people have shewn to be permitted to purchase the Sacred Scriptures. Their care of their Bibles, and their diligence in perusing them, are as great as their solicitude to obtain them.

The Deputation conclude with this impressive testimony—

On taking a minute and deliberate retrospect of the state of the Mission, the character and talents of both the Brethren and their Wives who are engaged in the work, the state of the Churches and Congregations in both a spiritual and moral point of view, the condition of the Schools, and the various Religious and Civil Institutions now in full operation—the political state of the different islands, and the progressive improvements which the Natives are making in the arts of civilized life, and the estimation in which the Missionaries are held, both as pastors and friends—we find so little to deplore and so much to admire, that our souls are filled with joy while we exclaim, *Blessed, indeed, are the people who are in such a case!* Let the whole earth be thus filled with the Redeemer's glory!

### Georgian Islands.

The Coronation of the Young King, Pomare III, took place on the 21st of April 1824; not in May, as stated in the last Survey. It was conducted with religious solemnity.

The Anniversary of the Otaheitan Auxiliary Missionary Society for 1824 was held in the Royal Chapel, on the 12th and 13th of May: the attendance was much smaller than on any former occasion, the Coronation having taken

place so short a time before: Mr. Nott preached from Luke xi. 2, and Mr. Wilson from Ps. xlv. 3—5: at the Meeting, it was resolved that houses should be prepared, in suitable places, to receive the oil subscribed by the Members; the people seeming to have somewhat relaxed in their contributions. On the same days, the Anniversary of the Eimeoan Branch was held: Mr. Darling, from Burder-point, preached from Gal. vi. 9, and Mr. Orsmond from Prov. iv. 18: the contributions exceeded those of the preceding year.

A Public Library in Otaheite for the use of the Mission, begun in 1819, was placed by the Deputation on a footing likely to render it both permanent and effective.

The Policy, Captain Brooke, was wrecked on the east side of Otaheite, in May 1824. The Missionaries, in order to prevent misrepresentation, state the following facts, the truth of which they had fully ascertained:—

Fearing that the character of the people in general may suffer from the misconduct of some of those that were present where the vessel was wrecked, we judge it necessary to state, that the spot where the unhappy event took place is 20 miles from any Missionary Station, and at a part of the island that has been less privileged than any other. We believe that few, from the districts where the Missionary Stations are, went near the place where the wreck was.

We would farther state, not that we wish to justify those Natives who acted inconsistently in taking things from the wreck, but as a fact, that it was not until the crew of the vessel manifested great indifference in attempting to save the property, and were allowing many articles to float away, that the Natives began to take any thing; and many articles which were got on shore by the Natives, some at a great distance from the wreck, were returned.

### STATIONS & MISSIONARIES.

OTAHEITE, about 30 miles by 20: at Matavai, now called *Waugh-town*, C. Wilson; at Papea, now called *Hanky-town*, H. Nott; at *Burder-point*, David Darling; at *Haweis-town*, John Davies; at *Hidia*, T. Jones; at Matoai, now called *Bogue-town*, in the smaller peninsula, W. Pascoe Crook — EIMEO, 20 miles north-west of Otaheite, and 10 miles by 5: at *Roby-place*, W. Henry; with Elijah Armitage and T. Blossom, Artisans; at Afa-reiaitu, now called *Griffin-town*, J. M. Orsmond.

The changes above noticed in the names of several of the Stations have been made as a token of respect to some of the active friends of the Society. Mr. Jones removed from Haweis-town to a New Station on the north-east of the island, which he named "*Hidia*";

denoting, in Welsh, "care" or "be careful." The Rev. G. Pritchard and Mrs. Pritchard, who sailed July 27, 1824, in the Foxhound, Capt. Emmets, having been granted a free passage by Mr. Alexander Birnie, arrived at Otaheite on Christmas Day of that year; but their Station is not mentioned.

#### PROCEEDINGS.

**Waugh-town**—The Directors report—During the year ending May 1824, the number of adults baptized was 37; of children 47—candidates for Baptism 4—Communicants received, 38—candidates for Communion 85. The Meetings for Public Worship, on the Sabbath and on Week-days, are, on the whole, well attended. The number of children in the Schools is increased to 90, and that of adults to 150; but the attendance has been irregular.

**Hankey-town**—The Directors report—During the year, ending May 1824, the number baptized was, of adults 113, of children 73—candidates for Baptism 22—Communicants received 209: of this number about one-third were Communicants at Wilks-harbour, under the charge of Mr. Crook—candidates for Communion 249. Mr. Nott is proceeding with the Tahitian Version of the Scriptures. The School consists of upward of 300, including adults.

**Burder-point**—The Directors report—The Deputation paid their official visit at this Station in July 1823. The number of the baptized was then increased to 751, of whom 411 were adults; that of candidates for Baptism was 15. The Church consisted of 50 members, and there were 10 candidates for Communion. In May 1824, the total number of the baptized was 780, of whom 370 were children; that of the Communicants 70: two members had been separated for immoral, or highly improper, conduct—candidates for Communion 16. During the preceding year, 26 had been admitted into the Church. The Schools, in July 1823, contained 126 boys and 121 girls: 45 Natives perform the part of Teachers in the Schools, of whom 15 are women.

The Deputation thus speak of this Station—

While Mr. Darling is usefully and successfully conducting the Windward Press, he is a diligent, useful, and highly-respected Minister and Pastor, having the confidence of all his Missionary Brethren, and the cordial esteem of his people. The Meetings are all well attended, and the profiting of the people is apparent to all; both as it respects their knowledge of divine things, and their generally correct behaviour.

Mr. Darling writes—

There are many more houses finished in the European style; and, as it respects European dress, it is only the want of a market to purchase, which prevents the people from being generally clothed in English clothing: every man wishes for a coat, and every woman for a gown. Cultivation of all kinds of food which the islands produce, as well as of

some foreign vegetables, is very general over the district; every family having their own inclosure for that purpose.

**Haweis-town**—The Directors report—

The Deputation paid their official visit at this Station in the latter part of the year 1823; at which time, the number of the baptized was increased to 1009, of whom 559 were adults and 450 children: there were 13 candidates for Baptism. The number of Communicants has since increased to 160, and there are about 20 candidates. The Congregation usually consists of from 1200 to 1500 persons. Of the adults under school-instruction, who read in the Gospels at the time the Deputation paid their official visit, the number was 450: about 100 more, who are less regular in their attendance, read Elementary Books: many are able to write, and not a few have some acquaintance with arithmetic. In the Children's School were 90 boys and 110 girls. The Schools are superintended by Mr. Davies. The number of marriages at this Station amount to 70.

During the year ending May 1824, the number baptized was, of adults 172, of children 115—candidates for Baptism 60—the number added to the Church 66—candidates for Communion 60—deaths few—marriages 13.

The Deputation thus speak of this Station—

We spent from 26th August (1823) to 20th October at this Station, and with great pleasure. Good order prevails in the Church, in the Congregations, in the Schools, and in all the Public Meetings. We found the people kind and friendly. Mr. Davies is not only constantly present at all the meetings of the people, but is engaged in translating the Scriptures: he has just compiled and published a Grammar of the Tahitian Language, which is admitted to be very correct: he has also an extensive Dictionary of the language. He has been always devoted to the Schools, and the instruction of the people. The spirit and conduct of the people here, their attention to the means of grace, and their progress in knowledge and in the arts of civilized life, excited in our souls the most lively gratitude to that God, whose grace and most merciful interposition on the behalf of these people are so singularly displayed.

Mr. Jones wrote, some months afterward—

I have commenced preaching in Tahitian, and am much engaged with the people in answering their various questions, and hearing their little "talk" and "thoughts" on things, as they call them, and explaining different passages of Scripture to them. Thus, of late, I have been generally employed from five o'clock in the morning till ten at night. There is a revival of religion, I hope, among the people. Both old and young seem to be stirring up themselves and pressing forward. Our schools, both for children and adults, are well attended; and our conversation meetings are crowded.

**Hidia**—Mr. Jones removed to this Station on the 16th of March of last year: he writes on the 31st of May—

This place has been seldom visited by the Missionaries. The people, generally, were little removed from their heathenish state. It is true they had cast away their idols, and a few of them had been baptized at other Stations; but the mass of the people were grossly ignorant. Last Sabbath, I baptized 77 adults and 35 children, and there are 143 candidates for Baptism. Next Sabbath five will be received to the Lord's Table, who will increase our little Church to 27 members. Our stated Congregation here on the Sabbath may be nearly 500.

*Bogue-town*.—The Directors report—

Mr. Crook left Wilks-harbour in October 1823, and settled here at the request of the inhabitants. They have built for him, and his numerous family, a commodious house. A temporary Chapel has been erected; but this will be superseded, in due time, by a more substantial building. The Congregation consists of about 500. In May 1824, the number of baptized was, of adults 147, of children 79. The Communicants had increased to 57. The number of children who attend school on the Sabbath, as well as on the Week-days, is about 200. The Scholars have made great proficiency. Mr. Crook has long paid attention to the study of medicine, &c. and has been very useful in administering to the relief of numerous patients; some of whom come to him from remote parts of Otaheite, and even from other islands. To aid his benevolent designs, the people of Bogue-town have resolved to build a Hospital.

Mr. Crook thus speaks of the people—

We have baptized at this New Station 215; viz. 73 men, 70 women, 37 boys, and 35 girls. There are also 68 persons who had been previously baptized by myself and others. We have 47 members in the Church; and as many as 43 are candidates for the Lord's Supper, and earnestly desire admittance. They all give a consistent account of themselves and of the ordinance, and nothing immoral has been laid to their charge; but we want something more decisive of piety in their character: in some things they seem to excel: they are very attentive to the Word of God; reading it continually, and searching after its meaning: this is their common topic of conversation: they also excel in prayer, and many of them possess an excellent gift; but they are deficient in diligence, and in compassion for others.

The Deputation observe on this infant Mission—

The same order of Public Services and Means of Improvement are in operation here weekly, as at the other places; the same decent appearance as to dress; and the same excellent moral discipline. We are highly pleased with our visit, and Mr. Crook's prospects of usefulness.

At the latest dates, Mr. Crook had sailed, with some Native Teachers, for the Marquesas, with the view of settling them in those Islands.

*Roby-place*.—The Directors report—

The population of Eimeo is computed at about 1000, among whom there is not a single idolater; and very few remain who

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have not been baptised. The Deputation paid their official visit in February 1824. The School contains about 100 children—nearly an equal number of either sex: a considerable number of adults also attend school-instruction.

The Deputation thus speak of the people—

The Church, that was organized here in 1820, has greatly increased; and now numbers among its Communicants no fewer than 210, who appear to be truly pious and consistent professors of the Gospel. Often we have surrounded the Table of the Lord with this worthy flock with inexpressible delight. Difference of clime and of colour from ourselves seemed but to endear these our Christian Brethren and Sisters the more to our hearts. So long as life lasts, we shall remember these sacred seasons, both with this and all the other Churches in these islands, with the noblest feelings of Christian Affection; while sorrow fills our hearts that we shall break bread and drink wine with them no more, till we shall drink it new in our Father's kingdom. While we have reason to think well of the piety of the Members of the Church, a general air of seriousness was ever apparent in the whole Congregation, who crowd the place on Lord's Days, and on other occasions; and the greatest decency of dress is seen throughout among both sexes, many of whom dress in European clothing.

On the progress of civilization, Mr. Henry writes—

A number of new houses have been erected this year, among which are the houses of the brethren Armitage and Blossom, with a building for the Cotton Factory; the walls, partitions, and roofs of all which were done by the people gratis. A great quantity of ground has been enclosed with good strong fencing, a considerable part of it of stone; and much of it has been planted. Improvements have also been made in boat-building and other ways.

*Griffin-town*.—The Seminary, of which Mr. and Mrs. Orsmond have the charge at this place, for the education of the sons and daughters of the Missionaries, was formed in March 1824, and is denominated the SOUTH-SEA ACADEMY. The building, which was erected at the expense of the Missionaries, is 150 feet by 40, and has accommodation for 40 Scholars. A Library has been begun, with a collection of philosophical apparatus.

### Society Islands.

#### STATIONS AND MISSIONARIES.

HUAHEINE, 20 miles in circuit and 90 north-west of Otaheite: C. Barff—RAIATEA, from 15 to 20 miles west-south-west of Huahaine, and more than double its extent: John Williams—TAHAA, between 4 and 5 miles north of Raiatea, and about half its size; both enclosed in one reef: Robert Bourne—BORABORA, 12 or 14 miles north-west of Tahaa, of less circuit, but surrounded by a reef full

of populous islands: G. Platt—MAUPITI, or Maurua, 40 miles westward of Borabora, and about 12 in circuit, with 400 inhabitants: Two Native Teachers—MAIAOITI, usually called Sir C. Saunders's Island, about 50 miles south-east of Huahine: it is properly one of the Georgian Islands, but is connected with Huahine by both political and missionary relations: Utu and Airima, Native Teachers.

Mr. Threlkeld is now settled, as before stated, in New South-Wales: an Obituary of his first Wife was printed at pp. 441, 442 of our last Volume. The Rev. C. Pitman and his Wife arrived at Sydney, after a voyage of 14 weeks, on the 3d of April: on the 26th of June, they reached New Zealand, in the Brig *Haweis*, on their way to the Society Islands, and left on the 5th of July.

#### PROCEEDINGS.

*Huahine*—Mr. Barff gives the following view of the vigorous course of labour pursued at this Station:—

Preaching is continued twice every Lord's Day and on Wednesday Evenings. Our stated Congregation is much as usual, from 1200 to 1400. A meeting with the Natives on Monday Evenings, for general conversation, continues to excite a lively interest: the texts, with the particulars of the Sermons during the week, form the principal topic of conversation; and we find it a most profitable manner of fixing the truths of the Gospel on the minds of our people. On Thursday Evenings a short Lecture is delivered to all who are more immediately connected with us, who have either devoted or desire to devote themselves to God in the ordinance of Baptism: the Natives are encouraged to open their minds freely, as to their experience of the power of religion, for the edification of all. Tuesday and Friday Evenings are devoted to the examination and instruction of those who desire to participate in the ordinances. We have also a meeting once a fortnight, which is held on Saturday Evenings, with the Young Persons of our Congregation, from 13 to 17 years old, who appear to evince early piety: on these occasions an address is delivered to them, suited to their capacities. Mrs. Barff continues to hold her meeting with the female members of the Church, for mutual edification and improvement in the things of God.

On the state of the Mission in the year ending May 1824, he reports—

There have been baptized 58 adults and 58 infants; making the whole number of adults baptized here 774, and of children 569. About 20 candidates are under instruction preparatory to Baptism. The Church has received a large increase this year: we have admitted 192, among whom are several young persons. The whole number of Communicants is now 852, whom we have beheld with pleasure walking in the fear of God.

Our Schools continue to prosper. All the people on the island, both adults and children, with few exceptions, reckon themselves

scholars: their attention, during the year, has been very regular. The Morning School is attended by all, both adults and children. The Sabbath School, which is chiefly intended to lead the minds of the rising generation to Christ as their Saviour and their King, continues to be well attended; and the number both of Teachers and Children have increased during the year: both Teachers and Children feel a lively interest in the exercises of this School, which consist in familiar conversation on the Word of God, between each Teacher and his respective Class.

Several have been removed by death during the year, both from among the Baptized and Communicants, who gave very pleasing evidence of an interest in the Saviour—one person in particular, whose name formerly was Hiro, a true son of "Hiro," the Tahitian God of Thieves. He was the leader of a band of robbers, who spread terror all around. When the Gospel was first embraced in Huahine, he was opposed to it; and determined, in defiance of Jehovah, to profane the Sabbath, by making a fence, when a small twig of a tree lashed his eyes, producing almost instant blindness, which remained with him till death. When he offered himself as a Candidate for Baptism, he desired to be called Paul, that he might at least strive to be made like him, both in this life and that which is to come.

We have been called to the painful task of separating one woman from communion, for improper conduct: several, also, from among the baptized have been publicly excluded, who have been guilty of immorality; some of whom have since been restored, on a profession of sincere repentance.

Twelve couple have been united in marriage during the past year.

The Press has not been altogether idle. A Code of Laws has been printed for Huahine, and another for Maiaiti, containing 30 pages each—Reports also of the Society—Tables for the Schools, &c. The Book of Isaiah is ready for the press; and we are proceeding with a translation of Jeremiah.

We have beheld with pleasure our dear people advancing in civilization. An additional number of houses have been completed during the year; and many more are now in hand, which will be completed shortly. Much more land is under cultivation than formerly; and the people have procured from vessels, which come to trade with them, a considerable quantity of European property. Upward of 200 sofas have been made, to furnish their new houses; and form a very useful article of furniture, serving either as a seat or bedstead in case of illness. Tables also in proportion to the sofas have been completed. A considerable number of the people have European clothing to appear in, in the House of God; and all are endeavouring to procure it, when their means enable them to do so.

Mrs. Barff continues to embrace every opportunity of instructing the Native Females in needlework; most of whom are now able to make themselves garments after the English fashion.

The Anniversary of the Auxiliary Missionary Society for 1824 was held on



the 12th and 13th of May. Mr. Threlkeld preached from Hab. ii. 14, and Mr. Barff from Deut. xxiii. 9. The Deputation were present, just before their final departure from the Islands. An Examination of the Schools took place on the 14th; after which, Mr. Barff writes—

The Parents, Children, Chiefs, and People, upward of 1000 in number, together with the Rev. D. Tyerman, G. Bennet, Esq. and Br. Threlkeld, partook of a dinner in the English fashion, off tables, sitting on sofas. The tables were arranged in rows, in a spacious place in the midst of the Settlement, and screened from the sun by native cloth. Joy beamed in every countenance; and we trust gratitude ascended from every heart, to the God of all grace, for the blessings of the Gospel of peace.

**Raiatea**—Regular Returns have not appeared: but the Directors thus notice some circumstances of much importance to the welfare of the Mission—

Notwithstanding the great success which has, in various respects, attended the exertions of the Brethren, who have been for several years stationed in this island, they have nevertheless met, especially during the years 1821-23 inclusive, with much opposition from a set of men, who, unwilling to submit to the yoke of Christianity, have both covertly and openly aimed to subvert it. It is lamentable to add, that the designs of these disorderly persons have been encouraged and promoted by Captains of Merchant Vessels, belonging to England and America; though honourable exception is to be made in favour of others of their profession, who have appeared to feel that they were, in a sense, Representatives of Christian Countries, and whose conduct has drawn forth high commendation from the Natives.

As to the disorderly Natives above mentioned, we are happy to state, that, toward the commencement of the last year, a manifest change for the better began to take place in their conduct. Between 200 and 300 of these men, among whom are some of those who were remarkably abandoned, have renounced their wicked courses, and have been since baptized. Of these, none have been separated from the Christian Community (now consisting of about 800) to which they have united themselves, and only three or four others.

Of the Auxiliary Missionary Society they add—

As Raiatea and Tahaa are enclosed within the same reef, it has been agreed by the Missionaries of those Islands to hold Joint Annual Meetings of their respective Auxiliary Societies, alternately in each. The Meeting was held last year (1824) in Raiatea, on the 12th of May, on which occasion upward of 2000 persons were present: the contributions of the Raiatean Auxiliary amounted, for the year, to 4050 bamboos of oil; and those of the Tahaa Auxiliary to 2416.

**Tahaa**—Mr. Bourne is printing the Books of Daniel, Ruth, and Esther. A

Public Library is established here, for the use of the Leeward Mission, on the same footing as that at Otaheite for the Windward. No Returns of proceedings at this Station have been received.

**Borabora—Maupiti**—No Returns.

**Maiaoiti**—Utu and Airima, Native Teachers sent from Huahine, are highly esteemed. Communicants, 33 in number, with the baptized and candidates, continue to walk in the fear of God. The Directors report—

Mr. Barff visits Maiaoiti as often as his other engagements will allow; when he administers the ordinances of the Lord's Supper and Baptism: in his absence, the Teachers conduct the Public Worship, and explain the Scriptures to the people. They also superintend the Schools, which embrace, infants excepted, the whole population of the island, which consists of 210 souls.

A Chapel has been built, 60 feet by 36, which is entirely the work of the Natives. They have also built and furnished a house for the accommodation of Mr. Barff, when on his occasional visits.

The Deputation could hear of no crimes in this island; and the Judges, as to criminal cases, were consequently without employment. They suppose a happier people than those of this island do not exist.

The Deputation remark—

This little island is a beautiful spot, and abounds in all the fruits common to these climes. The people are a fine race, well made, and of a remarkably light colour; many of them as fair as some of the English, especially the women, who are not much exposed to the sun.

### **Paumotu Islands.**

Three Islands, the chief of which is Anaa, about 250 miles east of Otaheite, and which have recently professed Christianity.

**LONDON MISSIONARY SOCIETY.**

1822.

*Two Native Teachers.*

No intelligence has been received.

### **Raivaibai Islands.**

A groupe said to consist of Six Islands, in a south-easterly direction from the Society and Georgian, at the distance of 350 or 400 miles, most of which have lately become Christian.

**LONDON MISSIONARY SOCIETY.**

1821.

*Stations and Native Teachers:*

RAIVAIBAI: Three—TABUAI: Two—RURUTU: Four—NIMATARA: Three.

A visit to Rurutu and Rimatara, by Mr. Williams of Raiatea, in October 1823, was noticed in the last Survey. In December following, the Deputation, with Mr. Henry of Eimeo, visited several of this groupe. From his account we collect the following particulars.

In *Raivaibai*, we found two fine Places of

Worship. One of them we opened Jan. 1, 1824; when about 1300 persons were present: the conduct of the principal Chief, who erected the building, was most generous, and highly dignified and noble: he most earnestly requested a Missionary. On the preceding Sabbath, we had very large congregations both morning and evening in the other Place of Worship, which was the largest and most elegant of the two: at the Morning Service, we baptized 52 adults, whom the Teachers had under instruction as Candidates for Baptism for some considerable time, and whom they recommended for that ordinance, (among whom were the King, or principal Chief of the Island, and his Wife,) and also about 60 children: this was a very interesting, solemn, and affecting occasion: at the Evening Service, the Lord's Supper was administered, chiefly for the benefit of the Teachers and their Wives. The work which these people have executed at their marae, their ingenuity in carving, constructing their houses, canoes, &c. not a little astonished us; as also their industry in making cloth and cultivating the ground; in all which they are far before any of the other islands. Although the island is but about the size of Tabuai, the population we supposed to be nearly, if not quite 3000, while that of Tabuai is about 300.

At *Tabuai*, also, there are two good Places of Worship. The Teachers could recommend but three adults for baptism, of whom were the two principal Chiefs of the island: these, with four children belonging to the Teachers, we baptized, and also celebrated the Lord's Supper. The small success of the Teachers may probably be owing, in a great measure, to the evil influence of a number of ungodly seamen who were residing here: happily, however, the number, which was seven or eight, was lessened by our visit; three or four of these soliciting a passage with us to *Otaheite*, which was readily granted.

At *Rurulu*, we baptized 31 adults and 3 children, at the Station occupied by the Tahitian Teachers. We were much gratified to find them, like the Teachers at *Raivaiva*, living in good plastered-houses, well furnished; with a very respectable Place of Worship, plastered and white-washed in like manner: and also to find them upon the best of terms with the Raiatean Teachers of the Old Station, which we likewise found in a prosperous condition, with a good Place of Worship. This island, however, possesses but a very small population; consisting of only about 250, old and young,

### Barbey Islands.

A groupe of Eight Islands, so named from the largest—south-west of the Society Islands, between the 19th and 22d degrees of South Latitude, and the 158th and 160th of West Longitude—several of which have recently professed Christianity.

LONDON MISSIONARY SOCIETY.

1821.

Stations and Native Teachers.

AITUTAKE: TWO—ATUI: FOUR—MANGEEA: TWO—MITIARO: TWO—MAUTE: TWO—BAROTONGA: ONE.

The Deputation touched at all these

Islands except Aitutake, on their voyage homeward; and make the following report with reference to them.

Previously to our sailing from Raiatea, we received on board two Native Teachers with their wives, and also two others who were unmarried men, all from the Church at Tahaa, who were intended for different Islands which lay in our track.

We sailed from Raiatea on the 3d of June 1824; and, on the 7th, left Borabora. On the 15th, we made the Island of *Mangeea*, where we landed the two unmarried Teachers. Mr. Williams had attempted to land two men with their wives here, a year before; but the savage treatment which the women met with rendered it necessary to receive both them and their husbands on board again. On our approach to the island, several canoes came off; but it was with difficulty that we could prevail on any of the Natives to come near the vessel. Their appearance and behaviour indicated strongly their Heathen condition, though a fine race of people; and exhibited a striking contrast with other islanders, who have embraced the Gospel. We took our leave of the two Teachers whom we had brought them: fearless, they landed in a canoe which we had brought for this purpose, and were well received by numerous Natives who covered the beach. We expected every moment to see their European clothing torn from their persons; but no injury was attempted, and they began to converse with the people. We stood off and on for some time, to see in what manner they were likely to be treated. One of them afterward came off to us in a canoe, which he had borrowed to take on shore some little articles of property; and spoke well of the treatment which they had met with, and had not the least apprehension of any danger.

Leaving them in the hands of a gracious God, and fervently praying for their success, we proceeded on our voyage towards *Mitiaro* and *Maute*, two islands which have lately received the Gospel, to which the other two Teachers, with their wives, were destined, to assist their brethren who were placed there by Mr. Williams. But the wind was so stormy and contrary, that it was impossible to reach them, though we approached *Mitiaro* within four miles, under the lee of which we remained the night during a tremendous gale.

On the 17th, we shaped our course for the Island of *Atui*, which we made in the course of the day. Teachers had been placed here about a year before, by Mr. Williams and Mr. Bourne; and the first tidings which were announced by a man in a canoe was, that the whole of the inhabitants had embraced the Gospel, and thrown away their idols, and had built a large Chapel. Another very important piece of information which he gave us, and which tended to excite the most lively joy in our hearts, was, that a boat belonging to Mr. Williams, of Raiatea, and which we had all supposed to have been lost within the last four months, with her crew of five Natives, had reached this island in safety: they had been driven off their course by contrary winds; and had

been six weeks at sea, with a few coconuts and other trifles on board: when they reached land, they were reduced to mere skeletons and were unable to stand; but every possible attention was shewn them, both by the Teachers and other Natives, and they soon recovered their strength and health: when we asked them if they did not despair of reaching any land, after being so long at sea, they replied, "O no; we prayed to God." When they came, many of the people were halting between two opinions; but their arrival was the means of deciding in favour of the Gospel the whole of those who remained idolaters. Thus God made this supposed calamity the means of the furtherance of the Gospel. While we remained off the shores of this island, many of the Natives came off to us in their canoes, and behaved in the most becoming manner. Two or three whalers had touched here within a few months of our arrival, the Captains of which had left written testimonials, speaking most highly in their favour. We landed the two Teachers with their wives, who were intended for Mitiaro and Maute. All these persons appeared well suited to the work to which they had been chosen, both by their piety and general intelligence.

On the 18th we left Atui, and stood for the island of *Rarotonga*, which we reached next morning. On approaching the shores, the Teachers who had been placed here, accompanied by some of the principal Chiefs, came on board; and informed us that a principal part of the people had embraced the Gospel, with all the Head Chiefs, but that some still remained attached to their idols. The Christians were erecting a Chapel SIX HUNDRED FEET in length! and it was nearly half finished when we saw it. The people here also behaved in the most respectful and becoming manner during our stay, and all expressed the greatest joy on seeing us.

Indeed the change which has been operated in so short a time is almost beyond belief. But a twelvemonth before our arrival, all these islanders were in the state in which we saw the *Mangeans*—savages!—but, now, gentle, honest, and well-behaved, keeping the Sabbath with the greatest strictness, and attending with diligence to all the institutions of the Gospel, the same as in the *Tahitian Islands*, and making rapid progress in the arts of civilized life. They are all of the same family and colour as the *Tahitians*, and speak the same language, and are not inferior to them in person. All these islands are populous, but it was quite impossible to form an idea of the number of the inhabitants on each; but, on *Mangea*, *Atui*, and *Rarotonga*, there are, we think, not fewer than 4000 souls. They were all in perfect peace, and have had no wars since the reception of the Gospel. What has God wrought! These nations have been born as in a day, and may now be ranked among the trophies of the Redeemer.

### Marquesas.

A cluster of Islands in the South Pacific, north-east of the Georgian and Society Islands.

Mr. Ellis wrote from the Sandwich

Islands, which lie far north-by-west of the Marquesas—

The arrivals from the Marquesas are very frequent here; and the accounts of the disposition of the people, especially at the island of Santa Christina, very favourable. Eight Natives have been my scholars daily for about three months; and I have prepared a Spelling Book of eight pages in their language, part of which is already printed. They expect to return to their islands in two or three months: I trust they will be able to read well and write a little by that time. I shall send with them a good supply of books for their countrymen. They are incessant in their applications to me to accompany them.

### Sandwich Islands.

These Islands, ten in number, are in the North Pacific. Hawaii lies to the south-east of the rest, which extend from it west-north-west. Hawaii is 97 miles by 78: the following is the measurement of the other Islands, with the distances of their nearest points from the nearest point of Hawaii: *Mau*, 48 miles by 59, distant 30; *Taharua*, 11 by 8, distant 38; *Ranai*, 17 by 9, distant 60; *Morotai*, 40 by 7, distant 75; *Oahu*, 46 by 25, distant 130; *Tauai*, 3½ by 28, distant 250; *Nihau*, 20 by 7, distant 290; *Taua* and *Morotai* are barren rocks, and are uninhabited. The population of the other eight Islands was estimated by Captain Cook at 100,000; reduced, by war, pestilence, and vice, to 130,000 or 150,000, of which Hawaii has 85,000 and Oahu 20,000. The distance from the eastern point of Hawaii to the north-western side of Nihau is about 390 miles.

AMERICAN BOARD OF MISSIONS.

1820.

LONDON MISSIONARY SOCIETY.

1822.

Of the return of Mr. Ellis, of the London Missionary Society, our Readers have been apprised. Since his arrival he has been much engaged in preparing a Volume which has just appeared, entitled "Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands." This Volume is the result of the Tour mentioned at pp. 111, 112 of our last Volume; which was made in company of the American Missionaries Thurston, Bishop, and Goodrich. The narrative forms an Octavo Volume of 442 pages, and is illustrated by a Map of Hawaii and seven Plates. We have availed ourselves of this Volume in the present article; and rejoice to see publications of this nature proceeding from Missionaries, who are usually better qualified than most other Travellers to form a due estimate of the state and character of any people. Mr. Bishop says of this Journey—

With my associates, I travelled and searched out the land. These eyes beheld the miseries of the people. Full 75,000 are sunk in all the pollution of sin, and groping their way through life in all the darkness of na-



bodies of Rihoriho and his Queen. Mr. Whitney writes, on the 24th of June—

The minds of the people were, in a measure, prepared for the distressing scene, having had about two months' notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors who returned from England, together with the Chiefs and many people, proceeded to the Church, where Divine Service was attended: after which Boki, the Chief who accompanied the King, called the attention of the assembly to what His Majesty, the King of England, had told him; viz.—TO RETURN TO HIS COUNTRY; TO SEEK INSTRUCTION AND RELIGION HIMSELF; AND TO ENLIGHTEN AND REFORM THE PEOPLE.

Advice so congenial to the minds and interests of all present, and from one whose word they consider as law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The Chiefs are taking decided measures for the suppression of vice. Our Churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved?*

Well may we exclaim, on reading this, *Thy footsteps are not known!* The consequences, dreaded by intelligent persons from the visit of the King and his attendants, under the peculiar circumstances of the visit, are obviated by his death; while a more substantial benefit, than Rihoriho would probably have conveyed to his Islanders had he lived to return, is conferred upon them by the blessing of God on the admirable counsel of our Gracious Sovereign, made known to them under such impressive circumstances. Both Rihoriho and the Queen were justly beloved by the people: Mr. Ellis, in the Volume lately published, gives a very affecting account of their embarkation for England.

Lord Byron spent some time at the Islands. He attended the meetings of the Chiefs in reference to the succession; which has been unanimously settled on Kauikeouli, a Youth now about twelve years of age, the brother of Rihoriho, who had nominated him his successor. Karaimoku had been appointed Viceroy during the King's absence; and was to act as Regent, in conjunction with some others, during the minority of Kauikeouli, in case Rihoriho should not return.

#### STATIONS AND MISSIONARIES.

HAWAII: 1820, renewed 1823 — *Kirua*: on the western coast of the island: nearly equidistant from its northern and southern points: about 3000 inhabitants: the Seat of Government under Tamehameha I.: the residence of

Kuakini, the Governor, known, among Americans, by the name of "John Adams." Aa Thurston, Artemas Bishop, *Missionaries*; John Honorii, *Native Assistant*—*Kaawaroa*: about 16 miles south of Kirua. James Ely, *Licensed Preacher*—*Waiakea*: on the eastern coast, nearly in a line from Kairua: on a large and commodious bay. S. Ruggles, Joseph Goodrich, *Licensed Preachers*. OAHU: 1820—*Honoruru*: the residence of the King; and of the Governor, Karaimoku, known, among the English, by the name of "William Pitt": a large town with a good harbour: on the south-west side of the island. Hiram Bingham, *Missionary*; Abr. Blatchely, *Physician*; Elisha Loomis, *Printer*; Levi Chamberlain, *Superintendent of Secular Concerns*; Thomas Hopu, *Native Assistant*. TAUAI: the residence of the Governor, Kaikioeva. 1820.—*Waimea*: on the southern coast. S. Whitney, *Licensed Preacher*. MAUI: 1823 —*Lahaina*: on the north-west coast: 2500 inhabitants. W. Richards, C. S. Stewart, *Missionaries*; Steph. Pupuhi, *Native Assistant*.

Mr. and Mrs. Ellis were stationed at Honoruru. Several Natives accompanied them from the Society Islands: one of these, Auna, who had been a valuable Assistant at Honoruru, was obliged by the state of his wife's health to return to Huabeine, and left, with that view, in March 1824. Mr. Ellis writes of these Natives—

When Auna left the Islands to accompany his wife, he had a very flourishing School, and was doing much good: his School was, however, united to that of *Taome*, a very amiable young man, son of his wife's brother; and has continued to prosper. *Taua* remains faithful, vigilant, humble, and very useful: his amiable character, and successful application to his work, are every day increasing: the Brethren at Lahaina speak of him at all times in the highest terms: Hoapiri, the surviving husband of Keopulani, continues to be his friend and patron. *Taamotu*, the female teacher who accompanied us, is now very usefully engaged in the family of Kaikioeva, the guardian of the young prince Kauikeouli: she continues humble, and is very much respected by the Chiefs. *Taiteta* (at Kairua) has maintained an uniform and consistent character ever since we have been here: he continues a favourite with the Chiefs, and is a diligent Teacher.

#### PROCEEDINGS.

*Kairua*—Mr. Thurston removed hither from Honoruru in October 1823; and was assisted by Mr. Bishop for some time. The Place of Worship built by the Governor is 60 feet by 30: it was opened Dec. 10, 1823; when Mr. Thurston preached from Haggai i. 7, 8: two Services have since been held on Sundays. The Board state—

The Congregation usually consists of from 600 to 1000 souls, who listen to instruction with a good degree of seriousness. The Governor uniformly attends, and requires his

people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts Family Worship at his house morning and evening; and, in imitation of his example, this practice has been introduced into the families of the inferior Chiefs.

In August 1824, the usual attendance at Public Worship was about 400. The Missionaries state—

In addition to preaching, we have the daily charge of two Schools—one in the King's House adjoining our dwellings, consisting of nearly 50 Scholars, and conducted by Mr. and Mrs. Bishop; another in a house lately erected for the purpose in the Governor's enclosure, consisting of the Chiefs and principal persons of the place, and conducted by Mr. Thurston and Honorii. Mrs. Thurston has, likewise, under her care a class of Girls, whom she is instructing in needle-work.

We have distributed in this village, since the commencement of instruction, about 400 Spelling Books and 100 Hymn Books to nearly as many different individuals; nearly all of whom may be considered as under a course of instruction, though not all are regular attendants of our Schools. They are in the habit of uniting in companies, to read their lessons aloud, as with one voice: though this method of learning to read is not desirable, where a better can be pursued; yet we are persuaded that many more individuals, than we could instruct, are in this way qualifying themselves to read the Holy Scriptures, whenever we shall be able to put them into their hands.

*Kaavaroa*—Keopuolani, the late mother of Rihoriho, lived here when Mr. Thurston settled at Kairua; and would go to that place to spend the Sunday. Kamakau, also, the distinguished Chief of Kaavaroa, did the same: of him, the Missionaries write—

He forbids his people working or bathing on the Sabbath; and regularly assembles them twice, to pray and converse with them on religious subjects: this has been his practice for many months past. Of late, he has extended his exertions; crossing the Bay, and there meeting the people, and conducting Religious Services. He has received but little instruction from the Missionaries; yet there are few Natives on the islands, who have more correct views on religious subjects. He seems to have been searching for truth as for hid treasure. I once heard him pray in his family: and was much surprised at the simplicity, fervency, and apparent sincerity, which were manifested; as well as with the correctness of religious sentiment, which the prayer contained.

It is stated in an American Publication, Mr. Ely is stationed at the very spot where Capt. Cook was killed. He sees the rock on which that great navigator fell—the ruins of the temple in which Obookiah once worshipped an idol—the bones of human beings which lie on the sea-shore. Yet his prospects are very animating. Of their own accord, the Chiefs have built him a House of Worship; (which was dedicated on the 28th of

April, 1824,) and a dwelling-house. They have made laws forbidding any disturbance or sleeping in the House of God: the Monthly Concert is well observed: the house is crowded on the Sabbath, and the assembly very solemn. Mrs. Ely has a Sabbath School of 40 children; and, on other days, they are teaching more than 100 the rudiments of education.

*Waiakea*—The Board state—

Messrs. Goodrich and Ruggles arrived at Waiakea on the 24th of January 1824. Two small Schools were immediately commenced, but under some discouragements, from the extreme ignorance of the people; which rendered some afraid of the "palapala," and nearly all insensible of its value. On the 7th of February, Koakou, a Chief under whose protection they were to live, arrived: he was much pleased that Missionaries had come to Waiakea, and promised to erect a House for Public Worship. Meanwhile, one of the native houses was used for the purpose: coming to this house one Sabbath, Mr. Ruggles found the Natives at their "poe" dishes: on his entrance, they inquired if eating was "tabued" (forbidden) on the Sabbath: they were answered, of course, that it was not; they continued eating but a short time, however, when the Headman said, "Come, let us put up our calabashes, that the KING'S CURIOSITIES may pray." The Missionaries are said to be often spoken of under that denomination. Their Church was completed on the 19th of May, being the NINTH which has been erected for the worship of the true God on those islands.

In November 1824, it is stated—

We had feared that the station at Waiakea must unavoidably for the present be given up. But the prospect begins to brighten. Mr. Goodrich has a School of about 40 scholars, the Natives have begun to shew themselves more friendly, and their attention to the Word of God has for some time been increasing, so that now the House of God on the Sabbath is sometimes crowded with hearers.

*Honoruru*—The first Missionaries took up their residence at this place in May 1820: from that time it has been the principal seat of the Mission. In June 1824, the Chapel was burnt down; but, in about a month, it was replaced, at the charge of the Natives, by a larger and more substantial structure. A Week-day Service has been begun at Waititi, a village about four miles distant. The Directors of the London Missionary Society report—

As the Brethren take their evening walks, they derive high gratification from hearing the Hymns of the Chapel and the Lessons of the School recited by the people, instead of the monotonous sounds of their ceaseless "hura," or praise to their gods and departed heroes; while the book, the slate, and the pen are superseding games of chance and other hurtful amusements, which formerly consumed much of the people's time.

The power of true religion is manifested in the daily conduct of many of the Chiefs, as



well as in that of the people. Several of them uniformly ask a blessing and return thanks at their meals, surrounded by their friends and domestics, who frequently amount to 40 or 50 persons. They are also known to attend, morning and evening, to their devotions.

Mr. Ellis wrote, in May 1824—

In addition to the usual good attention given to the preaching of the Word and other public Means of Grace, a considerable awakening has taken place here, among the Chiefs and Teachers and many of the people. Many new Schools have been established; and there is a great increase of Scholars, who continue diligent and persevering. About 600 were present at a Public Examination on the 19th of April. We have 796 under 22 Native Teachers, who attend at school twice, and some of them three times, every day; besides which, there are a good many small Schools among the people, the Teacher of which is, perhaps, himself a Scholar in one of the larger Schools. Indeed we cannot train up the Teachers fast enough to satisfy the demands of the people for them. So great is the attention of the people to their books, that we never walk through the town without seeing several passing from one place to another with their books in their hands.

The Chiefs, particularly Karaimoku and Kahumanu, have taken a very decided stand in favour of Christianity. In one or two Public Meetings which they held with the people, they told them that they would not countenance any one addicted to gambling, drunkenness, or theft; neither any one that did not abstain from labour on the Sabbath Day. The effect of this declaration has been very considerable: many more have since attended the means of instruction. We have a meeting for conversation with the Chiefs and people every Monday Evening, similar to those held in the Society Islands; which is well attended, and generally very interesting: the subjects of discourse on the preceding Sabbath are the general topics of conversation, and the doctrines and duties advanced in the Place of Worship are more fully explained and enforced.

The promising character of Karaimoku will appear, from the following message sent by him to one of the Missionaries:—

You are our teacher: you have heretofore been unacquainted with our speech: but you have now become skilful in the language of this country. I am becoming an old man: my sight is now dim: by and bye it will be quite gone. I must learn quick, or I shall never know the good way. I greatly desire to be like Keopulani and Obookiah. Come, therefore, to my house every day, and teach me to read and to write, for very soon my eyes will see no more.

A fact communicated by Mr. Ellis in a private Letter ought to be mentioned, as forcibly illustrating the value which the Chiefs put on instruction: he says—

Previous to my leaving, I publicly asked the Chiefs what I should bring them out when I returned from England: they answered, simultaneously—**COME BACK YOUR-  
March, 1826.**

SELF, AND WE HAVE NOTHING ELSE TO DESIRE.

Waimea—Mr. Whitney, in January 1824, gives the following view of his Station—

The Chiefs, at their own expense, have built us a very convenient house for Public Worship, in which I have preached regularly, in the vernacular tongue, for eight months past, twice every Sabbath, and occasionally on other days. Our Meetings are generally well attended; and many of the people are desirous of becoming acquainted with the Gospel. Under our immediate inspection, we have two flourishing Schools, of about 120 Scholars: there are other Schools, in different parts of the island. Many more are anxious to learn; but, for want of books and teachers, they must, for the present, be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighbouring island Niuhau, to observe the Sabbath as holy time, devoted to the service of Jehovah. Drunkenness is prohibited; and infanticide, which heretofore has been practised to no inconsiderable extent, is now punishable with death.

In the Letter from Mr. Whitney, of June the 24th of last year, before quoted, he says—

While I was writing this, our Governor Kaikioeva came in, and inquired to whom I was writing. On being informed: "Give them," said he, with much warmth of expression, "my affectionate salutation. Tell them I thank them much for the good news of Salvation which they have sent us—that Learning and Religion shall be the business of my life." He has lately built a New Church 90 feet by 30, which is probably the best house that ever was erected on Tauli.

Lahaina—The Missionaries were treated, on their arrival, by the late Keopulani and others, with the utmost kindness: they wrote—

Figs, hogs, fowls, and goats, have been sent constantly by some person or another: in fact, no Christian Congregation in America could, in this respect, have received a Clergyman, coming to administer the Word of Life to them, with greater hospitality, or stronger expressions of love and good-will.

About 30 Scholars have been under their care. They write—

It is literally true, that hundreds have committed the books to memory, and probably will do so, faster than the Mission can possibly furnish them. Indeed our prospect of usefulness is limited by our own strength, and not by the circumstances of the people.

The death of Keopulani at this Station was the occasion of introducing Christian Marriage among the people: her Husband Koapini wishing to take another Wife, they were united with great solemnity.

The Missionaries appearing to have settled the Orthography of the Language no fixed principles, we have adopted



their method in place of the vague spelling hitherto in use; and have subjoined a list, in both the new and old spelling, of such names as occur in the preceding article, but have been otherwise spelt in our pages.

*Hawaii*: Owhyhee—*Honorii*: Honoree—*Honoruru*: Hanaroorah—*Hopu*: Hopoo—*Kaahumanu*: Kaahoomanoo—*Karaimoku*: Krimokoo—*Keopulani*: Kaopoolahne—*Kirua*: Kiroosh—*Lahaina*: Lahinah—*Mau*: Mowee—*Morokai*: Morotoi—*Niihau*: Oneehow—*Oahu*: Woahoo—*Pupahi*: Popohe—*Rihoriho*: Rehoreho—*Tahurawa*: Tahoorowa—*Tamehameha*: Tamaahmaah—*Tauai*: Atooi—*Taumuariri*: Tamoree—*Taura*: Ta-

hoora—*Waiakea*: Wiakaah—*Watnea*: Wymaah.

Mr. Ellis gives the following rules for pronunciation:—

The orthography employed in the native names is in accordance with the power of the letters, and the words are represented as nearly as possible to the manner in which they are pronounced by the natives. *A* is always as *a* in father, or shorter as *a* in the first syllable of *aha*—*e* as *a* in *hate*—*i* as *i* in *machine*, or as *ee* in *thee*—*o* as *o* in *note*—*u* as *oo* in *food*, or short as in *bull*—and the diphthong *ai* as *i* in *wine*. The consonants are sounded as in English. The native words may be correctly pronounced, by attending to the above sounds of the vowels.

## Spanish-American States.

WE shall confine this article to the States of America, formerly under the Spanish Monarchy, but now Independent Republics: these States (see p. 286 of our last Volume) contain, according to Humboldt, nearly 16,000,000 inhabitants. Of Portuguese America, containing 4,000,000, we can collect little satisfactory information relative to its intellectual and religious improvement.

The progress of RELIGIOUS LIBERTY may be retarded by the intercourse which the Pope has latterly opened with these States; but the consolidation of their Civil Freedom will ultimately secure, it may be hoped, an unimpeded access to the understandings and consciences of the people. *Buenos Ayres* has herein taken the lead: the free exercise of their religion has been granted to British and American Protestants; and a Law has been enacted, declaring that "the right which man has, to worship God according to his conscience, is inviolable in this Province:" the Rev. Theophilus Parvin, from the United States, and the Rev. John Armstrong, from our own country, both conduct Public Worship. *Colombia* has, in part, already followed this example; having granted, in a Treaty with the United States, entire security of conscience to the citizens of those States—Mr. Parvin, who with Mr. Brigham was sent in 1823 by the American Board to establish a MISSION, opened a School at *Buenos Ayres* in March 1824; which gradually increased to 60 Day Scholars and 10 Evening, all above ten years of age and many of them arrived at manhood, with 6 children from ten to eighteen years old in his family: the desire to learn English was the means of introducing the New Testament among these Scholars, who are nearly all of Spanish descent, and many of them connected with the first families: a Sunday School has been opened for the children of Protestants. Mr. Brigham left *Buenos Ayres* for *Chili*, in the latter part of October, on a journey of investigation. Mr. Parvin visited Boston last year, to procure more aid—The provision made by the States for the support of EDUCATION is steadily increasing. In *Mexico*, Iturbide opened a School of Mutual Instruction in 1822; and had planned the establishment of the System in all the Provinces: the present Government having a similar measure in contemplation, the Committee of the British and Foreign School Society have offered education and support for two young men, either Spaniards or Aborigines, by whose means the System may be effectively introduced and established. In *Colombia*, Model Schools have been formed in the capital and some other cities, in furtherance of a Decree of the Government for the establishment of the System of Mutual Instruction in all the Provinces: the benefits of Education are to be extended to Females. In *Peru*, the labours of Mr. Thomson were partially interrupted by the war: about 200 children, however, remained in the Model School at *Lima*; and another School in the same city had 80 Scholars. Bolivar, as Dictator of *Peru*, has lately issued a Decree providing for the establishment, in the capital of each Department, of a Normal School; to which each Province of the Department is to send at least six children, in order that they may ultimately extend the System to every part of the Republic. The Schools established by Mr. Thomson at *Santiago* in *Chili* had, in January of last year, become extinct. At *Buenos Ayres*, an Act has passed for appropriating 12,000 dollars per annum for educating Young Men in foreign countries, for the ultimate benefit of their own —In reference to the SCRIPTURES as peculiarly important to these rising States,

the Bishop of Lichfield and Coventry remarked, at the last Anniversary of the British and Foreign Bible Society: "Our Society stands ready with all its means to supply them amply, and to diffuse in those countries the inestimable benefits of the Word of God. The mound is broken through, and the Waters of Life will shortly pour their fertilizing tide over the boundless plain. Dwell upon the suitableness and seasonableness of such efforts at this moment: contemplate the effects which will be produced by the Gospel; its influence upon the laws and lives of the people, making the rulers a terror, not to the good, but only to the evil; making the ruled obedient for the Lord's sake, and introducing into the cottages of the poor and the palaces of the rich a principle of social virtue; causing the wall of separation to be broken down among the people of far different conditions, and leading them, though still varying in wealth and rank, to meet by faith and affection as one flock and one fold—that of our Lord Jesus Christ." Grants of money and books, to the amount of nearly 3500*l.*, were made for this object, in the Society's Twenty-first Year; and, in the prospect of an increasing circulation, 15,000 copies of the Spanish Scriptures were put to press. The Rev. John Armstrong was sent by the Society for the furtherance of its object among these States: he is now settled at Buenos Ayres as Minister to the English residents; but will still promote the designs of the Society. The formation of a Bible Society for Colombia was noticed at pp. 374, 375 of our last Volume: this Society has encountered some opposition. Mr. Thomson, in a Journey from Lima to Bogota, found, in every place, zealous co-operators in Governors of towns, Ecclesiastics, and others: at Guayaquil, he sold 705 copies in three days. In Buenos Ayres, as appears from a communication by Mr. Parvin quoted at p. 548 of our last Volume, great anxiety for the Scriptures prevails: they are finding their way there into families of the first respectability: Mr. Parvin thinks that in a population of 80,000 in the city of Buenos Ayres, there are not more than 500 Bibles and from 1500 to 2000 Testaments—The circulation of useful books and TRACTS will be promoted by the Spanish-Translation Society, noticed at pp. 307, 308 of our last Volume. The Religious-Tract Society has added Twelve Spanish Tracts to its list: it is preparing, in Spanish, Burder's Village Sermons, Leslie on Deism, and Gosner on Primitive Catholicism; and has forwarded to various parts of the Continent 106,000 Spanish Tracts—In reference to SLAVERY it is remarked in the last Report of the African Institution: "It is gratifying to observe, that the rising Republics of South America continue to identify their interests, and their own emancipation from political slavery, with the restoration to personal freedom, of the still more degraded members of the human family, the Negro Slaves." At p. 158 of the last Volume, we quoted a Decree of Mexico on this subject. Colombia had nobly led the way, as was stated in the preceding Survey. In Peru a Decree, issued by Bolivar in July, has liberated from a state of great oppression the Aborigines and Half-castes, forming nearly four-fifths of the whole population; which consisted, according to an Official Census taken in 1795, of 136,311 Whites, 608,911 Indians, 244,437 *Mestizoes* or descendants of Whites and Indians, 41,404 Mulattoes, and 40,336 Negro Slaves: the Mulattoes and Negro Slaves will, doubtless, participate in the benefits of the Liberator's just authority. The United Provinces of La Plata have engaged, by a Treaty with Great Britain, ratified on the 19th of February of last year, to co-operate with His Majesty in the entire Abolition of the Slave Trade.

### Guiana and West-Indies.

THE subject of Colonial Slavery has been again discussed in both Houses of Parliament; and a renewed pledge has been given to the Nation of the final extinction of British Slavery. The statements of the Anti-Slavery Society, quoted at pp. 517—523 of our last Volume, will have confirmed our Readers in the necessity of unrelaxing vigilance in pursuit of this great object.

In the appointment of an Ecclesiastical Establishment for the West Indies, which has a special reference to the religious instruction of the whole Slave Population, we may reasonably anticipate the happiest results. While no interference is intended thereby with the labours of Societies not of the Established Church, those Societies which belong to that Church are brought, under its Ecclesiastical Authorities, to co-operate most beneficially toward the great end. The arrival, in August, of the Bishop of Barbadoes on a visit home, gave the Church Missionary Society an opportunity of conferring with His Lordship; and of placing its pro-

ceedings in the Dioceses of Jamaica and Barbadoes, in the same relation to the Bishops respectively, as those of the other Church Societies.

From the documents of the different Societies, we collect the following summary—

**BIBLE SOCIETY.** From *Antigua*, 70*l.* has been received; and *Tortola*, *St. Martin's*, and *Montserrat* have been supplied with copies of the Scriptures. At *Barbadoes*, there are a few constant and zealous friends: the Society of People of Colour has remitted 25*l.* The Eastern Auxiliary at *Jamaica* has remitted 150*l.*; and the Society of People of Colour at *St. Thomas's* in the East has sent 30*l.*: the interests of the Parent Society are fostered by many respectable persons—AMERICAN UNITED FOR. M. S. Two Missionaries, Benj. F. Hughes and W. G. Pennington, are fixed in *Hayti*, for the benefit of the emigrants, about 6000, from the United States: the Government affords full protection and religious liberty—BAPTIST M. S. The following Missionaries are at Four Stations in *Jamaica*: James Coulart, Joshua Tinson, James Phillippo, T. Burchell, and W. Knibb. Mr. Ebenezer Phillips died Oct. 11th, and his Wife Oct. 13th: Mr. Knibb had arrived on the 12th of February. The Congregations are very large. Mr. Coulart, alone, baptized 450 persons in the year. A fifth Station was in progress—CHRISTIAN-KNOWLEDGE SOCIETY. Large supplies of books have been received at *Jamaica* and *Barbadoes*. The Society has placed 500*l.* at the disposal of the Bishop of Barbadoes. District Committees have been formed at *Antigua* and at *Grenada*—CHURCH MISSIONARY SOCIETY. In *Antigua*, there are 890 boys, 957 girls, and 155 adults in Fifteen Schools; under the direction of Mr. W. Dawes, with Mr. and Mrs. Thwaites, and 7 Assistants. A School at *Barbadoes* has been taken under the Bishop's charge. There is no report from Schools at *Dominica* and *St. Vincent's*. For *Jamaica*, two Catechists, Mr. H. Clarke Taylor and Mr. T. Jones, sailed from Portsmouth, with their wives, on the 7th of December—GOSPEL-PROPAGATION SOCIETY. The state and progress of the Mission at *Barbadoes* were noticed at pp. 591, 592 of our last Volume: Rev. John H. Pinder is Chaplain. District Committees have been formed at *St. Christopher* and *Grenada*. At the *Bermudas*, A. G. Spencer is the Missionary, with two Assistants—LONDON MISSIONARY SOCIETY. At George Town, in *Demerara*, John Davies is Missionary: the congregation, which had suffered from the distressing events of 1823, has gradually revived: there have been 50 communicants. At New Amsterdam, in *Berbice*, John Wray is Missionary: his labours had been circumscribed by the same cause as those in *Demerara*; but the attendance was again very full. Mr. and Mrs. Mercer returned, in February of last year, from *Trinidad*—RELIGIOUS-TRACT SOCIETY: 8150 Tracts have been sent to different quarters—SCOTTISH MISSIONARY SOCIETY. At Montego Bay, in *Jamaica*, G. Blyth is Missionary, and has nearly 1000 Negroes, on three Estates, under his care. Some of these were in a state of preparation for the Gospel: a number have been baptized, and a greater number married. The Proprietors of the Estates were about to build a Place of Worship—SLAVE-CONVERSION SOCIETY. The proceedings were stated at pp. 218—220, 233—239 of our last Volume—UNITED BRETHREN. In the *Danish Islands*, the Missionaries Hohe, Sparmeyer, Maehr, and Jung, occupy two Stations in *St. Thomas*; Jungmans, Sybrecht, Mueller, Boenhof, Goetz, and Damus, three in *St. Croix*; and Schaefer, Gloeckler, Kleint, and Blitt, two in *St. Jan*. Br. Huenerbein, after a long and painful service in this Mission, has been called to his eternal rest. At a meeting annually held on the Sunday after Easter, for all who had been admitted to the Sacraments of Baptism and the Lord's Supper or received as Members of the Congregation, within the year, 1101 persons assembled in the three islands. At *Paramaribo*, in *Guiana*, are the Brethren Genth, Graf, Bruck, Voigt, and Boehmer: the Church is not large enough to receive all who would hear: on a late occasion, the Communicants were 434. In *Jamaica*, the Brethren Ellis, Becker, and Light occupy three Stations, and were to be joined by Tineus and Pfeiffer. Br. Light's congregation consisted of 40 communicants, 19 candidates, 59 baptized adults not yet communicants, and 32 children. Other Returns are not given. One of the Stations, Fairfield, has suffered an affecting bereavement: Br. Hague and his Wife arrived there from Europe on the 10th of August: on the 29th, he was taken off by fever, after a few days' illness: on the 2d of September, his Wife died; and, the next day, Br. Berger, of the same Station, whose Wife also did not long survive! At five Stations in *Antigua*, are the Brethren Newby, Robbins, Olufsen, Taylor, Precop, Kuchte, and Schill; who are to be joined by Br. Munser. Br. Kuchte and his Wife arrived Dec. 28, 1824; and Br. Schill and his Wife, formerly of the Calmuc Mission at Sarepta, about two months afterward. Br. Wied is not dead, as stated at p. 119 of the last Survey, but had left for Europe. Br. Richter died on the 29th of September. The work proceeds steadily: the Churches are crowded: Schools are multiplying in all quarters. There are 11,239 Negroes under the Brethren's care; of whom, 7487 are Communicants: in the year ending Easter 1825, there were 541 baptized and 455 admitted to the Communion. At *Barbadoes*, a second Station has been formed. Br. Berg has proceeded to America. Br. Brenner, a hopeful young Missionary, removed from *Antigua*, and arrived here on the 7th of April; but has departed this life. Br. Lichtenhalen had arrived; but was, at the last dates, very ill. Two Stations at *St. Christopher* are occupied by the Brethren Scholesfield, Wright, and Johansen; who are to be joined by Stande and Schick. Br. Sautter, after long service in the West Indies, died, in July, after a few days' illness. There are 4359 Negroes under the care of the Brethren, of whom 922 are Communicants: 1700 of them had applied to be entered on the list of New People: about 700 children are taught in Sunday Schools. Since the commencement of the Mission in 1775, there have been 2006 children and 3015 adults baptized—WESLEYAN M. S. *St. Christopher*: 1774: Abr. Whitehouse, T. Pennock, W. Clough, John Manley: Members: whites 31, free coloured and black 468, slaves 1963. *Antigua*: 1786: W. White, W. Oke,

T. Jones, T. Truscott, Dan. Hillier: Members; whites 29, free 507, slaves 3231. *Bahamas*: 1788: James Horne, John T. Thompson, W. Dowson, John Turtle: Members; whites 513, blacks 643. *Bermuda*: 1788: Roger Moore: Members; whites 61, free 24, slaves 30. *Dominica*: 1788: T. Morgan: Members; whites 10, free 178, slaves 274. *Grenada*: 1788: John Mortier, John Pope: Members; whites 6, free 125, blacks 236. *St. Bartholomew*: 1788: John Felvus: Members; whites 23, free 187, slaves 92. *Nevis*: 1788: C. Janion, Patrick French: Members; whites 20, free 98, slaves 635. *Trinidad*: 1788: S. P. Woolley, John Stephenson: Members; whites 11, free 98, slaves 46. *Jamaica*: 1789: W. Binning, John Barry, Peter Duncan, John Croft, John Jennings, David Kerr, Francis Tremayne, Robert Young, Isaac Whitehouse, W. Ratchiffe: Members; whites 106, free 2372, slaves 7339. *Tortola*: Jacob Grimshaw, T. Harrison: Members; whites 35, free 328, slaves 1272. *Dominica*: 1814: John Nelson, Joseph Fletcher: Members; whites 10, free 141, slaves 1072. *St. Vincent*: 1817: T. Payne, Jon. Edmondson, James Rathbone, John Bridden: Members; whites 11, free 189, slaves 3112. *Haiti*: 1817: Members; blacks 90. *Montserrat*: 1820: T. K. Hyde: Members; whites 6, free 63, slaves 56. *Anguilla*: John Hodge: Members; whites 49, free 51, slaves 121. *Barbadoes*: Moses Rayner: Members; free 30, slaves 70. *St. Eustathius*: James Cox: Members; whites 10, free 81, slaves 146. *St. Martin*: W. Gilgrass: Members; whites 24, free 46, slaves 133. *Tobago*: James Cheesewright, W. Fidler: Members; whites 10, free 53, slaves 11. The total number of Whites is 967, which is a decrease of 43. The total of Free Coloured and Black is 5215: the Blacks, not distinguished whether free or slaves, are 787: the Slaves are 19809—being, all together, 25811, which is an increase on last year of 338. The Mission Schools contain 5169 Children and 259 Adults, chiefly Blacks and Coloured.

## North-American Indians.

At p. 120 of the last Survey a Table was given of the different Schools among the Indians, established by various Societies, and aided by an Annual Grant from the American Government: in that Table there were enumerated 21 Schools, containing 774 Scholars, and aided by an appropriation in the year of 11,833 dollars. In a Table for the last year, which has just reached us, the Schools are 38 and the Scholars 1159, with an appropriation for the year of 13,550 Dollars: most of these Schools are incorporated into the following summary view of the State of the Indian Missions, which we have collected from the documents furnished by the different Societies.

To the MOSQUITO, near the Bay of Honduras, the *English Baptists* have sent a Missionary—OSAGES, on the banks of the Missouri and Arkansas, in number about 8000; at Harmony, Neosho, Union, and Hopefield, the *United Foreign M. S.* has 4 Missionaries, 2 Physicians, and 11 Assistants: there are 59 Indian Children in the Mission Families—CREEKS, in the western part of Georgia and the eastern part of Alabama; estimated at 20,000 by Dr. Morse: the *American Methodists* have two Missionaries, with an Assistant, and 40 Scholars, at Coweta, now called Asbury: the *American Baptists* have a Missionary and two Assistants, with 34 Scholars, at Withington—CHOCTAWS, in number 20,000; almost entirely in the State of Mississippi: the *Board of Missions* have Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, and four other places; where there are 3 Missionaries, a Physician, 20 Assistants, and 222 Scholars—CHICKASAWS, in number, by a late census, 4115; in the States of Mississippi and Alabama: at Monroe, the *Synod of S. Carolina and Georgia* has three Missionaries and an Assistant, with 56 Scholars. The *Cumberland Missionary Society* has 31 Scholars. The tribe, eager for civilisation, surrendered their annuity of 35,000 dollars, for one year, to be appropriated to the improvement of their children—CHEROKEES; nearly 14,000 in number, east of the Mississippi, and 5000 west of that river: among those to the east, the *Board of Missions* have 4 Missionaries, a Physician, and 13 Assistants, with 109 Scholars; at Brainerd, Creek-path, Carmel, High-tower, Will's-town, and Haweis: among those to the west, or the Cherokees of the Arkansas, the Board have, at Dwight, two Missionaries and four Assistants, with 75 Scholars. The *United Brethren* have two Missionaries and an Assistant, at Spring-place and Oochgelogy, and from 15 to 20 Scholars. The *American Baptists* have a Missionary and six Assistants, at Valley Towns and Nottle, with 66 Scholars. The *Methodists* have three Stations, but particulars have not reached us—POTAWATAMIES, OTTAWAS, and MIAMAS, south of Lake Michigan: the *Baptists* have a Missionary and three Assistants, with 70 Scholars, at Carey—CHIPPAWAS, in the Michigan Territory: the *United Foreign M. S.* has, at Fort Gratiot and Mackinaw, two Missionaries and three Assistants, with 102 Scholars—WYANDOTS, in the northern parts of Ohio. The *Episcopal Church* has some promising Youths under its care: an account of a highly-interesting visit paid by Bishop Chase to some of the Indians of his Diocese was given at pp. 596—598 of our last Volume: the Government has since appropriated 600 dollars per annum for the maintenance and education of some Young Indians under Bishop Chase's care. The *Methodists* have four Missionaries among the Wyandots, of Upper Sandusky and Canara River: they have 57 Scholars, large Congregations, and many converts—SIX NATIONS. The *Episcopal Church* has two Missionaries and an Assistant among the Oneidas and others in the North-West Territory: there are 33 Scholars. The *United Foreign M. S.* has 2 Missionaries, 3 Assistants, and 127 Scholars among the Senecas, Onondagas, and Tuscaroras. The *Methodists* have a Missionary and from 25 to 30 Scholars among the Mohawks of Upper Canada—DELAWARES, in Upper Canada: the *United Bre-*

there have two Missionaries at New Fairfield, with a congregation of 199 persons, of whom 46 are communicants—NORTH-WEST INDIANS. The *Church Missionary Society* has two Missionaries, an Assistant, and 169 Scholars, chiefly Indians and Half-breeds, at the Red-River Settlement, among Chippawas and other Indians.

In this last-mentioned Mission, the Rev. David Jones and the Rev. W. Cockran have the most-promising prospect of extending their labours, both in the vicinity of the Settlement and on the side of the Rocky Mountains. Governor Simpson, in a late visit to the Columbia, has ascertained some important particulars relative to the Indians of the western coast. Mr. Jones writes—

The climate is healthy—the Natives are stationary, and live in villages—the country is rich and productive—the Indians are not only favourably disposed, but are earnestly soliciting the boon of Christian Instruction at our hands. Governor Simpson told me, that the only subject of importance with them was, whether they should have Missionaries to teach them the knowledge of the "Great Master of Life." Two sons of Chiefs at the Columbia are in the Society's School.

Toward the region of the Rocky Mountains, indeed, the tide of increasing population in the United States seems to be rapidly impelling the aboriginal inhabitants. Some of the Tribes, however, are on the increase in their present allotments: the Eastern Cherokees, for instance, who were estimated at 11,000 by Dr. Morse, have increased to 13,563. This and some other Tribes seem determined to maintain their ground: but others are silently sinking away; and all will, perhaps at no distant period, be either lost or compelled to seek an asylum on the shores of the Pacific. The efforts of Missionaries have been, in various cases, greatly blessed of God among the Indians; and rapid improvements, particularly by the Cherokees, are made in the state of society.

## Labrador.

**UNITED BRETHREN**—NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

*Missionaries:* Beck, Glitsch, Henn, Hertzberg, Knoch, Knaus, Koerner, Kunath, Lundberg, Meisner, Mentzel, Morhardt, Mueller, Stock, Stuerman, and Taylor.

Br. Stock returned from Europe and Br. Taylor arrived with him, in the Brethren's Ship the *Harmony*, on the 13th of July. From communications brought back by her, we collect the following view of the Mission.

*Nain:* Congregation, 207; of whom 82 are communicants: about 70 children attend the meetings and schools with diligence and profit. The state of the Congregation has afforded more joy than pain: the Enemy of souls is ever active, seeking to do harm to the Cause of God: nor has he spared us; but the Spirit of God, ruling in the congrega-

tion, proved more mighty, and the evil being brought to light the machinations of the Enemy were soon destroyed—*Okkak:* Congregation, 338: of whom 97 are communicants: an examination of 120 children testified the diligence of the scholars: 7 adults and 3 children have departed this life: all giving evidence of their faith—*Hopedale:* Congregation, 192; consisting of 65 communicants, 35 baptized adults, 83 baptized children and youths, 7 candidates for baptism, and 2 children yet unbaptized: the Spirit of God has accompanied the testimony of the Life, Sufferings, and Death of Jesus with power.

## Greenland.

**UNITED BRETHREN**—NEW HERNNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774—FRIEDERICKSTHAL: 1824.

*Missionaries:* Albert, Bauss, De Fries, Eberle, Fleig, Grillich, Ihrer, Kleinschmidt, Koegel, Lehman, Mehlhose, Moehne, Mueller, Popp, and Tietzen.

Br. Gorcke has retired. From the latest despatches we collect the following particulars. There is no return of numbers from New Herannah.

*New-Herannah:* The course of the congregation has, in general, afforded great joy: daily meetings have been more than ever attended by the members, who truly enjoyed the spiritual food prepared for them in the Scriptures and in the privileges of the House of God—*Lichtenfels:* Inhabitants, 352; of whom 187 are communicants—*Lichtenau:*

Inhabitants, 612: of whom 242 are communicants: many families had returned to the south, and had settled at—*Friedericksthal:* Inhabitants, 256; of whom 144 were baptized, 104 of them having been admitted to that ordinance from the arrival of the Brethren in July 1824 to October 1825: in the midst of most severe privations in this New Settlement, God had thus prospered them.

The formation of the New Settlement, with some other particulars, was noticed at p. 157 of our last Volume.

CONSIDER NOW FROM THIS DAY...EVEN FROM THE DAY THAT THE FOUNDATION OF THE LORD'S TEMPLE WAS LAID, CONSIDER IT...FROM THIS DAY WILL I BLESS YOU.

HAGGAI, ii. 18, 19.

## Miscellanies.

### SCHOOL OF HINDOO GIRLS AT CALCUTTA.

(WITH AN ENGRAVING.) *of female 2. 121.*

THE annexed Engraving was executed under the direction of Mrs. Jetter, who taught in these Schools; but is now returned, as our Readers have been informed, for the recovery of her health: it is much like the School for Boys, of which an engraving was given at p. 102 of our Volume for 1819. The little Girls are seen under instruction by two European Teachers, while some of their Mothers are looking on. In the back-ground is a palanquin, borne on the shoulders of four Natives; each of the Female Teachers requiring the use of this conveyance, when they go to any distance, in that exhausting climate. There are also some Native Buildings; and, among them, a shop where the children buy sweetmeats. To the right is a tank, where the children wash and bathe.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 16, 1825, to March 20, 1826.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.		Present. L. s. d.	Total. L. s. d.
Atherstone, Warwickshire	29 0 0	301 16 10	Guernsey (Ladies' Assoc.)	30 0 0	307 8 4
Bath (Chippenharn)	24 6 6	336 18 9	Guildford	185 0 0	1478 14 3
Bedfordshire (Arley 5. 10. 0; Blunham, 24; Bedford Ladies 40. 10. 0; Henlow 14. 4. 7; Great Barford 4. 15. 1; Luton 23. 1; Newport Pagnel 4. 1; Potton 10. 2. 0; Roxton 2. 7. 7; Turrey 10. 16. 4)	162 0 0	1605 7 10	Hampshire, North	50 0 0	950 0 0
Berkshire	3 2 0	461 9 3	Hampstead (by Mrs. Marsh)	10 15 6	499 11 3
Birmingham (Ladies' Com. 113. 7. 5; Christ Church 18. 1. 0)	296 9 4	7282 17 8	Harrow	25 0 0	618 7 6
Bishop Sutton & Ropley, Hants. 5	0 0	53 14 7	Hastings and Oare	30 0 0	609 3 2
Blythe and Bilby, Notts.	90 12 4	368 3 8	Henley-upon-Thames (including Mission Box, by H. P. Sperling, Esq. 13. 0)	24 18 0	499 14 10
Boston (Sch. Fund 51) Lincolnsh.	51 15 4	803 12 1	Hereford, Town and County	49 9 0	3592 12 9
Boyton, Wiltshire	6 1 0	11 9 0	Hertfordshire	5 0 0	692 10 2
Bristol	10 0 0	9677 10 10	Hibernian Auxiliary	90 0 0	16619 17 1
Bucks, South (Iver)	41 16 6	320 1 10	Huddersfield	160 0 0	3468 5 6
Cambridge—Town, County and University	300 0 0	6444 0 11	Hull and East Riding	30 0 0	7347 8 4
Chelmsford and West Essex (Corringham, &c. 4. 15. 8)	44 15 8	44 15 8	Jevington, Sussex	2 19 0	9 12 0
Chester & Cheshire (Knutsford 31. 0)	250 0 0	2785 6 8	Kent (Blackheath 20. 6. 2; Foot's Cray 31. Kingstone 50. 1; Woolwich, by Lady Webb, 18. 13. 0)	206 1 2	5072 18 6
Chichester & West Sussex	50 0 0	1319 17 6	Lambourn, Essex	13 0 0	50 15 0
Church Lawford (Great Harboro' 9. 4. 6)	45 15 0	710 13 11	Leeds	100 0 0	6818 3 6
Clapham (Including col. after Sermons at St. Paul's Chapel by Rev. W. Borrows 61. 8. 8)	210 9 7	3997 13 11	Leicestershire	364 14 2	1630 13 7
Clare, Suffolk	8 0 0	53 9 9	Liskeard, Cornwall	14 9 7	16 10 10
Colchester and East Essex	213 15 1	5135 4 4	Liverpool and West Lancashire (Standish 17. 5. 3)	299 5 3	7610 15 5
Collingham & Langford, Notts.	11 18 8	234 1 2	Lostwithiel, Cornwall	4 11 3	48 10 3
Coventry	50 0 0	1386 6 8	Lyme Regis and its Vicinity	24 3 9	24 3 9
Curry Rivell, Somersetshire	13 19 0	82 0 0	Manchester & B. Lancashire	450 0 0	723 1 8
Derbyshire (Hayfield 13. 10. 0; School Fund 51)	18 10 0	8202 4 0	Manton, Rutlandshire	3 4 4	15 4 6
Devon & Exeter (Brixham 30. 1; Exeter Ladies' 53. 5. 0; Sidmouth 19. 1. 0; Woolfardisworthy 8. 5. 4)	127 6 7	5861 1 7	Melcombe Horsey and Cheselburne, Dorsetshire	11 0 0	78 0 0
Dewsbury (Mirfield & Hartshead)	26 2 2	922 4 9	Morden, Surrey	5 13 0	245 7 2
Epom (Including 2. 12. 8 from the Pupils in Mr. Steele's Academy)	16 1 11	423 19 4	Northamptonshire (Kettering, 30. 1; Fitchmarsh, 2. 1)	51 0 0	4518 1 3
Fleet, Lincolnshire	17 5 0	40 5 6	North-East London (Hackney Ladies)	11 15 3	2569 8 2
Fulkingham, ditto	21 14 8	21 14 8	North Shields	9 0 0	973 4 7
Fowey, Cornwall	11 14 6	21 7 1	Nottingham (Lenton, Radford, and Oxtou)	13 7 0	989 6 5
Glasbury	8 9 0	1399 9 6	Olney, Bucks.	48 3 0	583 11 9
Glenworth, Lincolnshire	4 14 6	195 1 10	Ossett, Yorkshire	9 15 5	3 8 8 3
Gloucestershire (N.E. Forest of Dean, 134. 13. 4)	297 10 0	7650 9 3	Oxford and its Vicinity	120 0 0	1281 8 0
Godshall, Isle of Wight	4 0 0	13 0 0	Oxfordshire, North, (Banbury 1. 1; Deddington 66. 15. 3; Hooknorton 7. 1; Worton 7. 1)	44 15 8	223 5 1
Greasborough, Yorkshire	14 15 3	11 15 3	Penryn	9 4 0	325 4 8
			Prinzance	30 0 0	437 14 5
			Percy Ch. (Ladies' Com. 34. 4. 9)	74 15 1	3700 1 3
			Pontypool	65 17 4	977 19 9
			Portsmouth, Portsmouth & Gosport	14 16 7	1770 9 1
			Queen-Square Chapel	12 1 1	1030 6 6
			Retford, East	999 6 5	1197 15 11
			St. Antholin's, Watling Street, St. Catherine's tree	9 11 8	456 3 4
			Saxby, Lincolnshire	2 3 0	67 11 0
			Seaton, Rutlandshire	2 5 1	137 10 0



# 184 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Serby & its Vicinity, <i>Notts.</i>	30	12	3	643	13	10
Shropshire (Eaton ss. 1.0)	50	1	0	6805	3	9
Staffordshire, N. (Leek Ladies)	56	2	6	3777	13	10
Staines and its Vicinity	35	0	0	833	14	3
St. John's Chapel (including Col. after Sermons by Rev. C. Jerram 150. 14. 9)	256	19	4	5539	0	10
Stratford-upon-Avon	30	9	5	149	5	4
Sudbury, <i>Suffolk</i>	62	5	3	750	1	5
Suffolk (Acton 15. 10. 0)	123	10	0	6081	9	10
Sunderland and Bishop-Wearmouth	30	0	0	1319	0	0
Swanage, <i>Dorsetshire</i>	12	10	5	97	4	9
Sutton (Sunday Schools) <i>Surrey</i>	5	5	0	184	16	1
Tamworth (Wotton Coldfield 5. 18. 7; Walton, by Mrs. Farramore, 4. 4. 9)	25	0	0	2633	19	6
Taunton and West Somerset	30	0	0	400	0	0
Tuxford, <i>Nottinghamshire</i>	8	15	11	8	15	11
Tydd St. Mary, <i>Lincolnshire</i>	15	0	0	45	10	8
Waltham Abbey, <i>Essex</i>	107	13	6	215	19	10
Warrington	20	0	0	625	18	9
Wellington, <i>Somersetshire</i>	13	0	0	811	14	5
Wheler Chapel, <i>Spitalfields</i>	3	11	0	1617	3	7
Winkfield, <i>Wiltshire</i>	11	1	9	161	1	9
Worcester (Ladies' Assoc.)	69	0	0	1357	4	3
York	100	0	0	841	0	11
Yoxall and Hamstall	30	0	0	707	14	0

## COLLECTIONS.

Ball, Miss E., <i>Chesham</i>	3	0	0	10	13	0
Benecraft, Miss, <i>Chelsea</i>	7	11	0	09	13	0
Bell, Miss Lucy, <i>Wandsworth</i>	17	3	8	38	14	9
Betts, Mrs. John, <i>King's Langley</i>	2	1	3	38	0	0
Bird, Mrs., <i>Kenilworth</i>	8	0	0	44	8	6
Breldford, Capt. Major, and W. Fusiliers, <i>Gibraltar</i>	9	19	8	125	11	9
Bristow, Mrs., <i>Thame</i>	4	3	6	17	5	0
Burton, Mrs., <i>Aylesbury Street</i>	5	0	0	36	14	0
Byard, Miss M., <i>Beech Street</i>	3	0	0	30	0	4
C., Misses F. & M., <i>Putney</i>	4	3	6	6	16	6
Caldwell, Mr., <i>Blaenarvon</i>	3	11	0	36	1	0
Clark, Mrs., <i>Mill Hill</i>	2	12	0	9	12	0
Cooke, Mrs., <i>Marlborough</i>	1	0	0	16	13	0
Dancer, Mrs., <i>Burton-upon-Trent</i>	8	19	0	183	3	0
Dell, Miss, <i>Kilburn</i>	4	45	0	4	15	0
Elwell, Mr. jun., <i>Hammersmith</i>	12	10	0	39	10	10
Friends at Cheam	10	0	6	81	1	6
Graham, Mrs., <i>Newbury</i>	5	8	9	31	8	3
Green, Miss, <i>Wargrave, Berks.</i>	2	13	0	6	7	0
Hope, Miss, <i>St. Luke's</i>	2	12	6	8	12	8
Ladies at Hay, <i>Brecon</i>	4	0	0	53	12	0
Lamb, Mrs., <i>Stretton</i>	2	0	0	21	5	8
Lake, Rev. Edward, <i>Worcester</i>	10	0	0	258	13	3
Landon, Miss, <i>Aberford</i>	4	0	0	17	10	10
Len, Mr. J. jun., <i>Kidderminster</i>	15	0	0	130	0	0
Malpas Mrs & Miss, <i>Knightsbridge</i>	2	12	0	37	5	0
Meadows, Miss, <i>Oakham</i>	17	2	7	17	3	7
M'Lauchlan, Mr. D., <i>Amphill</i>	2	16	0	5	6	0
Mullion, Miss, <i>Gracechurch St.</i>	7	10	6	08	3	3
Profits (third sum) on the sale of Bishop Heber's Missio. nary Hymn, sent to music by Rev. W. H. Haverall	5	0	0	85	0	0
Rignaud, S. Esq., <i>Millford</i>	16	2	0	80	11	9
Rowley, Mr. W., <i>St. Paul's Ch. Yd.</i>	4	0	0	4	0	0
Sanders, Mrs. E., <i>Keigate</i>	6	13	6	03	9	6
Savage, Mrs., <i>Kington</i>	14	0	0	97	7	6

\* \* \* The Committee of the Church Missionary Society return their acknowledgements for Paskets of Clothing, received through the British Ladies' Church Missionary Maternal Society, from the Misses Prewett, Stapleford; Mrs. Thompson, Woburn, Bucks; Mrs. Williams, Portland Place; Miss Hope, St. Luke's; Anonymous Friends at Walthamstow; and from Ladies of Long-Acre Chapel Sunday School. Also for Half a Ream of Foolscap, 300 good Pens, 12 Pencils, 12 Sheets of Sealing-Wax, 12 Pieces of Red Tape, and a Sovereign, from W. E. for the General Purposes of the Society.

In consequence of Mrs. W. Williams' removal from Town, Subscriptions and Parcels may in future be addressed to her, to the care of Mrs. C. M. Williams, No. 6, Upper Harley Street, by whom they will be forwarded as directed.

It is requested that all Contributions to the Repository for the Native-Female Schools in India, may be sent to No. 10, Upper Grosvenor Street, directed to the "Rev. J. W. Cunningham, to the care of Mrs. Roberts;" and it is further requested that every thing may be sent in by the middle of April.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Serle, Mrs., <i>Kevedon</i>	3	13	0	3	13	0
St. Giles's Sunday Schools, <i>Oxford</i>	3	0	0	09	10	0
Sharp, Mr. G.	1	1	0	1	1	0
Sincere Well-wisher to the Cause, at Springfield, Lancashire	22	0	0	22	0	0
Sutton Miss S., <i>Rowde</i>	24	17	6	223	8	3
Tillard, Mrs., <i>Bluntisham</i>	5	0	0	29	10	0
Warren, Miss, <i>Greensted, Essex</i>	6	8	6	15	18	0
Williams, Mrs., <i>Noor Park</i>	84	0	0	479	17	7
Williams, Miss, <i>Abergavenny</i>	4	0	0	96	8	5

## BENEFACTIONS.

A. B., per Messrs. Hoare	5	0	0			
An omitted Benefaction, from the late Sir G. E. Collier, bart. Commodore on the West Coast of Africa	25	0	0			
A. Z., per John Ware, Esq.	10	0	0			
Baber, James, Esq., <i>Knightsbridge</i>	3	0	0			
Bartlett, Rev. T., Rector of Kingsmead, Kent	30	0	0			
Bridges, John, Esq., by the Rev. C. Jerram	5	3	0			
George, S., Esq., <i>Denmark Cott. Camberwell</i>	51	0	0			
Hollingsworth, G. L. Esq., <i>Clapham</i>	10	10	0			
L. M. (being the 5th don. of that amount)	50	0	0			
Radley, Miss Ann, <i>City Road</i>	10	10	0			
Roberts, Miss, <i>Russell Square</i>	10	10	0			
S. F.	10	0	0			
Y. X. B.	5	0	0			

## CONGREGATIONAL COLLECTIONS.

Burrow (Leicestershire), Rev. W. Y. Nutt	3	4	6			
London, St. Mary Woolnoth, Rev. E. Slickersth	13	13	0			
Tywardreath (Cornwall), Rev. H. Berkin	4	16	0			

## SCHOOL FUND.

Boston Association						
For Anne Palmer - Third Year	8	0	0			
Derby Association, by Miss S. Wilcockson, For Henry Martyn - First Year	3	6	0			

## LEGACY.

Charles Waistell, Esq., late of Camden Town, by his Executors, C. Jopling, and E. Dowson, Esq.	19	19	0			
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## INDIA-FEMALE EDUCATION FUND.

Brought from Miss Register for 1845, p. 643	781	0	6			
Aldersey, Miss, <i>Well Street, Hackney</i>	4	0	4			
Cruso, Misses, <i>Leek</i>	2	0	0			
Edgecombe, Miss, <i>Penryn</i>	1	4	8			
Few Friends, by Miss Nelson	1	0	0			
Hackney Ladies' Association: A Friend by Miss Hollier	1	1	0			
Handcock, Miss, <i>Sandhurst</i>	1	0	0			
Hope, Miss, <i>St. Luke's</i>	1	1	0			
Hull Association	3	0	0			
Lady, by Rev. J. T. Birt	2	0	0			
Percy Chapel Association: E. & S. V.	20	0	0			
Forster, W. M., Esq.	1	1	0			
Forster, Mrs.	1	1	0			
Purves, Mrs. R., <i>Sunbury, by Col. Phipps</i>	5	0	0			
Salmond, Miss, <i>York</i>	0	8	6			
Scott, Mrs. General, <i>Sunning Hill, Ann.</i>	1	1	0			
Simson, Miss, (by her)	13	10	6			
Stevenson, Mrs., <i>Hamstead Road</i>	10	0	0			
Sutton, Miss S., <i>Rowde</i>	3	0	0			
Williams, Rev. E., <i>Eaton, Shropshire</i>	5	0	0			
Wood, Mrs. J., <i>Waltham Abbey</i>	8	0	0			



# Missionary Register.

APRIL, 1826.

## Biography.

### OBITUARY OF CHRISTIAN RANGHI,

A NEW-ZEALAND CHIEF,

WHO DIED SEPT. 15, 1825, THE DAY AFTER HIS BAPTISM.

THE following narrative of the conversion and baptism of this Chief, which were noticed at pp. 162 and 163 of the Survey, has been received from the Rev. Henry Williams. It will be read with pleasure by all who are waiting for the manifestation of Divine Mercy to the uttermost parts of the earth.

We send you an outline of several conversations with an Old Chief, named Ranghi, now no more; whom we have been in the habit of visiting for a year and a half, and whose conduct we narrowly examined.

*Sunday, July 17, 1825* — We visited Ranghi; and found him, as usual, ready to receive us, and with his red cloth flying as a signal of the Sacred Day. Our conversation follows:—

"How do you do to-day?" "I have been poorly, with a cough and sore throat"—  
"That is what we are subject to: do you not remember the cause of pain and sickness?"  
"Yes: it was owing to our first parents' breaking the command of God"—  
"What are your thoughts of death?" "My thoughts are continually in heaven: in the morning, in the day-time, and at night, they are continually there. My belief is in the Great God and in Jesus Christ"—  
"That is very good; for there is no pain in heaven, either in mind or body; no fear of the enemy coming to kill you, but a quiet rest for ever: do you not at times think that our God is not your God, and that you will not go to heaven?"  
"This is the way my heart sometimes thinks, when sitting alone: I think I shall go to heaven, and I think perhaps I shall not go to heaven; and perhaps this God of the White people is not my God, and perhaps He is: and, then, after I have been thinking in this way and my heart has been dark for some time, then it becomes lighter, and the thoughts of my going to heaven remain last"—  
"These are the temptations of the Devil to drive you from the thoughts of heaven: you must ask God to give you His good Spirit, to enlighten your heart, that you may discover this to be the device of Satan: do not let your heart be jealous or doubtful that God will not give it you, for He gives His Spirit to all who ask Him." "I pray several times in the day. I ask God to give me His Spirit in my heart, to sit or dwell there."

*April, 1826.*

*Sunday, July 24* — On our arrival at the Settlement, we observed our old friend, with his wife and child, sitting in his hut, and a party of 30 or 40 Natives from beyond the River Thames sitting at a little distance. We beckoned to them to attend, when they arose and sat in a circle in front of the hut. As they were strangers, we addressed ourselves to them:—

"From whence came you?" "From Taw-ranga"—  
"Did you hear any thing of the Great God up there?" "How should we hear or see Him? Are we visited by White people?"—  
"How many Gods are there among you?" It was observed that some person whispered to the leading man, to say One, which he answered—"Where is He, and what is His name?" With some confusion he answered, "I don't know"—  
"Do you suppose that a strange God made you, and a strange God made us?" "Yes"—  
"Why? Do you observe any difference between us and yourselves, excepting the colour of the skin?" "Yes: your clothing is better and different from ours"—  
"What difference can the clothing make? You see two of your own countrymen in our clothing: does that make them different from yourselves?"  
"They were clothed by you; but yours is a different language"—  
"We will tell you presently how that came to pass; but we must first go back to the commencement of all things." They listened very attentively while we related the creation of the world—the fall of man—the flood—of Noah leaving the ark—the building of the tower of Babel—and the confusion of tongues—that, in Europe, and in a number of islands in these seas, each speaks a different language from the other, for we know this by a Sacred Book which was written by the Spirit of God in the hearts of our forefathers; therefore if our hearts or memories forget to-day, we can look into the Book, and there it tells us over again.  
"What do you think of all this?" "We have

no White people among us, to teach us; perhaps were there any with us, we might soon learn: the White people have been and sold us muskets, and have shewn us how to use them, and we can shoot straight; and we have learned how to hoist casks out of the ships, and perhaps we should learn this also"— "The people of Tahiti, a short time since, were as you are now: they are of a strange language, had tapus among them, and had wooden gods which they worshipped; but, after the Missionaries went among them; they attended to their instructions and believed in the Great God; and He gave them His Holy Spirit, and they split up their wooden gods, and cooked their food by them, and now they have become Missionaries themselves, and teach their countrymen in the neighbouring islands, and build large Houses for Prayer." Here our friend the Old Chief remarked, with considerable energy, that if Shunghce, and some other Head Chiefs, were to believe, they would have plenty of followers to listen to them, as they have now to go to the fights; they have just returned from one war; and they have now gone to Whangarooma, and all the Natives round about the Bay with them, for the same purpose. They paid great attention, and gave their assent. "All men, both those of New Zealand and White people, are born with bad hearts, until God gives them His good Spirit, which His Book shews us how to obtain: it shews us also the straight path to heaven. Those, who do not believe in it, are the Devil's servants here, and will be his slaves in the Rainga, where they will dwell in fire for ever and ever: and it is impossible for the tongue to describe the pain and torment which they will endure. Those, who believe in the Great God, will be taken to heaven; and it is impossible for the tongue to describe the happiness which they will there enjoy for ever. The Great God sent His Son into the world to die on account of our sins, as a payment for us, that we might be taken to heaven."

As it was drawing toward sun-set, we felt it necessary to conclude, as usual, by singing a hymn and by prayer. We afterward told the strangers, that, by and by, we might perhaps visit them at their place, when our vessel should be finished. Many pleasing remarks occurred during the conversation, which it would be impossible to note down in writing.

*Sunday, August 7, 1825*—In conversation with the Chief Ranghi:—

"How do you feel to-day?" "I have been very unwell"—"How do you feel in your mind?" "Sometimes, when sitting alone, I feel my heart gloomy or dark; and think that the God of the White people is not our God, and that the Rainga is the only place which we have to go to: then my heart feels enlightened, and again becomes gladdened with the thought of going to heaven"—"What is your judgment of the love of Christ?" "I think of the love of Christ, and ask Him to wash this bad heart, and

take away this native heart and give me a new heart"—"What does your Wife think of heaven?" She made answer, "I do not understand"—"Do you teach your children?" "I do"—"Have you never any rejoicings of heart?" "Yes, indeed, when I think of heaven and Jesus Christ, I am glad; because, when I die, I shall leave this flesh and bones here, and my soul will go to heaven"—"Attend now to what I am going to say to you. The people who believe in Jesus Christ, are all called by one name after Him, which is, Christian. We, who are here now, are called so; that is the Europeans: but those who do not believe are called Heathens: the New Zealanders are Heathens: those, who believe in Him, take His Name as a sign that their hearts are washed in His blood." The Old Man appeared much pleased with this, and expressed his wish to be called after Jesus Christ—"Suppose you had an opportunity to steal any thing that might be in your way, and knew that nobody would see you, what think you of that?" "I should not steal any thing myself, but perhaps my wife or children might steal if I were not present"—"Would you not make them return the stolen things?" "If they were stolen from the School House, I should make them return them"—"But why should you not make them return them to the ships, if stolen from thence?" "I should desire them to take them back again, but I believe they would not: they would say, 'Let my things be: what are my things to you?'" It should here be observed, that parents have little or no controul over their children: nor do I believe that they can, by the custom of the land, inflict any chastisement on them. The children of this Chief might steal, and yet he have no absolute authority over them to oblige them to return the things stolen; so also with his wife—"Do you never attempt to teach the rest of the Natives near this Settlement?" "Yes, I do; but they will not listen to what I have to say"—"You must still continue to teach them: the Lord Jesus endured evil for you, and was laughed at, and mocked, and called a liar. Keep your thoughts on Heaven, and look to Him to support you."

*Sundays, Aug. 21 and 28*—Our poor friend appeared very much reduced, and his mind disposed to wander: we could not speak much to him. He told us that he was very ill, and that he forgot what we said to him. Many of his relatives were near him, whom we could not but regard as messengers of Satan to buffet him. We were prepared in some measure for this.

*Sunday, Sept. 11*—Our old friend seemed better in mind, though in his body he was wasting fast. He looked upon us cheerfully, and expressed his pleasure at our coming. Our conversation was as follows:—

"What are your thoughts of your approaching end?" "I think I shall soon die: my flesh is all gone off my bones, and I am now

nothing but skin and bone"—"You know this has come upon you in consequence of sin; and every person, whom you see here present, will shortly be the same as you are now: but what do you think of the next place for the soul?" "I think I shall go to heaven above the sky, because I have believed all that you have told me about God and Jesus Christ"—"But what payment have you to bring to God for your sins against Him?" "I have nothing to give Him; only I believe that He is the True God, and in Jesus Christ"—"Don't you know who was the payment for our sins?" "I don't quite understand that"—"Have you forgot that we told you, that Jesus Christ was the Son of God, and that He came into this world and suffered for us?" "Aye, aye! I remember you told me that before, and my whole wish is to go and dwell in heaven when I die"—"Do you feel any fear of death?" "No, perhaps"—"The man, who believes in Jesus Christ with all his heart and sees his death approaching, feels glad that he is so shortly to leave this body of pain and misery, and the spirit to take its flight to heaven." "I have prayed to God and Jesus Christ, and my heart feels full of light"—"That is very right: let your heart lay hold continually on Jesus Christ, and God will fill your heart with His good Spirit: the people who are here now may laugh at what we are telling you; but, when they die, and their spirits are gone to the Rainga, they will then cry, being in perpetual torment, and will wish that they had, like you, believed what the White people had said to them: therefore let your mind be continually staid on God."

On Wednesday the 14th, some Natives told us that our old friend was dead. We were much cast down, as we had not seen him since Sunday, and knew not how he had borne his last moments; but, as their reports are not to be relied on, we all went to his Settlement, in hopes of still speaking a word with him. On our approach, we heard weeping and lamentation. I feared that all was over. On our arrival at his hut, we observed, with joy, that the vital spark was not extinct: his bones stood through his skin, and ulcers had broken out in various parts of his body: it was evident that he could not continue long: he turned his head, and looked with satisfaction upon us: his voice was faint. We were enabled to hold a little conversation with him, as follows:—

"Well, friend, how do you find yourself?" "I shall soon be dead"—"What are your thoughts of Heaven?" "Oh, my heart is very, very full of light"—"What makes your heart so very full of light?" "Because of my belief in Jehovah and Jesus Christ"—"And are you still firm in your belief in Jesus Christ?" "Have I not told you, over and over again, that my

belief is steadfast?"—"Have you no fear of death before you?" "No none, not in the least"—"We are happy to find that: all real Believers rejoice in the prospect of death, knowing that their pains are all then ended." "Aye! I shall go and sit above the sky with Jesus Christ"—"Have you forgotten what was told you, some time since, respecting the Name which is given to all those who believe in Jesus Christ?" "I have forgotten the Name, but I have not forgotten the circumstance about which you spoke: it is fast in my heart"—"How should you like to be called by that Name?" "I should like it very much indeed."

Here all of us present, viz. Messrs. R. Davis, C. Davis, Fairburn, and myself, consulted, whether the man now before us was not a proper subject for baptism. We had observed him for many months, and had watched his behaviour and character. Each gave it as his opinion, that more satisfactory evidence could not be expected, in the early state of things here: his steadfastness now on the verge of the grave, and his firm resistance of all the Native Superstitions peculiar to his present situation, satisfied us that he ought to be baptized. While preparations were making with this view, the interval was improved by occasional addresses to the sick man, but generally to those around.

When every thing was ready, we again called the attention of our sick friend; describing to him more fully the nature of baptism, as an emblem of the cleansing of the heart from sin. I then went through the Service; William Puckey, who has the most thorough knowledge of the language, interpreting certain parts. The name given to our friend was Christian, in addition to his native name Ranghi: he repeated his name Christian, several times, with energy. We asked him how he would wish his children to be disposed of, and what should be done with his body after death: he told us that he wished the children to live with us; and, calling his daughter, who now lives with Mrs. Davis, to him, said to her—"I am going to Heaven, Mary; but Mr. Davis will be your father: be a good girl." He wished his body to be removed to our place.

Many Natives were sitting round; and appeared somewhat impressed by what they saw and heard. To us, it was a season of joy and gladness; a period to which I had been looking with great interest. Surrounded by those who would gladly draw him back, he, in

the presence of all, and with boldness, declared the darkness which once hung over him, but now the sure and certain hope of soon being in glory. What shall we say to these things? *Is not this a brand plucked out of the burning?*

This was the last time that we saw Christian Ranghi, though we heard of and from him. He died on Thursday night. We intended to visit him on Thursday, but could not; and the first account that we had of his death was from a canoe passing the Settlement with his body. His relatives would not let any one inform us of what was about to take place. We reasoned with them on the impropriety of taking his body away, contrary to his dying wish; but could not prevail. It is a satisfaction to us,

however, that they did not utter a word as to his faltering, from the time when we last saw him; which they certainly would have done gladly, had they heard a word on which to ground their hopes. We told them that their disposing of his body was of no consequence as to his salvation; for his body was all corruption, but his soul was in heaven. We felt sorry that we could not comply with his last request; but perhaps it may be well that it is as it is.

I have endeavoured to give the conversations as near the literal words as I could, that you may judge of the case yourselves. Many incidental pleasing remarks occurred, which are not here inserted.

## Proceedings and Intelligence.

### United Kingdom.

#### CHRISTIAN KNOWLEDGE SOCIETY.

##### REPORT FOR 1824-5.

*Issue of Books, Tracts, and Papers;  
from April 1824 to April 1825.*

	Mbrs.	Grat.	Total.
Bibles .....	49,183	1219	50,402
New Testaments and Psalters....	66,907	1745	68,652
Common Prayers	131,910	1549	133,459
Other bd. Books	108,844	2003	110,847
Small Tracts and Papers .....	911,546	199,161	1,110,707

Grand Total.....1,474,067

The Issue has exceeded that of the preceding year, by 5812 Bibles, 8377 Testaments and Psalters, 7028 Common-Prayer Books, and 15,705 Bound Books; but has fallen short of it in 17,673 Small Tracts and Papers.

#### State of the Funds.

##### Receipts.

	£.	s.	d.
Benefactions.....	4780	1	2
Annual Subscriptions .....	13,710	14	1
Legacies .....	325	0	0
Dividends on Stock, &c.....	7863	14	4

	26,679	9	7
On Account of Books .....	31,937	8	5
Ditto from Government .....	273	5	8
Discount from Booksellers .....	2267	16	5

Total....£61,158 0 1

#### Books sent to Members:—

	Payments, Members' part, 31,194 7 10	
Society's part, 18,208 5 4		49,462 13 2
Books, Papers, and Reports, gratuitously distributed.....	2169	6 6
Welsh Bibles, Testaments, and Prayers .....	1104	8 1
On Account of Government, &c.	413	19 5
On Account of Charities.....	87	9 5
Scilly Mission .....	512	10 2
Dividends and Advances on Ac- count of India Mission.....	2369	5 2
Vote of Credit to Hp. of Calcutta	250	0 0
Grant for Vepery Mission Church, 2000	0	0 0
For Native Tracts at Bombay..	150	0 0
Salaries, Rent, Taxes, Books, Packing Boxes, and Sundries, 2995	17	7
Total....	£61,515	9 6

#### Revision of Books and Tracts.

The attention of the Society having been repeatedly and earnestly solicited to the state of the Catalogue, the Board, some years ago, referred it to a Special Committee to consider how far it might be expedient to revise the Books and Tracts which had been admitted on the Catalogue; and likewise empowered the Committee to make such corrections and alterations therein as should appear requisite. The Committee have proceeded with the deliberation due to a measure of so much importance; and, during the last year, much time and care have been devoted to the actual revision of the Books and Tracts. The length of time which has elapsed since

many of these works were adopted, and the change which has subsequently taken place among all ranks of society, have shewn both the necessity of some alteration and the extent to which such alteration should be carried. Those works, which, after mature examination, appear unsuited to the present wants of the people, will be suffered to remain out of print; while others, which are partly of a similar description, will be offered in an abridged form for the especial use of the Society. Thus, it is hoped, without any sudden or violent change, the Society will be gradually disencumbered of works which have served to swell its Catalogue to an inconvenient bulk, without producing a corresponding advantage to the public. It is calculated that a fourth part of the Books and Tracts have been submitted to this revision, and that the task will be completed in the course of two or three years.

In the mean time, the Society will gladly avail itself of the best New Tracts, which may be submitted to its choice; especially of such short and plain Expositions of Christian Doctrine and Duty, as may appear calculated to arrest the attention and reach the hearts and understandings of a busy and inquisitive age. Several works of this description have already been recommended, and are under the usual course of reference.

#### *Additions to Supplemental Catalogue.*

Additions have also been made to the Books of Amusement and Instruction, which were formerly placed upon the Supplemental Catalogue, and sold at cost prices to Members of the Society. The great demand for scientific and mechanical information has induced the Society to adopt two well-known works upon these subjects—*Conversations on Chemistry*, and *Conversations on Natural Philosophy*. It is intended to follow up this step, by the circulation of other books of a similar description; and it is hoped that every wholesome appetite of the Labouring Classes may thus be gratified, without leaving them entirely destitute of religious instruction, or estranging them from those persons who wish to promote their eternal as well as their temporal welfare.

#### *Supply of the Army with the Scriptures.*

The Society has great pleasure in acquainting its Members with the important and liberal measures, which have

been taken for supplying the religious wants of the Army. His Majesty's Government have resolved to furnish every Soldier who can read with a Bible and Book of Common Prayer; and, at the request of the Chaplain General, the Society most readily consented to co-operate in this good work. Very large supplies of Bibles and Books of Common Prayer, suited for the use of Soldiers, are now in a course of delivery; and the Society derives an especial gratification from feeling that this step will accomplish one great object of their liberal benefactor, the late Archdeacon Owen; who contributed so munificently from his own funds toward a similar purpose, and whose example and suggestions have contributed in a great degree to the present arrangement.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

*Clapham*—Mar. 5: the Rev. W. Borrows preached, morning and afternoon, at St. Paul's Chapel; and the Senior Secretary, in the evening, at the Church. March 8: the Annual Meeting was held; John Thornton, Esq. Chn. Collections, about 100*l*.

*Kettering*—March 11: Second Ann. Meeting: Rev. J. Hogg, Chn. Collection, upward of 9*l*. Rev. J. D. Wawn and Rev. T. Durham attended at the request of the Parent Committee.

*Cambridge*—Mar. 12: the Senior Secretary preached, in the morning, at St. Michael's Church; and, in the evening, at St. Giles's. Collections, nearly 50*l*.

*Leicestershire*—Mar. 12: Sermon; by Hon. and Rev. H. D. Erskine, at Claybrook and Lutterworth; by Rev. T. Durham, at Barkby and Cossington; by Rev. J. D. Wawn, at St. Mary's, Leicester; by Rev. J. W. Doyle, at Stony Stanton; and by Hon. and Rev. Baptist Noel, at Great Peatling, Buntingthorp, and Arnsby. March 13: Ann. Meeting of Lutterworth Branch; Rev. R. H. Johnson, Chn. March 14: Ann. Meeting of Loughborough Branch; Hon. and Rev. H. D. Erskine, Chn. March 15: Twelfth Ann. Meeting, at Leicester, of the County Association; T. Babington, Esq. Chn. The Senior Secretary attended, and also at the Branch Meetings. Collections, upward of 100*l*.

*Northampton*—Mar. 16: Second Annual Meeting: Rev. W. Thursby, Chn. Col. 38*l*. 15*s*. 8*d*. The Senior Secretary attended; with Rev. J. D. Wawn, Rev. T. Durham, and Rev. J. W. Cunningham.

*Bedfordshire*—Mar. 17: Eleventh Ann. Meeting; Rev. R. P. Beachcroft, Rector of Blunham, Chn. Col. 8*l*. 16*s*. 6*d*. The Senior Secretary and Rev. T. Durham attended. A Meeting of the Turvey Branch had been held on the 9th; and, on the 10th, a Meeting of the Olney Branch of the Bucks: Collections, 10*l*. 19*s*. 2*d*.

*Stratford-on-Avon*—Mar. 29: Second Ann. Meeting; Rev. F. F. Knottesford, Chn. Col. 13*s.* 6*d.* The Senior Secretary and Professor Scholefield attended.

*Worcester*—March 30: Sixth Ann. Meeting; Rev. Digby Smith, Rector of St. Martin's, Chn. April 2: Sermons, by Rev. Professor Scholefield at St. Martin's and St. Clement's, by the Senior Secretary at St. Oswald's and St. Martin's, and by Rev. John Davies at St. Clement's. Collections, 99*l.* 3*s.*

*Gloucestershire*—Mar. 31: Ann. Meeting of the Campden Branch; Hon. and Rev. Leland Noel, Vicar, Chn. Ap. 4: Ann. Meeting of the Stroud Branch; Rev. Dr. Williams, Chn. Ap. 11: Ann. Meeting of Newland and Coleford Branch; P. J. Ducarel, Esq. Chn. Sermon, in the evening, by Rev. Professor Scholefield. Ap. 13: Ninth Ann. Meeting of the County Association, in the Tolsey at Gloucester; W. Meade Smythe, Esq. M.P. Chn. The Senior Secretary and Professor Scholefield attended; as they also did at the Branch Meetings. A Roman-Catholic Clergyman wished to address the Meeting; he was allowed to do this after the business of the day was finished, and was answered by several Clergymen. Collections, about 85*l.*

*Evesham*—April 2: Rev. Professor Scholefield preached at Bengeworth. April 3: A Meeting was held in the Town Hall of Evesham, the Worshipful the Mayor in the Chair, when an Association was formed for Evesham and Bengeworth. The Senior Secretary attended. Collections, 21*l.* 12*s.* 1*d.*

*Bristol*—April 4: Sermon, by Rev. John Cawood, at St. James's. Ap. 5: Sermons, by Rev. H. Gipps at St. Werburgh's, and by Rev. Professor Scholefield at St. Philip's. Ap. 6: the Thirteenth Ann. Meeting was held, at the Great Room in Princes Street; John Scandret Harford, Esq. Chn. Fifty-one Clergymen were present. Ap. 7: Sermons, by the Senior Secretary at St. Mary Redcliff, and by Rev. Professor Scholefield at St. Thomas's. Ap. 9: Sermons; by the Senior Secretary, at Bedminster, Maryport, and Temple; by Rev. John Cawood, at St. Michael's and at Christchurch; and by Rev. John Hensman, at Brislington and at Kingswood. The Collections, including a Benefaction of 50*l.*, and Contributions from Clifton to the amount of about 73*l.*, were upward of 530*l.*

*Blackheath*—Ap. 4: Fourth Ann. Meeting; Sir John Webb, Chn. Col. 16*l.* 3*s.* 6*d.*

*Bromley and Beckenham*—Ap. 5: Fourth Ann. Meeting; John Cator, Esq. Chn. Col. 16*l.*

*Hoveford*—Ap. 9: Sermons; by Rev. Professor Scholefield, at St. Peter's and at Tarrington; and by Rev. Leonard Strong, at Leominster and at Burghill. Ap. 12: Eighth Ann. Meeting, in the County Hall; Rev. H. Gipps, Chn. The Senior Secretary attended. Collections, 128*l.* 2*s.* 3*d.*

*Monmouth*—Ap. 9: Sermon, by the Rev. Mr. Oakman. Ap. 10: Third Ann. Meeting; Rev. H. Gipps, Chn. The Senior Secretary and Prof. Scholefield attended. Collections, 15*l.*

*Bath*—Ap. 14: Eighth Ann. Meeting, in

the Guildhall; Sir W. Cockburn, Bart. Chn. The Senior Secretary and Professor Scholefield attended. Mr. Wilberforce, who was residing at Bath, enlivened the Meeting by a most animated Address. Col. 35*l.* with a Donation of 50*l.*

*Carshalton*—Ap. 16: Sermons, by the Junior Secretary, morning and afternoon. Ap. 17: in the morning, the Second Ann. Meeting of the Carshalton, Croydon, and Mitcham Association was held; and, in the evening, a Meeting of the Labouring Class; Rev. W. Rose, Rector, Chn. Collections, 43*l.* 4*s.* 1*d.*

#### WESLEYAN MISSIONARY SOCIETY.

##### REPORT FOR 1825.

##### State of the Funds.

	Receipts.	£.	s.	d.
United Kingdom .....	40,690	16	6	
France .....	4	3	4	
Gibraltar .....	60	0	0	
West Africa .....	19	18	9	
South Africa .....	53	4	2	
Malta .....	39	5	10	
Madras .....	343	10	0	
Ceylon .....	301	16	8	
Australasia .....	196	9	0	
West Indies .....	1884	6	9	
British America .....	607	10	8	
Legacies .....	1564	19	8	
	45,766	1	1	

Cost of Publications sent to the Auxiliaries .....

1832 9 7

Total .... £43,933 11 10

##### Payments.

Missions:	£.	s.	d.
European .....	3801	18	5
West-Africa .....	1336	15	2
South-Africa .....	4300	0	6
African-Islands .....	116	5	9
Mediterranean .....	1789	1	5
South-India and Ceylon .....	8812	3	1
Australasia .....	2313	1	6
Polynesia .....	9215	8	10
West-Indies .....	12,645	18	8
British-America .....	3479	0	6
Advances, to be repaid .....	1187	18	4
Widows and Children .....	186	4	10
For Returned Missionaries .....	1052	7	11
Printing 13,500 Reports, &c. ....	802	4	11
Salaries, Interest, Home Expenses, Postage, Carriage, and Incidentals .....	2052	2	3

Total .... £46,090 12 7

The Receipts of 1825 exceed those of 1824 by 7719*l.* 11*s.* 6*d.*; and the Payments those of 1824 by 10,056*l.* 6*s.* 10*d.*

##### Great Increase of Associations.

The complete organization of the Wesleyan Methodists affords them an advantage in raising funds, which led us, from the beginning of their General Missionary Exertions, to

anticipate that the numbers which would be thus brought to co-operate would more than counterbalance the comparative want of wealth in the body. The efficiency of even small contributions, regularly paid by great numbers, has been longer felt among the Wesleyan Methodists, than by any other Society. If each of the more than 330,000 adult persons, making a credible profession of religion, who form that body in the United Empire, be brought to contribute on the average but a weekly penny, the Missions will annually derive from this source alone upward of SIXTY-SIX THOUSAND GUINEAS; and when the active and industrious habits which pervade this great body are taken into the account, the ultimate amount of their contributions, not only by a greatly-augmented average from themselves, but by a powerful and widely extended influence on their friends and neighbours, cannot well be estimated. It will be seen from the following statements by the Committee, that they are quite alive to the advantages to be derived from the local application of the powerful means in the hands of the Society:—

Among the interesting domestic circumstances of the year, is the extension of Missionary Associations, in different parts of the kingdom, into the small towns and villages of many secluded districts. So actively have our friends carried the plans of the Society into effect, that, in many Circuits, every village within their range has its Missionary Branch Society, with its regular apparatus of a Committee and Collectors, and its regular Anniversary Meeting. By this means, information on the moral condition of the world and the state of the work of God in foreign lands has been very widely diffused; and, from these minor streams, a large confluence of contributions has poured itself into the general fund.

The Committee notice this activity of many of their excellent friends, not merely to bestow upon it a grateful commendation, but also for the sake of example. Fully to accomplish the vast,

and in many parts the yet-unattempted work which is before us, the whole Church of Christ must be roused to take its equal share of labour and sacrifice; nor have any means more efficient as yet been pointed out to us, by the leadings of Divine Providence, than that which in every instance has been so successful—the calling together of the friends of Christ in public assemblies, to lay before them the actual condition of mankind—to point out the Scriptural obligation which they are under to exertion—to exhibit the actual successes of Missionary Efforts, as incitements to efforts more commensurate with the case of the world—and to engage their systematic co-operation, in counsel, in prayers, and in liberality. The event has proved, that, in every place, a people has been found prepared of the Lord for this special service—only needing information as to facts, and to have the means of communicating to the wants of their wretched fellow-men pointed out, to induce them to *abound in this grace also*; and to emulate the ardour and the liberality of those Churches, which are placed nearer to the sources of religious intelligence, and more directly under the influence of the zeal and example of those who have held on a long and lofty course of exertion in the work of evangelizing Pagan Nations.

The Committee urge it, therefore, on the whole body of the Society to follow the example set in various Circuits:—

Branch Societies have been formed by the visitation of the Preachers, Travelling and Local, and other friends, who have devoted now and then an evening for this purpose; and thus, at very little expense of travelling, the public of those retired places have been called together to learn the state of the Heathen World, to praise God for the successes and progress of His Gospel, and to offer the aid of their Christian Liberality in behalf of interests so important to the world, and so dear to the hearts of all who love our Lord Jesus in sincerity.

To lay it down, then, as an explicit rule, that wherever there is a Society of Christians, great or small, in town, village, or hamlet, this company of lovers and friends of Christ shall be united into a Branch Missionary Society, associated to spread the savour of His



Name, as they may have opportunity, to the ends of the world, is what we recommend to the Preachers of every Circuit, and to the Officers of every Auxiliary Society. It is easily carried into effect by holding a series of evening meetings in the way practised in the Circuits above alluded to; and not only will the means of supporting and extending our Missions be thus greatly increased, but the most happy and important effects, by God's blessing, will follow upon the intelligence, the feelings, the character, and the joys, of thousands of the friends of Christ, who now are but very partially acquainted with the operations and successes of Missions.

They add, as a powerful stimulus—

If the affording of aid to this blessed work were a burthen, it would be but just that it should be shared among all our Societies and Congregations, that, in all, as the Apostle speaks, there may be an equality. But this is not the view taken of this great, and lofty, and all-inspiring charity. The high vocation of the whole Church is to shine as the light of the world; nor ought any individual Christian to be prevented, for want of the opportunity which is afforded by the organization of such Missionary Societies, from taking his share in thus enlightening the world by the diffusion of the Gospel. The knowledge, too, which is thus communicated on the condition of Heathen Nations, to the body of pious people living in retired parts of the country, is of great importance, to impress them both with deeper convictions of the value of the Gospel, in the light of which they walk, and with sentiments of gratitude to God for this inestimable benefit. That sympathy for perishing millions is thus spread which surely ought to pervade the whole Church; and an increasing number of powerful and effectual prayers for the coming of the Kingdom of Christ, are thus called forth, and must bring down from heaven richer effusions of divine influences upon the universal cause of truth and righteousness, and upon the labours of those who are engaged in promoting it at home and abroad. It is thus, too, that the natural spirit of selfishness, which is so contrary to the spirit and character of true Christianity, is most effectually subdued; and the sanctifying habit of living, not to ourselves, but to Him that died for us and rose again, is en-

couraged and matured. How important is it, also, to train up the young of all our Congregations, to this zeal for Christ, this universal benevolence, this public spirit; and to give them a share in the grace and benefit of the work of evangelizing the world! Nor are those high interests and hopes to be overlooked which are excited in the bosom of the pious, by the intelligence of new conquests obtained by the Saviour whom they love, and the new honours which are thus accumulated around His adored Name; sentiments the most pure, elevating, and rich, which even grace awakens in the spirit of a believer, and which, more than any other, connect him while on earth with the Church above.

*Missionaries sent out in 1825.*

To Gibraltar: Mr. and Mrs. Pratten—South Africa: Mr. John Davis, Mr. and Mrs. Haddy, and Mr. and Mrs. Shrewsbury—Alexandria: Mr. and Mrs. Macpherson—Madras: Mr. and Mrs. Williamson—Ceylon: Mr. and Mrs. B. Clough, and Mr. R. S. Hardy—Tongataboo: Mr. and Mrs. Thomas—West Indies: Mr. and Mrs. Woolley, Mr. and Mrs. Rathbone, Mr. and Mrs. Fiddler, Mr. and Mrs. Bridden, and Mr. and Mrs. Rayner—Honduras: Mr. T. Wilkinson—Canada: Mr. and Mrs. Turner, and Mr. Faulkner—Newfoundland: Mr. J. Pickavant, Mr. John Corlett, and Mr. C. Bate.

*Members of the Society at Mission Stations:*

France, 120—Gibraltar, 70—Gambia, 25—Sierra Leone, 100—South Africa, 260—Malta, 40—Madras, 178—Negapatam, 48—Ceylon, 286—New South-Wales, 105—Van Diemen's Land, 37—West Indies, 26,778—British America, 4288.

These form a total of 32,335; which is an increase on the preceding year of 297.

*Missionaries employed by the Society:*

Ireland, 22—France, 5—Gibraltar, 2—West Africa, 2—South Africa, 15—Mediterranean, 2—South India, 5—Ceylon, 21—Australasia, 5—Polynesia, 6—West Indies, 48—British America, 44. Total, 177.

*Encouragement to Increased Exertions.*

Dark and wretched as the world still is, the Kingdom of Christ is visibly enlarging, by His blessing on human exertions. The seed, in every place, yields its produce to the hands of the reapers;

and provides, by its increase, for a sowing more copious and a harvest more abundant. Wherever we turn, our work enlarges before us—the blessed work of declaring the glory and salvation of our Redeemer. Success calls for renewed exertion; and every labourer sent forth, pressed by the very ripeness and richness of the field, beckons others to follow him. A state of things exists, which, a few years ago, no one could anticipate; so that, far from finding it difficult to bestow useful exertion, we are not able, in fact, to overtake the work to which we are invited.

#### ANTI-SLAVERY SOCIETY.

THE Committee have circulated, under date of the 10th of March, the following view of the

#### *Present State of the Anti-Slavery Cause.*

THE Committee of THE LONDON ANTI-SLAVERY SOCIETY deem it their duty, at the present crisis, to inform their friends throughout the kingdom, of the state of the cause in which they are engaged, and of the conduct which it seems to them to call for.

It cannot be questioned, that, in the course of the past six months, a great and beneficial change has been produced in public opinion on the subject of Slavery; and that, by means of the clear expression of that opinion, in the numerous Petitions presented in the present Session, a similar change has also been produced in the feeling of Parliament respecting it, is no less evident.

The Committee, while they congratulate their friends and the country at large, on the renewed enunciation, on the part of His Majesty's Government, of a determination to persevere in their purpose of finally extinguishing Slavery throughout the British Dominions, do, at the same time, most deeply lament the disposition which has been manifested, to postpone, for a farther period, the authoritative interference of the Imperial Legislature, in effecting the reform which is so urgently required in our Colonial System; and again to refer to the Local Assemblies the removal of the very grievances of which they themselves have been the authors, and which they have, hitherto, so pertinaciously refused to redress.

The disposition further to pursue this unsatisfactory and delusive course appears to have originated in an appre-

*April, 1826.*

hension erroneously entertained, and, evidently, proceeding from misinformation, that some material progress had of late been made, by the Colonial Legislatures, in the work of improvement.

What may have been done at a very recent period, or may now be doing in the Colonies, it is impossible for the Committee to conjecture; but, having carefully explored every source of information which is open to them, they remain convinced, that the statements which have appeared on this subject are incorrect.

In none of the Colonies, subject to the direct legislative power of the Crown, has any Order of His Majesty in Council been promulgated, since that for Trinidad was issued, excepting in Demerara: the Order there issued is defective in some most important particulars contained in the Trinidad Order: these defects, however, it is understood to be the intention of His Majesty's Government forthwith to supply. The Colonies to which no Orders in Council have yet been transmitted are, Berbice, St. Lucia, Honduras, the Mauritius, and the Cape of Good Hope: the orders for these Colonies are said, however, to be in a state of forward preparation.

But, besides the Seven Colonies which have just been mentioned, there are Thirteen Colonies having Legislatures of their own. In three or four of these, a few very partial improvements have taken place. In the others, though there has been, it is true, much discussion respecting the reforms recommended by His Majesty; and though Bills have, at different times, been proposed for carrying them more or less partially into effect; the Committee have not been able to discover any evidence, that, at the end of November last, any thing had yet been done to carry into effect the meliorating provisions of the Trinidad Order in Council.

In short, with a few slight exceptions, nothing appears to have been done in any of these Colonies since 1823, for securing the repose of the Sabbath; or the property of the Slave; for admitting his evidence, or legalizing his marriage; for enabling him to purchase his freedom, or for modifying the severity of his arbitrary punishment; for preventing the detachment of Slaves from the estate, or the separation of families, by sale; or for abolishing the driving whip, or the flogging of females.

Under these circumstances, it would seem to be a dereliction of their duty, if, without an effort to induce Parliament to pursue a different course, the friends of justice and humanity were again to leave the condition of our unhappy fellow-subjects, the Slaves in our Colonies, to be regulated by the Colonial Assemblies. Accordingly, Mr. Brougham has given notice of his intention, on the 20th of April next, to bring the general question of Slavery before the House of Commons, with a view to the adoption of some more efficacious means of its mitigation and final extinction, than are likely to be called into action by the Local Legislatures. Besides this, various subsidiary measures have been announced for discussion in the present Session, by Lord Nugent, Mr. Buxton, Dr. Lushington, and Mr. W. Smith; and Mr. Whitmore has undertaken to move Parliament to abolish those bounties and protecting duties in favour of Slave-grown sugar, which tend so obviously to the injury of our Commerce, and to the aggravation and perpetuation of Slavery, and which are at the same time a burden on the public and a source of oppression to the Slave.

After this brief detail, exhibiting how little has yet been effected, and how much there is yet to do, it seems hardly necessary to remark, that it could not but prove most injurious to their cause if the Committee, or its friends, were to admit the slightest remission of their efforts; or if, on account of any thing that may have passed within its walls, a single Petition should be withheld from Parliament, which would otherwise have been addressed to it.

As there is every prospect of an early dissolution of Parliament, the Committee would further remind their friends throughout the country, that much will depend, with a view to the final consummation of their wishes, on the manner in which their elective franchise and influence may be employed on that occasion. Let us be firm, vigilant, and persevering; and we may indulge the hope, that, with the blessing of God crowning our efforts, we shall ere long witness the final extinction of Slavery—that foul blot on the character as well as serious impediment to the prosperity of our country; and which the concurrent voice of the Nation has pronounced to be no less opposed to every maxim of sound policy and every feeling of justice and

humanity, than it is repugnant to the whole spirit and genius of the Christian Religion.

#### NAVAL AND MILITARY BIBLE SOCIETY.

FROM a Circular lately issued, we extract the following

#### *Sketch of the Society's History and Proceedings.*

The extended operations of the Naval and Military Bible Society being necessarily accompanied by an enlarged expenditure, to meet which the present income of the Society is wholly inadequate, it has become desirable to make known more generally its powerful claims to the liberal support of EVERY Briton, whether connected with the Navy or Army, or partaking in common of that national security and domestic peace, preserved to us, under Providence, by these two bulwarks of our land. A brief outline of the Society's History and of its Proceedings, hitherto but little known, is therefore submitted to the favourable consideration of the Public.

It will be in the recollection of some of the generation now passing away, that a considerable body of Troops was assembled in Hyde Park, in the year 1779, to preserve the peace of the metropolis, at that time disturbed by faction. An humble individual, who witnessed with pious concern the depraved habits of the Soldier, was led to hope, that advantage might be taken of that eventful period to attempt a reform amongst the Troops by distributing the Bible to them. This suggestion was communicated to that eminent philanthropist Mr. Thornton, who gave life and vigour to the plan by a donation of 100*l.*; which sum he soon doubled. In the year 1780, the Society was regularly organized, assuming at first the designation of "The Bible Society;" as, at that time, there existed no other Institution for the express and sole purpose of distributing the Holy Scriptures.

In 1794, fourteen years after the formation of the Society, the result of its labours exhibited an issue of 22,000 copies of the Holy Scriptures, chiefly to the Army. In 1804, its designation was changed to that which it now bears, in consequence of the formation of "The British and Foreign Bible Society," which occurred that year: the number of copies of the Word of God distributed had increased to 34,000: the subscriptions and donations received that year

amounted to 183*l*. 13*s*. 10*d*., and there were only two Naval or Military Officers on the list of contributors. In the succeeding ten years, a much brighter scene was exhibited: in 1814, the issue of Bibles and Testaments had amounted to 100,000: Collections made in several Churches and Chapels yielded nearly 3000*l*.: Subscriptions and Donations reached almost 3000*l*.; and the number of subscribing Naval and Military Officers had increased to 109: his Royal Highness the Commander-in-chief had become Patron; their Royal Highnesses the Duke of Gloucester and Prince Leopold, Vice-Patrons; and his Grace the Archbishop of Canterbury, President; the Archbishop of York, Bishop of London, and many other Prelates, with the Duke of Wellington, the First Lord of the Admiralty, several Cabinet Ministers, besides many Noblemen, Admirals, and Generals, had accepted the office of Vice-Presidents; thus affording a direct sanction to the substantial benefit which the Society was diffusing far and wide.

The correspondence, at that period, was replete with subjects of the highest interest. An Officer, commanding a troop of Horse Artillery, wrote, that the greater part of his men had requested to set apart a portion of their pay for the benefit of the Society. Another Officer wrote from on board a frigate at Spithead, that most of the Seamen and the whole of the Marines had voluntarily subscribed one day's pay for the same purpose: and, on the memorable battle of Waterloo, when all Europe stood more astounded at the Christian forbearance of British Troops in the hour of victory, than their undaunted courage in the hour of battle, the Naval and Military Bible Society was not without the most respectable testimonies, that much of this spirit could only be traced to the influence of that Sacred Volume, which had now been extensively distributed throughout the Army.

In the year ending May 1825, the Society issued 6049 Bibles and Testaments; making a general total, up to that period, of 175,400 Copies of the Holy Scriptures distributed to Sailors and Soldiers: the number of Naval and Military Officers contributing as subscribers had increased to 315. In this year, 1825, his Royal Highness announced to the Society and to the Army, that His Majesty had been pleased to approve of a Code of Regulations, recommended by

the distinguished Prelates aforementioned, the purport of which was, that every Soldier who can read shall be furnished with a Bible, &c. the expense to be borne by the Public; and that the Chaplain-General of the Forces shall procure from the Naval and Military Bible Society, and other sources, such number of Bibles, &c. as may be required; and a further supply to be lodged as a depôt, in the Orderly-room of each Corps, in order that Recruits and others may be provided from time to time as necessary. In consequence of this regulation, a communication was entered into with the Very Rev. the Dean of Carlisle, Chaplain-General, which has led to the issuing of 16,000 Bibles from the Depository of the Naval and Military Bible Society to the Army since May 1825. The Society, in order to meet the benevolent intentions of its illustrious Patron, having consented to supply the Bibles at two shillings per copy less than their prime cost, have, on the recent issue just mentioned, incurred an immediate loss of 1600*l*.; besides the necessary sum wanted to meet the increasing demands from Seamen generally, and from the Soldiers of the East-India Company.

*Appeal in behalf of the Society.*

Great Britain is distinguished from all other nations, by the number of religious and benevolent Institutions which it so liberally supports; but if any Society was to be selected, the immediate objects of whose solicitude are most truly national and important, doubtless the Naval and Military Bible Society would be fixed upon. If any portion of the community can claim the warmest sympathies of Britons, it is that part which is composed of their brethren, who, quitting their families at an early period of life, have devoted themselves to maintain the independence and prosperity of their beloved country.

At the Public Anniversary Meetings of the Society, it is most cheering to the pious mind to behold Officers of all ranks and ages, Admirals, Generals, Captains of the Navy, Field-Officers of the Army, and Subalterns, all joining to bear one uniform testimony to the great practical good effected by this Society; and to the beneficial influence of the Sacred Volume on the conduct of those brave men with whom they have lived, and with whom many have shed their blood in their country's cause.

A General Officer stated lately, that

he had commanded His Majesty's 73d Regiment for three years in India; and, during that period, he never had occasion to punish a single man: each Soldier possessed his Bible; and the Regiment was not more conspicuous for gallantry in the field, than distinguished by the sober steady conduct of the men in quarters. The present state of Pitcairn's Island exhibits a most striking instance of what the Bible, when accompanied by the Spirit of God, can do for Mariners: the hardened mutineer, John Adams, ready to imbrue his hands in blood, was changed from the ferocity of a tiger to the meekness of a lamb, through a copy of the Scriptures, which there is every reason to believe was furnished by this Society to His Majesty's ship *Bounty*, and which was providentially saved from the wreck: it was made unto him *the savour of life unto life*; and, like a Patriarch of old, in primitive simplicity, he has trained up more than one generation to call Emmanuel blessed.

When the infinite importance of the object which the Society is labouring to accomplish, and the high and distinguished patronage with which it has been honoured, are considered, it does appear most singular, that the pecuniary support afforded it should be so very small. It is a surprising fact, that the Annual Subscriptions to the Naval and Military Bible Society scarcely exceed 600*l.* a year; and that, while the Anniversary Meetings are seen to overflow with crowds pressing for entrance, the whole income, arising from every source, does not, on an average, exceed 2000*l.* per annum; leaving the Committee, throughout their arduous duties from year to year, the painful alternative of plunging the Society into debt, or, what is still more distressing to their feelings, of refusing the bread of life to their hungering companions-in-arms.

The Society is encouraged to hope, that brighter prospects are opening before them; and they rely much, under Divine Providence, on the efforts which many of their countrymen and countrywomen are making, in various ways, to increase the funds of the Institution.

## Continent.

### GERMANY.

#### UNITED BRETHREN'S MISSIONS.

#### A GENERAL Synod of the Brethren's

Church was, last year, held at Herrnhut; on which occasion, the Directors of the Missions delivered the following

#### *Review of the last Seven Years' Proceedings.*

The period of seven years, which has elapsed since the last Synod of the Church of the Brethren in 1818, has been a time of much activity in regard to our Missions, and replete with proofs of the wonder-working grace of our God and Saviour; insomuch, that, in reviewing it, we stand astonished, and feel excited to praise and thanksgiving to Him who has done so much for the promotion of His glory throughout the whole extent of our Missionary Labour.

The continual extension of our Missions in all parts occasioned an annual expenditure of between 50,000 and 60,000 rix-dollars (8000*l.* and 9000*l.*): and it sometimes appeared, as if we might almost lose courage, and feel our faith failing, as to the possibility of continuing either to provide for the necessary current expenses, or to pay off a debt of about 20,000 rix-dollars, which, as an accumulating burden, lay heavy upon us. But praise be to the Lord our Saviour, who has yet enabled us to bear and remove it! The general disposition to promote the cause of Missions, which of late manifested itself in Great Britain and Ireland and on the Continent of Europe, had that effect, that it directed the attention of the friends of Missions to the labours of the Brethren also. Thus the Associations of friends in England and Scotland were formed, who most generously used every means to further and support the work; and it is principally owing to their liberal exertions, that the state of our Missionary Fund has been so much improved. We are likewise greatly indebted to considerable contributions from our friends in Wuertemberg, Prussia, Saxony, and Switzerland; and, as far as under the pressure of unfavourable circumstances could be afforded, to our friends and Brethren in the Northern kingdoms of Europe, and in North America. But as, under every consideration, the Brethren's Missions among the Heathen, from their very commencement, have been a work of Faith, so they will continue to be; and it is our duty, amidst a consciousness of our own weakness, childlike to look for help to that Lord, who fulfils all His purposes,

and has numberless ways and means at command to accomplish whatever may be profitable for His kingdom. Those things, that appear impossible to man, are the least of His operations.

During the seven years alluded to, thirty-six Missionaries have departed to eternal rest; and forty-five have been obliged, on account of age and infirmities, to retire from the labour: 127 are now employed in thirty-four Settlements.

Various facts, mentioned in the following survey of the Missions by the Synod, have been anticipated in our pages; but we think it best to give the review entire:—

**Greenland**—The Missionaries had long ago contemplated the propriety of forming a New Settlement in the southern district, near Staatenhuck; and by occasion of a reconnoitering journey, undertaken by Br. Kleinschmidt, from Lichtenau, circumstances appeared so inviting, that the Elders' Conference of the Unity was induced to apply for permission to establish a Fourth Missionary Settlement in Greenland, which the King of Denmark kindly granted in 1822: the necessary preliminaries having been settled, in a conversation with Br. Kleinschmidt, during his visit to us in 1824, a beginning was made to form a New Settlement, called Fredericksthal, on the Koenigsbach, or King's-brook: more difficulties appear to attend the commencement of this Mission, than formerly that at Lichtenau. Br. Jacob Beck, who had served the Greenland Mission above fifty years, did not live to see this new prospect for the benefit of his dear Greenlanders open to his view.

**Labrador**—During the summer of 1818, the brig *Jemima* sailed for the last time to Labrador. The new ship, *Harmony*, on her first voyage, carried out five new assistants in the Mission. In 1820, the Missionaries at Nain celebrated the anniversary of the safe passage of the ship, sailing to and from our Labrador Settlements, for fifty years. Security also was obtained for the uninterrupted possession of a considerable portion of the coast, through the kindness of the British Government, to prevent disturbance to the Mission. In 1819, the Epistles of the Apostles were printed in Esquimaux, by the British and Foreign Bible Society; and, in 1823, a new Esquimaux Hymn-Book, by the Brethren's Society for the Furtherance of the Gospel in London, the use of which has been of great benefit to our Congregations in Labrador.

**North America**—The Mission at Goshen, on the Muskingum, was given up in 1822; the few remaining Christian Indians having removed to New Fairfield, in Canada: the Congregation of Christian Delawares at that place has, of late, walked worthy of the Gospel. Among the Cherokees, the labour of the Brethren in the instruction of youth has produced much fruit, after patiently

waiting thirteen years for this blessed effect: a visit of our aged Brother, Abraham Steiner, to Spring-place, who laid the foundation of that Mission twenty years ago, was not without profit; and, in the year 1821, a New Mission was begun at Oochgeloghy: but if the translocation of the Cherokee Nation to the Missouri, west of the Mississippi, should be effected by the State of Georgia, the future situation of the Mission among the Cherokees cannot be foreseen. In North Carolina, a small Congregation of Negroes has been formed, consisting of 18 baptized adults, with several candidates and baptized children: about the end of June 1823, the New Church, near Salem, destined for the Negroes, was consecrated, and Br. Abraham Steiner is now their regular Minister. In 1823, the North-American Society for the Propagation of the Gospel divided itself into two branches; one meeting at Bethlehem, and the other at Salem in North Carolina—both acting in the same spirit.

**Guiana**—In 1821, the attempt made by the Brethren in Surinam, to preach the Gospel to the Negroes on the river Neukeur, was necessarily abandoned. On the 21st of January, in the same year, our Missionary Establishment in the town of Paramaribo experienced a remarkable preservation from destruction, during the well-known terrible conflagration. Sommelsdyk was disposed of in the year 1818; but whether it might not be advisable to establish a small Settlement there, as a filial to that at Paramaribo, may deserve consideration.

**British West-India Islands**—The progress of our Missions has been particularly encouraging during the abovementioned period. Even in *Barbadoes*, more hunger and thirst after the Word of God appeared, than ever before, since the commencement of the Brethren's labours in that island: the Missionaries were invited to 20 different plantations; and a proprietor, Mr. Edmund Haynes, resolved to build a Chapel and residence for a Missionary, on his estate, Mount Chance, the Colonial Legislature granting permission that a New Missionary Settlement of the United Brethren should be formed at that place. In *St. Kitt's*, the New Settlement at Bethesda was occupied by a resident Missionary in the year 1820; and the Negroes of that neighbourhood express a very sincere desire to be instructed in the way of salvation. In *Jamaica*, Carmel was sold in 1823; and a New Settlement made at Fairfield, in the Mayday-hills: at New Eden, a New Church was built, and consecrated in 1820: at Williamsfield, the proprietor, Mr. Hall, built a Church, for the accommodation of his Negroes; who are served with the Gospel by the Missionary of our Church residing at Irwin: by commission of the Elders' Conference of the Unity, Br. Lewis Stobwasser went to Jamaica, and spent about a year, in 1823 and 1824, in visiting all our Missionary Stations in that island, God granting His blessing to rest on his labours: a new Settlement will be formed at Hopeton, by invitation of the proprietor, Mr. Hutchinson Scott. In *Antigua*, two New Stations have been established; Newfield in 1818, and Cedarhall



in 1822; and a Chapel built at Mountjoy, for the use of the Brethren: much has been done toward the establishment of Sunday Schools, for the Negro Children; and more is in contemplation.

*Danish West-India Islands*.—During the above-mentioned period, no fewer than 34 Brethren and Sisters were called to serve our Missions in St. Thomas, St. Croix, and St. Jan, of whom 13 departed this life; some of them soon after their arrival, and in the prime of life. In 1819, the New Church at Friedensfeld was consecrated. In 1820, the shipwreck and remarkable preservation of Br. Gloeckler and his party, near the island of Ter Shilling on the coast of Holland, created much sympathy in all our Congregations. During the dreadful conflagration in the town of St. Thomas, on the 12th of February 1825, the Mission House and Church were mercifully spared; but many Free Negroes, belonging to the Congregation at Niesky, lost their all. In general, we must add, that the want of trade and scarcity of money in these three islands creates some anxiety in our minds, as it respects the future support of our Missions.

*South Africa*.—The New Church at Groenklouf was consecrated in the year 1818. Enon, on the Witte Revier, was destroyed by the Caffres in 1819; but, in the following year, rose, as it were, out of its ashes, more beautiful than before: our Missionaries at that place report, that the Caffres have lately shewn a desire to become obedient to the Gospel. In 1823, a new opportunity was afforded to the Brethren at the Cape, to serve their neighbours with the Gospel; the Hospital for Lepers at Hemel en Aarde being placed by the Governor under the care of the Brethren, and a Missionary being appointed to superintend it. A new place, formerly called Vogelstruiskraal, on the New-Year's River, to which we have given the name of Elim, was purchased for a Missionary Station; and occupied by two married Missionaries, on the 12th of May 1824. The damage done by the rust, (smut, or mildew,) in the corn, by droughts and inundations, and the consequent distress among the Hottentots, are still fresh in our recollection; as well as the sympathy and generous participation manifested throughout the whole Unity, and among our dear friends in Great Britain and on the Continent.

*Calmucks*.—We turn with painful sensations to the steppes or plains on the River Wolga, and to the hordes of Calmucks which occupy them. Long had our Brethren laboured in vain, when, by the Lord's blessing, the best success began to crown their exertions, by the commencement of a true and powerful awakening of heart in several families; particularly in Sodnom, whose increasing knowledge, both of himself and of the saving Gospel of Christ, produced effects most encouraging to others, who followed his example. Unexpectedly, all our promising hopes appeared blighted, by a prohibition to baptize the converts; the Greek Church claiming it as her own sole right. A journey undertaken, amidst much peril and difficulty, by the Brethren Zwick and Schill, with a view to

distribute those parts of the Scriptures which had been translated into Mongolian, furnished still further proof, that, for the present, nothing could be effected in promoting this important cause.

### The Directors thus close their Survey.—

If we take a general view of the Congregations gathered by our Lord, through the instrumentality of the Church of the Brethren, consisting of upward of 33,000 converts under her care, we surely may rejoice over so many souls gained for Christ from among the Gentiles. By His blessing, the fruits are increasing and ripening; and, notwithstanding many failings and much imperfection, these Congregations may, with truth, bear the name of Christian. It is this which supports the confidence of our Missionaries, animates their zeal, and strengthens their hope, that the Lord our Saviour will know how to perfect the good work, which, by His Spirit, He has begun in the hearts of the converted Heathen. And how many hundreds and thousands are even now stretching forth their hands, and calling on our Church to send messengers of peace unto them also!

All true members of the Brethren's Church will, no doubt, be earnest in prayer and supplication to the Lord, that He would not suffer us to want Brethren and Sisters, who, from a right impulse and from love to their Saviour, are ready to enter upon the labour, that they may gain souls for Him—that he would lead and keep all our Congregations, collected from among the Heathen, in the way of life everlasting—that He would open more doors for us, in countries in which His holy name is not yet known—that He would grant us, as hitherto, the means for defraying the great expense attending our Missionary Exertions—and that He would give us faithful and diligent men to superintend these important concerns. We commend ourselves to the prayers of all our Brethren and friends.

### State of the Funds in 1824.

	Receipts.	£.	s.	d.
Collections in the Congregations of the Brethren.....	(A.)	1414	5	7
Contributions, from Brethren and Friends.....		481	10	6
Contributions, chiefly from Great Britain.....		8120	7	3
Legacies .....		365	13	4
Interest.....		197	13	2
By Course of Exchange.....		10	15	11
Total....		£.10,590	5	9



Missions:	Payments.	£.	s.	d.
Greenland .....		869	13	4
South America.....		537	13	0
Barbadoes .....		286	18	4
St. Kitt's .....		907	7	6
Antigua .....		1362	0	5
Jamaica .....		1681	18	4
Labrador .....		78	1	4
Danish Islands .....		0	0	0
North-American Indians....		164	18	5
South Africa .....		1002	4	9
Calmuck Mission.....		6	15	5
		6897	10	10

Pensions:		£.	s.	d.
To 21 Married and 9 Single Brethren.....		1120	8	10
To 28 Widows.....		347	13	6
To 69 Children at School or Trades.....		1103	12	9
Sundries.....		555	10	5
Total....		£10,024	16	4

## India within the Ganges.

### CALCUTTA.

#### GOSPEL-PROPAGATION SOCIETY.

##### Formation of a Diocesan Committee.

THE Bishop of Calcutta preached for the Society, at the Cathedral, on Advent Sunday, the 27th of November, preparatory to the formation of a Diocesan Committee. We extract the following official Report of the proceedings on this occasion:—

On the day following, the 28th of November, a very numerous and highly respectable Assembly met at His Lordship's House, at two o'clock, for the purpose of forming a Committee in aid of the Venerable Society, which had been thus ably introduced to the public notice, and with especial reference to BISHOP'S MISSION-COLLEGE. The Bishop having taken the Chair,

The Hon. the Chief Justice moved the thanks of the Meeting to the Lord Bishop, for his Sermon preached yesterday; and their request, that he would allow it to be printed.

The Bishop returned thanks; and entered on the business of the Meeting, by enlarging on the great cause of the Propagation of the Gospel in India, and the spirit of united zeal and prudence, so manifestly necessary in this cause, which has uniformly characterized the exertions of the Church of England, in the various Societies connected with her,

instanced in their conduct toward those who have offered themselves for baptism: he then adverted to the objects immediately before them, the past history and future prospects of Bishop's College, with the present state of its beautiful but unfinished Gothic Buildings; and concluded by announcing the expected transfer to this Committee of the Diocesan Schools, now under the Committee of the Venerable Sister Society for Promoting Christian Knowledge—a transfer contemplated by their Founder and that of the College, his lamented Predecessor, Bishop Middleton; who had, in this hope, kept the School Fund distinct from the other Funds of that Committee—and no less expected by the leading members of both Societies in England, to whom indeed it had been already proposed by the Bishop of Chester.

The following RESOLUTIONS were then moved, and carried unanimously:—

I. That the Incorporated Society for the Propagation of the Gospel in Foreign Parts, having, for more than a century, been zealously and successfully engaged in promoting the diffusion and maintenance of Christianity in the Colonies of Great Britain, and having now extended its pious labours to the British Possessions in the East Indies, under the Superintendence of the Bishop of the Diocese, and with the sanction of all the Public Authorities both in England and India, deservedly claims the cordial support of all sincere Christians.

On this Resolution being put, the Bishop, explaining the term "sanction" of Government, as applied to the Government of British India, stated that it was by no means intended to imply any influence of Government, as such, in the promotion of their objects; but that sanction, which they are ready to bestow on every Benevolent Institution—displayed in various instances, particularly in a grant of land for the College, and also by the active co-operation of many distinguished members of Government in their private and individual capacity.

II. That this Meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that Bishop's Mission-College, founded by the Society, near Calcutta, presents a safe and practicable method of propagating the Gospel among the Natives of this country, by the gradual diffusion of knowledge; the superintendence and publication of Religious Tracts, the Liturgy, and Versions of Scripture; and the education of persons, qualified to act as Preachers of the Gospel and Schoolmasters.

III. That a Committee be now formed for the furtherance of these important and bene-

volent objects, within this Archdeaconry, under the immediate sanction of the Lord Bishop of Calcutta, to be called "The Calcutta Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts;" and that the following be adopted for the GENERAL RULES of the Committee:—

1. That the object of this Committee be the furtherance, in India, of the designs of the Society for the Propagation of the Gospel; and more particularly to promote, by such means as are in their power, under the direction of the Bishop of the Diocese, the establishment and support of the Society's Missions and Schools within the limits of this Archdeaconry—the maintenance and education, in Bishop's Mission-College, of proper persons to conduct the same—and the supply, to the College and to the Incorporated Society, of whatever information they may obtain, as to the means and opportunities for Missionary Exertions in this part of India.

2. That the Right Reverend the Lord Bishop of Calcutta be President, the Venerable the Archdeacon of Calcutta and the Reverend the Principal of Bishop's College Vice-Presidents, and the Treasurer of the Bank of Bengal Treasurer of this Committee.

3. That all Contributors to the objects and designs of the Society, in this country, to the amount of one hundred and fifty Rupees, and all Annual Subscribers to the amount of one Gold Mohur, be members of the Committee; but that Benefactions and Subscriptions to any amount be thankfully received.

4. That the Rev. Thomas Robinson be appointed Secretary of this Committee.

5. That the business of this Committee be conducted by Quarterly Meetings, open to all Members; of whom three, besides the President or one of the Vice-Presidents, shall be a Quorum; to be held at the Bishop's House; on the first Monday in March, June, September, and December: and that the Annual Accounts of the Committee be audited at the Quarterly Meeting in December, from which date Annual Subscriptions shall be due in every year.

6. That a Special Meeting of the Committee may be called, at any time, on due notice by the Secretary, in communication with the President or one of the Vice-Presidents; but that no business be transacted, unless three Members be present, besides the President or one of the Vice-Presidents.

7. That, with reference to the unfinished state of Bishop's College, and regarding that Institution as the source whence this and the other Presidencies of India are to expect men duly qualified to communicate instruction to the Natives of this country, the whole of the sums now collected and the amount of the first year's subscriptions, after the necessary and incidental expenses of this Committee shall be paid, be remitted to Bishop's College; reserving, however, a discretion to this Committee, to dispose of any Subscriptions or Donations hereafter entrusted to them, in such manner as may seem to them expedient, in conformity to the first standing rule of this Committee, and to the regulations and practice of the Incorporated Society.

8. That these be considered as the Standing Rules and Orders of the Committee; and that none of them be repealed, suspended, or altered, except at the General Meeting of the Committee, at which the President or one of the Vice-Presidents and at least five other Members shall be present, and of which fourteen days' notice shall have been given to all the Members at the Presidency, with intimation of the repeal, alteration, or suspension proposed; and that the repeal, alteration, or suspension be immediately notified to the President; if he be not present.

IV. That these Resolutions and Rules, together with a Memoir of Bishop's Mission-College, be printed; and copies of them forwarded to the Incorporated Society in London, to the Archdeacons of Madras, Bombay, Colombo, and Sydney; and to the chief Civil and Military Officers, at the several Stations under this Presidency.

V. That books be opened at the different Banks in Calcutta for Subscriptions; and that the result of this Meeting, and the report of sums collected, be sent to the several Newspapers for publication.

VI. That the next Meeting be held on the first Monday in March 1826.

On the motion of Sir John Franks, seconded by Mr. Pattie, resolved unanimously,

VII. That the cordial thanks of this Meeting be offered to the Lord Bishop, for having brought forward and ably conducted the business of the day; and for his exertions, on all occasions, in the cause of humanity and of the Christian Religion.

The Bishop having returned thanks, the Meeting adjourned.

The Contributions on the occasion amounted to 8510 rupees in Donations, and 1799 in Annual Subscriptions.

#### *State and Progress of the College.*

From the document just quoted, we extract the following account of the College.

The present operations of the College may be distributed into the heads of Education, Instruction of European Missionaries, Inspection of Native Schools, Printing, and Translating. Each of these works is now in operation, though in its infancy; needing indeed nothing, but the patronage and support of those who are friends of the promotion of Christianity in its purest form, to give efficiency to the system of order upon which all is conducted, and to produce an extension of their application, of which the effects on the permanent welfare of India may be incalculable.

The Buildings are now complete, with the exception of the Chapel, the Printing-House, and the Dwellings for the Native Instructors; which, with some further improvements, which are extremely desirable in the grounds, are at present suspended for want of funds. There are now resident within the walls of the College, besides the Rev. Principal Mill and his family, one Missionary (the Rev. Mr. Tweddell), the Printer, three foundation, and five non-foundation Students.

The Rev. Mr. Christian has been placed by the Bishop at Boglipore, in

Bahar : where he is diligently engaged, and at present with the most favourable promise of success, in the promotion of a Circle of Schools among the Hindoo Children in that neighbourhood; and in acquiring the dialect and confidence of the Mountain Tribes near Rajmahal, an interesting race of men, resembling in habits and character the Gonds and other races of Central India, and whose freedom from caste and indifference toward the idolatry practised on the plains appear to point them out as peculiarly calculated to attract the notice and reward the labours of a pious Missionary : Mr. Christian has already three candidates for Baptism. Mr. Morton is engaged in the formation of a Mission at Chinsurah; while Mr. Tweddell is occupied in the superintendence of an extensive range of Schools in the immediate neighbourhood of Calcutta, hitherto supported by the Diocesan Committee of the Society for Promoting Christian Knowledge.

The remaining establishment of the College consists of a Sanscrit and a Bengalee Pundit; and a Moulavie, who gives lessons in Hindoostanee and Persian : to which it is proposed to add, as soon as the funds of the Institution can bear the expense, Native Teachers of Mahabatta, Tamul, and Cingalese. The present Establishment will be completed by the arrival of Professors Craven and Holmes, who left England for India in July last; together with a fourth ordained Missionary, the Rev. Mr. Di Mello, who, agreeably to the Statutes, will be a domiciliary of the College during his first year.

Prayers are daily read in the Library; and are attended, on Sundays, by a small but highly respectable congregation from the neighbourhood.

The daily course of Lectures, by the Principal, and by the Native Teachers under his inspection, is unintermitted, and the progress of the pupils satisfactory.

Such is Bishop's College—as it is, and as it is designed to be; and, as such, it is respectfully but earnestly recommended to the liberality and patronage of British India, as an Institution in the success of which all India and the universal Christian Church cannot but be deeply interested; whose labours, thus far, it is hoped, have been such as to claim the confidence of the public; and to whose future labour and success no

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probable limit can be assigned, except the want of means to prosecute the illustrious work to which it is consecrated.

#### CHURCH MISSIONARY SOCIETY.

THE absence of the Archdeacon from the Presidency and the illness of the Acting Secretary having delayed the Annual Report of the Auxiliary, a Circular has been issued, from which we extract the following details.

#### *Number and promising State of Native Christians.*

It will have been seen from the Survey, that the Bishop of Calcutta, in his late Visitation, paid particular attention to the Converts from among the Heathen. Of the general result, in this respect, of his Lordship's visit the Auxiliary Committee remark—

The period which has elapsed since the publication of their last Report will ever be memorable at the Church Missionary Stations of this Presidency, as having been distinguished by the Visitations of the Right Reverend President, the Bishop of Calcutta; who, in his progress through the Archdeaconry, inspected the Schools, confirmed the Native Christians, and administered the Sacrament—manifesting, in every place, the liveliest interest in the Missionary Cause, and gladdening the Churches by his presence. The Native Christians have thus, for the first time, been brought into close and understood connection with our Episcopal Head: for it was his practice, at every Station, to administer the sacred elements to them, and pronounce the blessing in their own language; thus teaching them to regard him as their Chief Pastor, and winning them in all other respects by the most affectionate, conciliating, and impressive address. A year, thus distinguished, can never be erased from their minds: they have learned to appreciate the privilege of being united in one body, according to the Scriptural Forms and Discipline of the English Church. The Committee are anxious to communicate this intelligence to their friends as early as possible; and to give due prominence to events which appear to them as auspicious to the Church-Missionary Cause, and are so entirely in accordance with their own earnest hopes and endeavours.

The results of the Bishop's visitations have been in the highest degree favourable to the Missionary Cause. The Archdeacon writes—

It will be gratifying to the Committee to hear that the number of Natives confirmed by the Bishop at the Society's different Stations, amounted to upward of ONE HUNDRED AND FIFTY. The FACT, that so many Natives have received the previous instruction, and been brought to the state of mind implied in a proper attendance on Confirmation, is an abundant evidence that the Society's Missionaries have not laboured in vain.

The Committee are desirous to call the attention of the public to this important FACT: it is surely a subject of great thankfulness, and should encourage the promoters of Missionary Labours to persevere. When such fruits have been realized, it were most unreasonable to despond: these hopeful beginnings should stimulate to renewed exertions. The prayers of Christians are urgently required for these infant churches of Native Brethren, that they may flourish more and more, and extend themselves around, until the *wilderness and solitary place shall be glad, and the whole desert shall rejoice and blossom as the rose.*

The Native Christians visited by the Bishop in the Upper Provinces were those of Buxar, Benares, Chunar, Meerut, and Agra: of his visit to Meerut some account will appear in a subsequent article: of that to Agra no report has yet been received: of the visits to the other three places, particulars were given in the Survey. The Bishop was not able to call at Burdwan; nor are the Native Christians at Calcutta included in the number mentioned by the Archdeacon: but it appears, that, by the time of his Lordship's arrival at Bombay, the Native Converts confirmed by him amounted to more than TWO HUNDRED.

*Encouragement from the Number and State of Native Christians.*

The Committee proceed—

It is peculiarly desirable that the fact above mentioned should be generally known; not only for the encouragement of those who are engaged in Missionary Work, but for the satisfaction or refutation of its opponents. The objectors to Missions have recently changed their ground of attack: the ar-

guments formerly used were drawn from the INEXPEDIENCY and POLITICAL DANGER of Missionary Exertions: experience having demonstrated the utter futility of such objections, the opposition now proceeds on the ground of their INUTILITY. To which objection it may be conclusively replied—Let the beginnings of good be fairly appreciated: let the nature, and magnitude, and difficulties of the undertaking be viewed in connection with the sure promises of God respecting the final establishment of His kingdom: let the rising Christian Churches, scantily spread indeed over the vast surface of India and small in number, yet sincere and consistent in their profession, be contemplated with a Christian Eye, and is there not abundant cause for thankfulness and hope? May not every Missionary Labourer, amidst all his exercises and trials, with reason *thank God and take courage*? Yes, ought not the promoters of Missions—Societies as well as individuals—to recognise the hand of God in the day of small things; and, with redoubled diligence, use their best exertions in the furtherance of this Sacred Cause? The time has long since passed away, when God bore witness to His ministering servants with *signs and wonders, and with divers miracles, and gifts of the Holy Ghost.* He now accomplishes His gracious purposes by the gradual efficacy of His written or preached Word, by Christian Teaching, by education, by the prayer of faith and labour of love, by patient argument, by the diffusion of the Scriptures and Religious Tracts, by catechizings, by faithful warning and well-timed reproof, by religious conversation; in short, by the innumerable ramifications of labour through which the devoted Missionary, as a pastor, and teacher, and friend, pursues his grand object of winning souls. Such a labourer is called to many sore trials of his faith and patience. His hope of good is perhaps long deferred: his progress is slow: occasionally light breaks in upon his darkness, by which he is cheered and animated; sufficient light to assure him that God is not unmindful of His promises, though not sufficient to change the nature of his work: he is still called to new trials and protracted hopes, and has still to lament that the good actually done bears an unspeakably small proportion to the vastness of the work before him: yet, guarding against the enamoring question

of UTILITY, or rather soaring above all discouragements from within and from without, he *walks by faith, and not by sight*: he is *steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as he knows that his labour is not in vain in the Lord*.

*Brief Review of the Society's Proceedings.*

Missionary work is, in its nature, expansive: it is a species of labour, in which success is progression: every new convert, while he is brought into the possession of a peace and hope to which he was before a stranger, shines with a beneficial light—is animated with a fervent desire to communicate the blessedness of which he is a partaker—and, in proportion to his faith, talents, and opportunities, is himself a kind of Missionary Agent in his family and neighbourhood: a number of such converts formed into a Church, under the watchful eye of a Pastor, constitute a body of Christian Influence, resembling the hidden leaven, which progressively diffuses itself, and assimilates the mass: new Stations thus become necessary, which call for new Teachers and involve new expenses. Accordingly, the Reports of the Church Missionary Society exhibit, in each successive year, since the commencement of active operations, some accession to the Missionary Body. Its labours commenced, strictly speaking, in the year 1807, ten years previous to the distribution of their first printed Circular; but were cautiously conducted, as the delicacy of the case required, with funds received from the Parent Society, or privately collected in this country among the friends of the Missionary Cause. In the year 1817, the arrival of the first two Missionaries was announced in a printed Circular; and a system of school-labour was declared to be in active progress at Burdwan, Agra, Chunar, and other places. Since that period the Annual Reports have recorded a rapid progression. The report of 1819 announces Jay Narain Ghossaul's magnificent donation for the building and endowment of a Free School in the heart of Benares; together with the erection of a Church at Chunar, and the appointment of an Ordained Missionary to the charge: in 1820, was reported the arrival of two more Missionaries, who were stationed at Burdwan: the Report of 1821 is again marked by the arrival of two Ordained Missionaries and a Printer; and espe-

cially by the important measure of purchasing the Mirzapore Estate in Calcutta, with a view to form a Missionary Institution on the premises, in the midst of the native population: in 1822, the Committee reported the arrival of Miss Cooke (now Mrs. Wilson) and the commencement of a new branch of Missionary Labour, with the view to the Education of Native Females: in 1823, the Committee announced the arrival of two new Missionaries of the Lutheran Church, and of an English Clergyman to reside at Mirzapore; as also the formation of a new Missionary Station at Gorruckpore, where the British Residents have built at their own expense a Church and School, as well as a house for the residence of the Missionary and, in this Report, the public are likewise informed of the formation of a Church Missionary Association: in 1824, was reported the formation of the Auxiliary Church Missionary Society; the form of the Corresponding Committee having been changed into that of an organised Auxiliary Institution, of which the Bishop of Calcutta is the President, and the Ven. Archdeacon Corrie the Secretary; and the same Report communicates the arrival of a Clergyman for the new station at Gorruckpore. And now, lastly, the period elapsed since the report of 1824 has been marked by openings at Moozufferpore and Culna: in Moozufferpore the British Residents, with a liberality that reflects the highest honour upon them, have purchased a most convenient house for a Missionary, and earnestly applied to the Society for a Clergyman to occupy that post, and to be supported at their own expense: at Culna, ground has been actually secured; and several Schools have been placed under the charge of one of the Society's Lutheran Missionaries. Thus, every year has been marked by the accession of some new Missionary Labourer, some new Station, some new Department; and the opportunities for exertion have been progressively encouraging and important.

The Committee entertain a hope that this summary and rapid exhibition of their progress will forcibly impress on their friends the necessity of augmented zeal and a more extensive patronage. It is most honourable in a Christian Community, to rise to the exigencies of such a Cause.

*Address, by Mrs. Wilson, on Female Education, to European Ladies.*

Mrs. Wilson has addressed, from Calcutta, under date of July 8, 1825, the following Letter to the "Ladies in Europe, who have contributed to the Collections sent to her for her Schools in Calcutta."

Dear Ladies—

Allow me to offer my grateful thanks for a great variety of parcels, sent out to me from England and Ireland. So large a supply of useful and ornamental articles could not have been anticipated, when I wrote the Letter to which you so kindly refer. As the saleable things were necessarily placed together, to be sent to different houses and stations to be disposed of, we have found it impossible to keep an account of the sum realized for each particular box or package: the sum total for articles sold will amount to about 300*l.*, or 3000 rupees: probably we may get 50*l.* more for commoner articles yet unsold. I have still a large supply by me for our Hindoo Scholars; and have sent useful things to nearly every Station, I believe, where there is a Native-Female School. Very dark print work-bags were much valued by my little girls. It seems necessary to remark that many slight boxes and other delicate articles got spoilt in coming out: Bristol-card boxes are expensive in preparation, and, I am sorry to say, never arrive in a good state: perhaps it may be best, in future, not to send out pincushions for gifts; as they are things the least necessary to the Native Girls, who require no pin in their clothes, but are useful to those only who do needle-work. All books and fancy and steel articles should be packed in tin.

As many Ladies have encouraged me to mention what sort of articles will be most desirable here, I will profit by the liberty thus given, in mentioning the following fancy articles as most productive for sale in India:—

All kinds of Ladies' needle-work on net or muslin; such as, Children's caps, bodices, and sleeves; Ladies' collars, cuffs, caps, and gills—handsome thimbles—scissors for cutting out lace &c.—soft cotton for working—all sorts of Children's books, maps, and puzzles—pencils in wooden cases—dolls of any kind—Children's shoes, pretty and very small—lace and edging—ribbons, good and narrow—handsome shell toilet-pincushions would sell in any number.

I have great pleasure in acknowledging

sundry little tokens of affectionate interest from—

"Miss J.T. of Cold Overton"—Christian Friends at "Peckham" and "Harrow," in "Berkshire" and "Grosvener Square"—"Ross Free-School Girls"—"A Little English Boy"—"Nine Sabbath Scholars, Chester"—"A Pious Soldier"—"Mary Price, Ruddington Sunday School"—"Hebrew Girls, and other Friends connected with the Institution in which they are educated"—"A Friend at Clapham," who sent two tin boxes—"Ladies connected with the C.M. Association, Ockbrook"—"Mrs. Holmes, Blackheath"—"Mrs. Owen, Kilbride"—a box through the "Hibernian C.M. Auxiliary"—"Mrs. Fawcett, Carlisle"—&c. &c.

You will rejoice, Dear Ladies, to hear that we have, in Calcutta, one Young Friend (Miss Laprimaudaye) who is indefatigable in her exertions in this department. My own time is, and ever must be, given as much as possible to actual personal labour among the Hindoo Women and Children: as soon, therefore, as a box arrives, I take charge of the common stock for the Native Schools; and forward all handsome things to Miss L., who fixes a price on them, and sends a small box round from one friend to another: the money is collected by Miss L. and placed to the fund for building our much wished-for Central School.

I am encouraged to hope, by communications through various channels, that, if Subscriptions were set on foot in Europe for the Female Cause *distinct*, it would be the means of raising funds to extend the work beyond the narrow limits by which it is now necessarily bound; and this may be done without injury to any other benevolent object. Let it be remembered—this object is almost unlimited! Here is *HALF* an overflowing population to be taught, and this teaching must depend on Christian Females! Schools may be planted wherever a Christian Female can be found willing and qualified to superintend them: they may be opened, and will be, no doubt, by degrees, at every Station; and we may hope that Ladies, on the spot, will feel it their duty and privilege to do all that they can for the support of such Schools. But Natives abound, where perhaps there may not be three Christian Families: so few persons cannot support half the Schools which might be formed. Burdwan is an instance in point: Mrs. Perowne has now ten or twelve Schools there, the annual expense of which amounts, it appears, to 200*l.*



To return to my own labours. From the first of my coming to Calcutta, I have used every means in my power to get funds for carrying forward our object. At the end of three years, adding the produce of articles from England, we had, in March, a sum in hand of 10,000 rupees or 1000*l.* sterling: this money has been voted by the Committee of Ladies for the purchase of a spot of ground on which to build a large house, the lower floor to be appropriated to the Hindoo Children, and a dwelling over it for ourselves and whoever may come after us. This Building, in the midst of the Hindoo People, is indispensably necessary for carrying forward the object. We were obliged to commence the work in small mat-houses; and have now THIRTY of these Schools under the care of the "Ladies' Society." We shall be obliged to continue most of the distant Schools; but may break up, perhaps, six or eight of the nearest, and bring them under one roof, to train them as at the Central Schools. We shall collect the more advanced pupils for higher instruction; and could also receive the daughters of rich Natives in a separate School. We might also have a little Orphan Asylum: at first, most likely, it would be chiefly for the daughters of poor Native Christians; but, as the Heathen become wiser, they will be glad, no doubt, to profit by such means.

For the smallest piece of ground that we can purchase for such a purpose, 1000*l.* will be required; and 2000*l.* more for the building. We have set forward a Separate Subscription for the Building Fund; and at, and since, our First Annual Meeting in April, we have realized about 340*l.* From this statement, it will be seen that we still require a sum of above 1600*l.* to complete the house: indeed we must have 1000*l.* before we can begin to build.

It may be thought, now that we have so large a number of Ladies united into one body to carry on this Cause, that an appeal to England would hardly be necessary; but the fact is, that we have not realized so much money last year as in the two former. I am thankful that the Ladies' Society has been attempted, and wish it may continue in this form. Ladies on the spot will hereafter take, I trust, a more lively interest in these poor females: the Central School is calculated to draw them more toward each other. How surprised will Ladies in

England be to hear that, except at the Annual Examination, the Ladies and female pupils never meet—I mean Ladies generally: I shall speak hereafter of some pleasing exceptions. We have, however, to be thankful, that we are so far patronized as to receive the Names and Annual Subscriptions of many most respectable individuals, both European and Native; as the List of Benefactors will shew.

A Lady, in India, who wishes to do ALL that she can for the Natives, must begin by studying the language which the people speak: then, indeed, what a field is at once open to her, if she has grace to improve it! In Calcutta, Ladies and their servants speak Hindoostanee, of which the Ladies pick up a slight knowledge: the servants, being all Mussulman, this is their language. The Schools are all conducted in Bengalee, the language of the Hindoos. Miss Laprimaudaye is learning Bengalee; and has a little Girls' School of her own, at their country residence on the other side the river.

Our Report will shew that the "Ladies' Society" has 30 Schools, and 500 pretty regular attendants: this Society has been formed one year. In January last, I had the comfort to see a "Ladies' Association" formed: it is quite distinct from the "Society;" and is composed of very respectable and generally pious persons, in the middle class of life. This little band will never, perhaps, be able to do so much as the Society: but it will do what it can, in a right spirit, I trust. It has, at present, six Schools—has built one new School-Room—has about 600 rupees in the Treasurer's hands—and has been the means of adding 500 rupees to the Fund for Building our Central School. The Association has pledged itself to assist the building, after paying for as many Schools as they have Young Ladies to superintend them. That, which gives me most comfort in this interesting Association, is the circumstance of EIGHT Young Ladies coming forward to learn the language, who are now engaged in superintending their Schools: two other Young Ladies have been learning, and two more are now studying for the same good work; and ALL, I trust, from an anxious wish to promote the Cause of Christ.

Thus you will see ground for thankfulness. Pray for us, that we may all go forward with a single eye to the glory of



God, and that our hands may be strengthened by very many more dear Young Friends being drawn towards the work.

### MEERUT.

#### CHURCH MISSIONARY SOCIETY.

*Visit of the Bishop of Calcutta.*

THE Rev. H. Fisher, Chaplain at Meerut, thus speaks of the late visit of the Bishop of Calcutta to that Station:—

When the Lord Bishop held his Confirmation, the whole of the Native Christians, whether resident in Meerut or within convenient reach of us, came forward with peculiar meekness and simplicity of deportment; and, as I venture to believe too, with consistent warmth of feeling, and a just understanding of the nature and benefit of this ancient and holy rite; and received the imposition of hands. Two hundred and fifty-five Christians (Europeans and Natives included) were publicly confirmed in the Church; a considerable portion of whom were converts to the faith as it is in Jesus—many, from Hindoo Idolatries and Mahomedan Infidelity—others, from the apathy and ignorance of a nominal profession, worse than Heathenism—all, I have much reason to hope, seriously in earnest to give themselves to God.

Our dear and respected Bishop has left an impression behind him, which, I think, will not soon or easily pass away. Proofs, indeed, are continually before me, that the savour of his truly apostolic visit dwells generally in affectionate and grateful remembrance. He interested himself about every minute circumstance of this beloved vineyard—accompanied me to my Native Congregation—visited my Native School—and saw and conversed with many of the Christians who were introduced to him, with the affability and kindness which we had been prepared to expect. He will probably himself communicate the result of his own observations. We all still cherish the humble hope that the blessing of God Almighty was abundantly with him, and that the peace of God which he bequeathed us through Jesus Christ remains upon our souls.

### Polynesia.

#### Georgian and Society Isles.

#### LONDON MISSIONARY SOCIETY.

#### A SUMMARY VIEW of the People

and the Mission, in the words of the Deputation which visited these Islands, was given at pp. 166, 167 of the Survey. It would gratify us to be able to lay the whole of the Reports of the Deputation before our Readers, but we find that they run too much into detail for our limited space: we shall, however, avail ourselves of them as opportunities may arise; and, in the mean time, we subjoin a document, which not only gives an ample view of the great change which has taken place in these Islands, but will supply many important hints to Missionaries in every part of the world.

#### FAREWELL-LETTER OF THE DEPUTATION.

This Letter was addressed by the Deputation, on leaving the Islands, to all the Missionaries of both groupes, the Georgian and the Society.

Having completed our official visit to these highly-favoured islands, and to the various Churches and Congregations over which you preside as their Pastors and Ministers, and expecting to take our leave in a few days, to proceed to visit our brethren in other countries, we cannot take our final adieu without addressing to you a few lines.

When that great Society, whom you and we serve, proposed to us this important undertaking, we found innumerable difficulties opposing a compliance with the duties which they proposed to devolve upon us: but God, at the same time, removed those interposing difficulties; and inclined our hearts to undertake so long a voyage, and to come and behold this strange sight. We had heard of this great change with our ears in our own favoured country, and believed your report: but now our eyes have seen, and we rejoice with joy unspeakable; and unite with you, and with the Society, and with the whole Christian Church, in admiring and adoring that distinguishing and sovereign grace, whose invincible energies have dethroned the Powers of Darkness, so long sovereign in these islands, and established the glorious throne of Jesus, the Prince of Peace, against which the gates of hell shall never, we trust, again prevail. While we unite to admire this stupendous work, and seek in vain for its parallel in the history of the world, let us also unite in ascribing all the glory to Him by whose power and love these islands have been rescued from the foulest thralldom, and brought under the equitable reign of the King of Kings. Let the Society, on which God has conferred this high honour—let the Missionaries, who have been the favoured instruments of this work—let the whole Universe of intelligent beings, who are spectators of this miracle of grace, unite

in singing.—*Not unto us, O Lord, not unto us, but unto Thy Name be all the glory!*

*Extent of the Religious Change among the Natives.*

It is true, however, that, though wonders have been wrought by the preaching of the Gospel and the power of the Spirit of God, every thing has not been achieved that Christian Philanthropy is anxious to behold. Though all name the Name of Jesus, all do not depart from iniquity: while the appearance of religion is seen in the mass of the people, there are many individuals who disregard its solemn sanctions: many have the form of godliness, but it is to be feared they are strangers to its power. But be not discouraged, Brethren. Where, but a few years ago, nothing but crime was to be seen, and that of the foulest nature that men in their worst state could commit, you are not to be surprised at the few crimes, and these generally of no great aggravation, which are still committed: where all trifled with religion, be not surprised that some still treat it with neglect: where all were cruel idolaters in practice, be not astonished that there are those who retain the world as an idol in their hearts: where all were led captive by Satan at his will, be not disheartened because some are still willing to bear his yoke and remain under his bondage. That arm, which has been so signally revealed before your eyes, is sufficient to accomplish all that you wish: while you feel that you are nothing, remember that God is all-sufficient: His past triumphs afford the pledge of future victories; and your past success should fill your minds with confidence, that all the strong-holds of sin and Satan shall fall before you. *Is any thing too hard for the Lord?*

*Missionaries' Discharge of their Pastoral Duties.*

Deeply convinced, as we are assured that you are, that both the ability to preach the great truths of the Gospel with acceptance to God and success in the conversion of sinners, and in building up the saints in their most holy faith, are owing alike to a Divine Influence, be it your daily prayer, both in private and in public, that He, with whom is the residue of the Spirit, would pour down that influence upon you and your Congregations in still greater effusion. While we have all the confidence in you, Brethren, that we ought to repose in mortal agency, and feel assured that your best exertions will be still used to promote the work which has been commenced; yet we know well, that, in so great a work, human agency can avail nothing: even Paul might plant and Apollos water, but God must give the increase. Give Him no rest: by importunate prayer, seek for the most abundant outpouring of the Holy Spirit upon you and your people; and He, who giveth his Holy Spirit to them that ask, will not be deaf to your cries.

As God will never own any thing but His own pure and unadulterated truth, hold fast the form of sound words which you have been taught; and let the unsophisticated doctrines of Divine Revelation, studied with diligence

and prayer, and delivered with fervent zeal and humble faith, be still presented to the people. These you have preached, and these God has honoured. Guard, Brethren, against the witty inventions of men, and pursue the good old way. It has afforded us no common pleasure to perceive, that you hold alike the grand and distinguishing doctrines of the Gospel; and, confident of the sincerity of your piety, and beholding its fruits and effects in your lives, we calculate on no departure from the truth in your Sermons—resting assured that you will continue to feed your flocks with wisdom and knowledge; and, by a constant, faithful, and luminous exhibition of the Doctrines of the Cross, in connexion with the Law as a rule of moral conduct, you will commend yourselves to God as His faithful servants, and to men as worthy of their love, esteem, and confidence—exemplifying, in your own spirits and deportment, the great truths which you enforce upon others.

We have beheld with delight your numerous Congregations and your flourishing Churches; and that air of holy seriousness and reverential behaviour, which so well becomes the House of God, and characterizes your several flocks, as well as that decency of dress which is everywhere apparent; and we are persuaded that you will continue to guard against every thing of a contrary nature, that all things may be done devoutly and in order, as becomes the House of God. We also approve of the method observed in conducting your various Religious Services; and the principles on which your several Churches are established, and which we regard as both Scriptural and adapted to the local circumstances of these islands. Using your best endeavours to ascertain the truth of the piety of those whom you admit to the Lord's Table, in order to preserve the purity of your Churches, a firm and vigilant Discipline will be essentially necessary: with your greatest care, hypocrites and false professors will obtrude themselves into the Church of God; but a wise and Scriptural Discipline will detect and remove them, and prevent them from tarnishing the spiritual glory of your flourishing societies: a neglect of discipline will be followed by disunion, a declension of vital religion, a relinquishment of the distinguishing doctrines of the Gospel, confusion, and every evil work: that your discipline may be scriptural and beneficial, it must be impartial; and, to be impartial, it must extend alike to all, whether chiefs or common people. You have properly set a high scale of morals, for those whom you admit to the ordinance of Baptism; but not more high than Scriptural: let not the terms of admission to this sacred institution be relaxed; while you faithfully urge a practical regard to its high obligations, and distinguish carefully between the profession of the Gospel and an experimental acquaintance with its saving power: putting on Christ in this profession of His Name, let them be made acquainted with the indispensable importance of having Christ formed in their hearts the hope of glory. In admitting persons to both the ordinance of Baptism and the Lord's Supper,

avoid the two extremes of admitting them too soon, and detaching them as candidates too long.

#### *Instruction of the Rising Generation.*

There is nothing in the aspect of things, in these favoured islands, on which our minds dwell with more solicitude and anxiety, than the state of the rising generation. In a few years, the children will take the places of their parents; and the character of the profession of religion which they will make, will greatly depend on the manner in which they are now educated and the habits in which they are trained. While you pour into their opening minds that knowledge of which they are susceptible, it is of indispensable importance that they should be formed to habits of order and industry: habits of diligence, and of regular application to business, both of body and of mind, are among the principal advantages of a good education; and, unless such habits are formed in youth, mere knowledge will be of little avail in real life. That the children should apply to their school-duties two or three hours at two different times of the day, and while at school be brought into habits of application and submission, appears to us as desirable as it is important: we are aware of the difficulties which are to be surmounted in accomplishing this object; but the advantages accruing would be so great and many, that we are assured you will see the importance of making a vigorous attempt, and extend the present system of education to the objects here mentioned: your best exertions are due to this subject. In connexion with your own efforts, it is of high importance that the beneficial consequences of such an education should be constantly pointed out to the parents of the children, and that they should be urged to maintain a strict discipline over them at home. An union of your endeavours with those of the parents may be expected to be productive of immediate consequences, highly beneficial; while remote posterities will not fail to participate the blessings.

#### *Translations.*

We see with delight so many Catechisms and Elementary Books in the hands of the people; all of which contain the forms of sound words, and a lucid statement of the doctrines of the Sacred Oracles: but we especially rejoice, that your industry and exertions have put into the hands of your flock so many portions of the Word of God, and that so many more are in a state of forwardness; all of which, we doubt not, will prove to be faithful translations of the several Scriptures which they profess to be. We are anxious, Dear Brethren, that the eminent knowledge of this language, and the talents for translating the Scriptures into it which you possess, should be employed to the best possible advantage, before death removes you to your reward. We beg to suggest to your serious attention, whether some more efficient plan of co-operation in this great work might not be practicable: the circumstances of your Congregations, the anxiety of the people to possess the whole of the Sacred Oracles, and

the sphere of their circulation which is daily widening by the conversion of other islands where the Tahitian Language is spoken—all tend to shew the great importance of an immediate Version of the whole Scriptures.

#### *Selection and Employment of Native Teachers.*

While we see with gratitude nearly all the inhabitants of these islands brought under the means of Christian Instruction, and so many large Congregations and Churches provided with pious Pastors who are devoted to their great work, it is no small cause of congratulation, that many islands, at a distance from this groupe, have renounced idolatry and embraced the Gospel, and are now supplied with Native Teachers. As there were not Foreign Missionaries to meet their necessities, the plan which you have adopted was highly advisable; and, from our knowledge of those persons whom you have sent from your Churches, we are satisfied that they have been selected with judgment and caution, and are generally well adapted to the work assigned them. In all similar cases, you will continue to use great prudence; and not appoint any to so high a situation, until their piety has been proved and their prudence satisfactorily ascertained. It is of great importance, that you should continue to watch over them with great circumspection; and, whenever any of them may act inconsistently with their character either as Christians or Teachers, let them be immediately recalled: it would be well also to inform them, previously to their appointment, that this will be the case, whenever such impropriety occurs. Some have been authorised to administer the ordinances of Baptism and the Lord's Supper: in such cases, double vigilance and care are requisite. We beg to suggest to you, that, as the demand for such persons may increase, it will be prudent to make yourselves intimately acquainted with all such persons in your congregations as appear eligible, to take them under a train of suitable instruction, and to appoint them to active situations as Catechists and Teachers in the Schools, and Visitors of the Sick: they will thus develop their principles and character; and enable you to form your judgments with greater accuracy, and to decide with more propriety on their piety, their talents, and their adaptation to such high avocations. Let such persons be always considered by their Pastors and the Churches from which they go, as being still in connexion with them, and be as often visited as opportunities will allow.

#### *Proposed College for the Education of pious Natives for the Christian Ministry.*

As it is hoped that a period will arrive, when all the Churches in these islands will be supplied with Native Pastors, and when it will be no longer necessary for the Society to send them from England, we beg to remind you, that it is the wish of the Society that a College should be established here, for the education of Young Men (Natives) for the Ministry; and that so soon as a suitable number of young persons, of promising piety and talent, can be found, such College should be commenced. We therefore suggest that you

all should keep this in mind; and endeavour to find such men, in your several Congregations, and devote them to this great work. This is an object deserving your very serious and constant attention.

*Contributions of the Natives for the Propagation of the Gospel.*

When it is considered what vast sums of money have been expended upon these islands by the Society, in supporting this Mission for nearly thirty years, it will be admitted as highly reasonable, that now, having embraced the Gospel, the people should do all in their power, if not to reimburse the Society, at least to meet the present expenses of the Mission, that its funds may be devoted to the support of the Gospel in other parts of the Heathen World. Justice to the Society, and love to the perishing Heathen, claim this reasonable service. The Society receives with great satisfaction the noble contributions which are made from time to time; and thanks you, Dear Brethren, and, through you, your numerous flocks, for your united exertions, which have been so productive. Let this liberality be continued: and allow us to suggest, whether the subscriptions might not be increased—and if not increased, whether some other plan might not be acted upon to render the present subscriptions more productive, by affording greater security to the property subscribed.

*On Interference in the Political and Civil Affairs of the Islands.*

Though it is the wish of the Society, that the Missionaries whom it sends into the Heathen World should not interfere with the politics of the countries where they may reside, yet, as you have to instruct these people in all the institutions of civilized society, and have been called upon by them to assist in forming the several Codes of Laws under which we are happy to see them living, it is necessary that you should continue to explain to them their own laws—that you should watch against their falling into neglect, on the one hand, or being unjustly applied, on the other; until such time as the people become so thoroughly versed in their meaning and administration, as to render your assistance unnecessary. Kings and Chiefs, whose modes of thinking and habits of acting were formed under the influence of a cruel despotism, will be liable to indulge in unjust aggression; while a people, trained to absolute submission, without being allowed to exercise either their own judgments or their own wills, are in danger of a pusillanimous surrender of their just rights and liberties: but, with your discreet and intelligent advice and assistance, to which the people are prepared to pay the greatest deference, both these descriptions of evils will be prevented; and the civil rights of both the rulers and of the ruled will be secured, and peace and harmony maintained. But, in all such cases, you will see it prudent never to interpose your advice or influence, but where you perceive that the alleged wrongs are likely to arise: and even then, with all due deference to the powers that be, and which are ordained of God.

April, 1826.

*Moral and Civil Changes accomplished.*

While we see, with great satisfaction, all these islands living under just and humane laws, and blessed with all the institutions of the Gospel in full operation, we rejoice in beholding the progress which Civilization has made in islands so lately in the depths of barbarism and the grossest superstition. That, in so short a period since the downfall of Idolatry, so many of the people should have become acquainted with the arts of reading, writing, and arithmetic—so many excellent Places of Divine Worship and numerous comfortable dwelling-houses built, and articles of furniture made—such a complete change effected in the manners of the people, from gross sensuality to the greatest decency and good behaviour—a people degraded by crime below any other people upon the face of the earth, but now the most generally, and most consistent professors of Christianity of any nation under heaven—these are to us facts so singular, that we are at a loss for words to express our gratitude to God; while we would encourage you, Dear Brethren, to proceed in your noble career with zeal and delight, aiming at still greater things—the entire extirpation of every remaining evil, and advancing your flocks to a still higher elevation on the scale of moral character and in the ranks of civilized society.

*School for the Education of the Children of the Missionaries.*

That the School, which proposes to afford your dear children a suitable and useful education, should have commenced its operations before we finally leave you, is to us highly satisfactory. We have assisted you in placing it on the best principles, and under the most useful and efficient regulations: and we commit it to your guardian care; trusting that you will watch over it with an attention and an assiduity, which shall ensure, under the Divine Blessing, those benefits which it proposes to confer on your numerous families, and perhaps on children yet unborn. Accept of this Institution, as a proof of the Society's affection for you, and its concern for the welfare of your rising families: a more convincing proof it could not give you.

*Cotton Factory.*

We deeply regret the occurrence of so many untoward circumstances, which have prevented the Cotton Factory from imparting its promised advantages to the people sooner: however, we are happy to see it now in such a state of progress, as to be on the eve of commencing operations. This Factory affords another proof, that the Society feels the most lively concern for the temporal as well as for the spiritual benefit of these people; and we can conceive of nothing, which could promise more to advance the personal comfort and general civilization of these islands, than this Factory. But, until the people actually taste the advantages and participate the comforts resulting from it, which we hope will now be soon, it will be for you to encourage their hopes and to stimulate their exertions, both in cultivating the raw material, and in learning to manufacture it into cloth; which will con-

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tribute greatly to their comfort, while it will be the means of increasing the food of these islands, by preventing the bread-fruit trees from being broken to make cloth, as at present.

*Great and peculiar Responsibility of the Missionaries.*

Never, Brethren, were men placed in circumstances more important, more responsible, and more desirable than yours; and never did men more need Divine wisdom, prudence, and circumspection than you. Not only the present, but future generations hang upon your decisions. In things both temporal and spiritual, the people, from the highest to the lowest, look to you for counsel, and instruction, and example. An error in judgment or in conduct, affecting any point of importance, might be followed by results beyond calculation injurious. While you will feel the indispensable importance of constantly seeking that wisdom which comes from above, and that aid which God only can afford, your UNITED exertions, your MUTUAL counsel, and your general CO-OPERATION, will, under the smiles of Heaven, realize the hopes which the Society and the Christian World entertain. While all eyes are upon you, be active, *quit you like men, be strong.* While we assure you of the continued and warm affection of the Society and of ourselves toward you, cherish toward that Society, in which we hope to participate, sentiments of the warmest Christian affection and friendship. We are one. *Let brotherly love continue:* and, though far apart, let us be constantly present with each other in spirit, in holy Christian communion: let us be striving together for the faith of the Gospel, that for us to live may be Christ, and to die eternal gain.

### Sandwich Islands.

#### AMERICAN BOARD OF MISSIONS.

FROM an American Publication we extract some recent intelligence relative to this Mission.

#### *Funeral of the late King and Queen.*

On the 7th of May, agreeably to arrangements previously made, Lord Byron and the various scientific Gentlemen on board landed under a salute. They were received in a Hall about 50 feet in length; at the head of which sat the Young King, with the Chief Women on the right and the Chief Men on the left; all dressed in the style of Europeans. Lord Byron having taken an early opportunity to deliver the presents forwarded by His British Majesty, Karamoku, the Prime Minister, arose, and signified how happy he was made by the presence of the British Embassy, and, after the reciprocation of similar feelings on the part of Lord Byron, proposed, that, on so interesting an occasion, they should unite in prayer: the proposal being approved, prayer was offered by

one of the Missionaries. Suitable refreshments were then brought forward, and partaken of in the most orderly and becoming manner. Every thing was conducted in a way which would do honour to Europeans or Americans. In the course of the interview, Lord Byron took occasion to express his good-will in behalf of the Missionaries, and his desire for the success of their benevolent efforts: he also manifested toward them other tokens of regard.

On the 11th of May, the remains of the King and Queen were landed from the Frigate; contained in triple coffins of lead, mahogany, and oak, and covered with rich tapestry and other appropriate ornaments: the weight of the whole was 2200 pounds. From the sea to the Chapel, a distance of half-a-mile, two lines of Native Soldiers were ranged; through which, at a slow pace, moved the procession; consisting of the most distinguished persons on the islands, both Missionaries and Natives, together with Lord Byron and others from the British Frigate. Minute guns were fired during the whole procession, accompanied by the tolling of a bell. At the door of the Chapel, select portions of Scripture were read by the Chaplain of the Frigate; and afterward, within doors, a Funeral Sermon, accompanied by other religious exercises, was preached by the Rev. Mr. Bingham, from 1 Cor. xv. 21. The procession then moved from the Chapel to the building where the bodies were to be deposited; on arriving at which, the seamen stood with arms reversed during the solemnities of interment, and the whole was closed by singing a Hymn.

#### *Progress of Religion.*

The progress of true religion appears to be most encouraging. We noticed, at p. 175 of the Survey, the beneficial influence on the people of the death of Rihoriho and his Queen, and the circumstances attending the arrival of the Blonde in May of last year. For this effect, the minds of many seem to have been prepared: Mr. Ruggles writes, in August of that year—

About the first of January last, a visible change seemed to take place in the minds of several of the principal Chiefs, more decidedly in favour of religion, than was ever before manifest. Several, about that time, came out boldly and decidedly on the side of the Lord; and

those were mostly Chiefs of the highest influence.

Mr. Ruggles proceeds—

A desire for learning has since taken a new spring, and is now almost universal throughout the Islands. A strong desire is also prevalent, particularly among the Chiefs and higher class, to be made acquainted with the truths of God's Word and their own duty. Those, who entertain the hope of having passed from death into life, seem to feel the spirit of *Lord, what wilt thou have me to do?* and, when duty is made plain to them, are ready to engage in it with all their soul. Two have united with the Church—twelve others are proposed—and as many more, we have reason to believe, are the subjects of grace.

Among the candidates are Karaimoku and Kaahumanu, the two highest persons in authority and influence in the nation, except the King. Kaahumanu once was the farthest removed from any thing good; proud, selfish, tyrannical: *even she* is now an humble disciple of the Cross: she loves to sit at the feet of her Saviour and sing of His love: her very countenance is changed from the fierceness of the lion to the placidness of the dove: all who see her agree in calling her the "New Kaahumanu": she spends a considerable part of her time in going about to strengthen those who have turned to the good way; and to entreat those who have not, to turn without delay, and seek that peace and joy which she has found only in Christ, and which the world can never take away. The Young King, though but a child, takes a decided stand in favour of religion: at the time he was chosen King he addressed the Council, and said that his reign should be directly the reverse of that of his brother: whereas his brother's was a reign of drunkenness, his should be a reign of sobriety, a reign of learning, and of turning to the True God: and all, who would turn from their old ways and regard the instructions of the servants of God and assist him in seeking the good of his nation, should be loved and respected; but those, who adhered to their old ways, should be despised.

The work of the Lord is wonderful here. Scarcely a day passes without some new cases of inquiry—"What must I do?"—"Teach me my duty"—"How can I make my crooked ways straight?"

The following notices of the number and character of the converts are given:—

—At an Inquiry Meeting, held at Honoruru on the 28th of May, about 30 individuals, several of them Chiefs of the highest rank, expressed their desire to be considered Candidates for Baptism, to be administered as soon as the Missionaries might deem it expedient. Although the Missionaries were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing in most cases from a sincere love to God; yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

—On the 30th it appeared, that, at Honoruru alone, no less than 133 individuals had enrolled their names as desirous to be fully taught the Word of God, and to obey Him so far as they might be enabled to know His will.

—At a Meeting of the Church and Congregation of Honoruru, on 5th of June, TEN persons, including several Chiefs of the first rank, gave a relation of their religious views and feelings—answered a variety of questions relative to them—and made a full declaration of their desire to be numbered among the disciples of Christ, and to follow Him in the precepts of His Word and the ordinances of His Gospel. One of the ten persons examined on this occasion was *Karaimoku*, the Regent of the Islands: he is now advanced in years; but is said still to possess much strength of mind, and great political forecast: Mr. Ellis remarked of him, that whatever he did seemed to be the result of a plan formed a long time previously. Another was *Kaahumanu* the most favoured wife of Tamehameha, and the most powerful woman on the islands: she is naturally proud, haughty, and domineering; but seems to have been effectually subdued by divine grace, and has much endeared herself to her religious teachers. Another was *Tapule*, formerly wife of Tuumarii, and Queen of Tauai. A fourth was *Kapiolani*, the wife of Nalhe: she is a sincere friend to the Missionaries, and an earnest inquirer after the truth: possessing an amiable, active, and enterprising mind, she has already rendered important service to her people; and will doubtless, should her life be spared, and she continue to enjoy the favour of God, be yet more serviceable. Another was



*Kearitahonui*, son of the king Taumuarii, and brother of George : a young man of more pleasing manners than his unhappy brother, and, though favoured with fewer advantages for intellectual improvement, likely, it would seem, to be more useful to his nation. *Kanui* and *Opiia*, honourable women, wives of Tamahameha, were of this company : *Kanui* was the mother of Kamamalu, the amiable queen, who died in England : *Opiia* is sister to Kaahumanu and to the Governor of Hawaii ; and exerts much influence on the island of Oahu, and probably in the councils of the nation. The eighth was *Kaiu*, the present husband of Tapule, mentioned above. The ninth was *Laanui*, now the husband of *Opiia*, and formerly of the excellent queen Keopulani, whose praise will long remain in the Sandwich-Island Church, and whose memory will be cherished in our American Israel : he is step-father to the youth who now sustains the relation of King to these islands, and will doubtless exert upon him a salutary influence. The tenth was *Richard Karaiulu*, once a member of the Foreign-Mission School : he returned to his native islands with the Missionaries, who embarked at New-Haven in November 1822.

It will be perceived, that nine of the abovenamed persons, who are among the first-fruits of Missionary Labour at the Sandwich Islands, sustain the rank of Chiefs ; and some of them are, at present, second in power and influence to no others : indeed, if Kuakini, Governor of Hawaii, were included, this little number would embrace almost all of influence on these islands : as it is, there is the greatest reason to wonder, as well as rejoice, at what God has here done. Richard dates his hope from a period previous to leaving the Foreign-Mission School, and *Opiia* and *Kapiolani* about two years back : but most of the number represent their new feelings, their repentance for sin, their love to God, their confidence in Christ, their satisfaction in prayer, and earnest desire to forsake sin and obey the truth, as commencing subsequently to the insurrection at Tauai, in August 1824 ; and as having become more obviously and fully settled, as the natural and habitual affections of a renewed heart, about six months since : "and this accords well," say the Missionaries, "with our own observation of their conduct and appearance during our acquaintance with them."

### *Progress of Learning.*

Mr. Bingham writes, at the beginning of September—

We have, in all, printed more than 16,000 copies of Spelling-books, 4000 copies of a small Scripture Tract, and 4000 copies of a Catechism on the most important doctrines of Scripture.

Nearly all the 16,000 Spelling-books have been distributed ; and also a large portion of the other two Tracts, which were put to press in June last. These Tracts are small ; owing to the scarcity of paper, compared with the great number of people, each of whom is to be supplied with a scrap of something, by which the art of reading and spelling may be acquired, and some of the first principles of the Gospel learned.

We have encouraged the Chiefs to purchase paper for printing books for their people ; which they have begun to do. Karaimoku has recently purchased 20 reams of foolscap, at 8 dollars per ream, for Elementary Books for his people. We have been obliged also to require, in many instances, a sheet of paper in exchange for a Tract. This method will help to keep us a small stock for Elementary Books : but all the paper that was ever brought to the islands would be insufficient to print one edition of one of the Gospels, such as will be demanded in six months.

Mr. Loomis writes, about the same date—

The number of Natives who are able to read cannot be known with certainty ; but I think, that, long before one of the Gospels is published, there will be more than TEN THOUSAND GOOD READERS. It will be impracticable, I believe, to keep pace with the increasing demand among the Natives, for the means of intellectual cultivation.

### **South America.**

THE Rev. John Armstrong, now settled at Buenos Ayres, as Minister to the English who reside there, in a Letter of December the 15th addressed to the Senior Secretary of the Church Missionary Society, gives the following view of South America, in reference to its state and the best means of promoting its moral improvement.



*State of South America, with respect to the English and to Protestants.*

Great Britain now possesses important Factories in all the countries of South America; in Brasil, Buenos Ayres, Chili, Peru, Colombia, Guatemala, and Mexico; and, in all these Nations or Republics, has his Britannic Majesty representatives. In Mexico there is not, I believe, any English Clergyman; and, except in private families, Divine Service, after the Protestant Order, has there no existence. In Guatemala, the English Settlers at Honduras have a Church regularly endowed and served; which, as you know, I opened and occupied for many years. In Colombia, Peru, and Chili, there exist no Protestant Churches: though, in Chili, a Clergyman, lately in the service of your Society, has settled himself and family; and where, I understand, he keeps a School, and regularly performs Divine Service on Sundays at the residence of the British Consul-General. In this Province of Buenos Ayres, one of the United Provinces of La Plata, the English muster largely, and are supposed to amount to about 5000—a number which will, no doubt, in the course of a few years, be very greatly increased: under a mild and tolerant Government, they enjoy full liberty publicly to exercise their religion; and have lately hired, at a considerable expense, a neat building, formerly a Catholic Chapel, in which Divine Service is regularly performed.

From this establishment, I confidently expect the greatest good to result; not only to the English, but also to our Catholic Brethren: indeed, already the benefits begin to appear with regard to the Catholics, in removing their ignorance of Protestantism, and in shaking those deep-rooted prejudices which they have been accustomed to entertain of us as heretics. Many of the Natives have attended the English Church, and have expressed themselves much pleased with the simplicity of our Service: a Prayer, which has been introduced, under the sanction of His Majesty's Chargé d' Affaires, for the Country and Government, has given very general satisfaction, and has been noticed in the public prints in terms of pleasing approbation. But nothing seems to make a deeper impression than our Liturgy; a few copies of which I brought out with me in Spanish, and which I have put into circulation: they have been sought for

with great avidity; and I think it highly probable that an extensive circulation of them will be one of the means of working a reformation in the Catholic Churches of South America.

I will add one word, with regard to this Province, in reference to emigration. Whatever be the particular or local advantages which other parts of this Continent hold out to adventurers, there are two here, which must be considered as of the greatest magnitude to induce persons to select it in preference to every other quarter—the salubrity of the climate, and the tolerance of the Government. I cannot say that it is a pleasant country; but it is healthful: and, what is almost dearer to an Englishman than his health, he will enjoy full liberty of conscience and the unrestrained exercise of his religion.

In Brasil, the English established a Church, some years ago, at Rio de Janeiro, the Capital of that Empire, and where the Services of our holy religion continue to be performed. The population of that Empire is estimated at between three and four millions.

*Means of accelerating the Moral Improvement of South America.*

With regard to these means, I need scarcely say that the first and chief is the *Circulation of the Scriptures*. This is a gigantic means of diffusing the knowledge of God upon the earth, which He appears to have reserved for the latter days: it is as the Gift of Tongues in these last days; and will contribute, perhaps to an extent of which at present we can form no adequate idea, to the accomplishment of those glorious prophecies which predict the total overthrow of Satan's power upon earth, and the reduction of the whole human race to the Sceptre of Emmanuel, whose kingdom is an everlasting kingdom, and to whom all dominions shall yield obedience. By the dissemination of the Sacred Volume in the different languages of the world, we wonderfully prepare the way for the proclamation of the Gospel, whenever it shall please the great Lord of the Harvest to send forth Labourers into every part of His vineyard; because, having the Sacred Volume as their precursor, their message shall be recognised as the message of Heaven, and they themselves shall be received as the bearers of good tidings, as the publishers of peace and salvation, and as the heralds of God. I rejoice, therefore, and con-

consider myself as highly honoured of my Heavenly Father, to be engaged in this noble work—a messenger of the British Churches to convey the treasures of Revelation to the inhabitants of this New World, and to prepare the way for those who shall follow after to propagate the blessings of Christ in the preaching of His Gospel.

The establishment of English Churches in all our Factories is, perhaps, the next step in importance; and one from which, it is generally admitted, many benefits would result to the country at large. The British Government has, indeed, taken one step toward the accomplishment of this desirable measure, by a recent Act of Parliament, authorising the appointment of Chaplains in certain cases to Consulates, and, for the benefit of British residents in foreign countries: this, if carried into effect, and men of piety and energy be appointed, will prove a great blessing to South America. But I fear that but few Chaplains will be appointed on this foundation—perhaps only to our principal Factories, or to others where the British residents make some provision among themselves and apply to Government for assistance, which, in most instances, from the smallness of their numbers, they will be discouraged from doing. But if Clergymen of character and zeal were on the spot, they might, I conceive, in most cases, succeed in establishing the regular performance of Divine Service; in which they would meet with the sanction of the British Consuls and the support of the English residents, and by degrees induce them to make some provision, which, aided by Government, might perpetuate so desirable an Establishment. Could not your Society do something in the promotion of such an object? It is one of great importance, and it is one, which, above all others, would tend to accomplish the great end which you have in view, in sending the Gospel to the Heathen, so far as this country is concerned; for I doubt very much if, in the present state of things, there be any other means of reaching the Indian Population of these Provinces but through some preparatory measures, which can best be taken by the resident Ministers, or by persons living on the spot availing themselves of circumstances as they occur.

Closely connected with the foregoing, is another means, of the first importance; which is that of supplying all our Colonies

with Clergymen—a measure, which would be as beneficial to the Colonies themselves as to the country in which they may settle, and from which the most direct benefits might be expected to flow to the Heathen or Indian Population; because these Settlements will be more contiguous to them than our Factories, and consequently enjoy greater facilities of communication with them. This, therefore, is another measure, which I would strongly suggest to the consideration of my countrymen: yea, if I might go further, I would say, to our Government; for nothing gives greater dignity to His Majesty's Representatives, and respect to His Majesty's Subjects residing in foreign countries, than a competent provision for the regular maintenance of the Public Service of God among them.

You, my Dear Sir, and so will all the Gentlemen of your Committee, admit the paramount importance of these means; but you will say, "It is not in our power to supply them." Be it so: there is another means, however, which I now proceed to name, and which is not only, I should hope, in the power of your Society, but I think within its object; I mean the supplying of this country with two or three Clergymen, who, being on the spot, should be authorised to act discretely as circumstances and opportunities pointed out; and who, if men of judgment and zeal, could not fail to render most essential services, in promoting the circulation of the Scriptures and in the establishment of English Churches, which would necessarily be followed by many other benefits; and, at present, it is well known, that no other Ministers would be so acceptable in our Factories of South America, as those of the Church of England—a talent, which, I think, the friends of that Church should improve. In the promotion of this measure, a temporary expense only would be incurred: for these Clergymen would, after a time, obtain appointments, which, in most cases, would be adequate to their support, and in all contribute very largely to it. I have always been deeply impressed with the benefit likely to result from such a measure in this country, and my daily experience infixes the impression. I might mention many instances in proof of these remarks: I will mention one only, of recent occurrence. A Gentleman here has lately planted a Scottish Colony, consisting of about 170

persons, on an estate a few miles from this city, of which he is the proprietor: in one of my interviews with him, I suggested, as absolutely necessary to the well-being of this little colony, the regular performances of Public Worship; and how desirable, therefore, it was that it should be favoured with a resident Minister, which, having already a Medical Man, would complete his establishment: he instantly admitted the necessity of such a measure, and expressed a wish to carry it into effect. I then told him that I would accompany him some day to visit the Settlement, and to deliver an Address to the Settlers on the propriety of their adopting measures among themselves for the accomplishment of so desirable an object: I did so; grounding my Address on those words in the Epistle to the Hebrews, *Not forsaking the assembling of yourselves together as the manner of some is*; urging this negative injunction as being a duty to God, and from the advantages to be derived from the observance of it: immediately afterward, I enforced the subject in a more private way, particularly suggesting the necessity of commencing the work without delay, in some regular attention to the public duties of Religion, and in setting on foot a subscription for the maintenance of a Minister to reside among them. The principal Settlers much approved the plan; and the Proprietor, with all that promptness which characterizes a benevolent heart, instantly said, that whatever might be their subscription, he would give another equal to the whole. I am happy to add, that, ever since, Public Worship has been attended to by this body among themselves: provision has also been made for the support of a Minister, amounting to about 250*l.* per annum; and steps have already been taken to procure one accordingly. Such labours would, I believe, be generally attended with similar effects; if not so immediately, yet progressively. Though, in this instance, I have rendered a service to a Sister-Church, I am not aware that my pleasure or my usefulness has suffered any great diminution on that account: I am a warm friend to our Church; and I would propagate it through the earth, if I could accomplish such an object by the peaceful weapons of gentle persuasion and affectionate exhortation: but I am an enemy to all force in matters of conscience; and, therefore, to our Presbyterian Brethren I would not

only give the right-hand of fellowship; but I would say to them, "If you will allow me to be of service to you, I shall rejoice to do you good; and if I can promote the welfare of your Church, I shall do so with real pleasure and satisfaction."

There are yet three or four other means of doing good to this country, which I must glance at. One of them is, by the introduction of some of our most useful Books translated into Spanish; a Society for which, I am happy to find, has lately been established. With regard to the books to be introduced, I have no hesitation in placing our Liturgy in the foremost rank, from convictions, which I have already expressed, of the benefits likely to result from its dispersion. I am making a selection of such Works, as, from time to time, occur to me. A Gentleman, high in office, and who in all probability will soon be placed at the head of the Government, told me, a few days since, that he wished much to see two or three Volumes of good Sermons on the prominent features of religion, addressed in an argumentative manner to the understanding, in the Spanish Language, for the use of the Clergy; who, for the most part, make use of some French Authors, who dwell chiefly on the merits of Saints, the benefit of Indulgences, the authority of the Church, and the like.

The establishment of Schools, either public or private, by men and women of piety, is another means of doing good in this country. If such persons could come out, either on their own account or from Societies, they would succeed in establishing themselves—perhaps much beyond expectation: it must, however, be observed, that on all new ground there will be some discouragements and difficulties, which persons should be prepared to meet; but, as instances in this place shew, these would be surmounted after a time, and they who at first had been viewed with jealousy and suspicion would become much respected and very useful.

The last means, which I will now mention, is, the emigration of a better order of society, than those whom we have been accustomed to see expatriating themselves with a view to better their condition in distant and foreign countries. I wish much that persons of piety could be encouraged and induced to emigrate—knowing how forcible is the impression which good conduct makes on mankind in general,

and especially on the ignorant and superstitious; and because they would enjoy facilities of mixing with and benefiting those of their own rank, which men in higher situations would not possess. I have already adverted to the subject of emigrating hither, in preference to other parts of this country: I will mention it once more, that, in case you think proper to give publicity to this communication, my remarks may perhaps meet the eyes of some poor pious people, who may be disposed to avail themselves of such information. The Government here, adopting a most liberal line of policy, have set apart a considerable sum of money to promote the views of those, who feel disposed to venture out to this country; and to all persons, male or female, above 15 years of age, that require it, an advance of 20*l.* sterling is made for the expense of their passage out, to be paid on their arrival here, and to be repaid by instalments. Provision is made, on their landing, for their board and lodging for a fortnight: during which time they are at liberty to make what arrangements they think proper for their future employment; or, in case of failure, suitable arrangements are made for them, and the best regulations are preparing for the comfort and security of their condition. No advances in England would be necessary, as almost all Masters of Vessels bound to this Port would bring out emigrants, knowing that the passage-money would be paid on arrival; but it is necessary that all persons availing themselves of this provision should bring with them testimonials of good character.

I will only add, that if I can be of any assistance in promoting, in this country, the object of the Church Missionary Society, I am very much at its service.

## West Indies.

### Diocese of Jamaica.

#### Primary Charge of the Bishop.

THIS Charge was delivered on Saturday, the 9th of April of last year, being the day before the Primary Ordination in the Diocese. We extract some Passages indicative of the course, in respect of outward conduct, which the Clergy of the Islands are called to pursue.

With respect to those children of

Slavery, who, on every account, have so strong a claim to our best services, I shall always confine myself to that particular object which I have been appointed to effect. It is with their religious information solely, that we are concerned. It is with this view, that we are to exercise toward them all possible kindness, compassion, long-suffering, gentleness, meekness, forbearance. It is with this view, that we must frame our instruction, and communicate *the truth as it is in Christ Jesus*. The success, which has already attended similar *labours of love*, affords us the cheering encouragement that we may be the happy instruments of like results.

Preach the Word in *simplicity and godly sincerity*: adopt the most familiar illustrations: secure the attention of your hearers by gaining their affections, and by colloquial lessons of practical Christianity, *when you sit in the house, and when you walk by the way*. Prove to them, by your conduct on other occasions, that you are, to the flocks of Christ, shepherds, not wolves—that you feed them, and devour them not—that you hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.

Let the Parables of our Blessed Lord, which are applicable to their particular condition—the design of Christianity—and the offices of a Mediator—be briefly explained and pointedly directed to their case. Enlarge on the blessed effects of the Gospel, and its obvious tendency to promote the temporal and eternal interests of mankind—on a due observance of the Sabbath—the direct influence of marriage, in converting our social affections into blessings; and point out the immediate connection of all these with Religion. Substitute, for wild uncontrolled impulse, the steady support of principle. *Let him that stole be again and again admonished to steal no more*; and, more especially, let them be taught to *speak the truth every man with his neighbour. Be instant in season, and out of season*.

But it is my duty to prepare you for severe trials of your patience. I warn you to controul your temper, and to summon all your charity, while witnessing the slow and almost imperceptible development of long-neglected powers. At the commencement of every new conference with them, I would suggest the absolute necessity of recapitulating the

substance of your last observations. Instances of extreme backwardness and dulness of comprehension will not unfrequently be accompanied with more amiable dispositions and greater simplicity of character; than where the same habits, which have strengthened the mind and quickened the faculties, have brought with them also a counterbalance of cunning, falsehood, and sensuality.

You will treat, with extreme caution and tenderness, that instability of temper, that capricious uncertainty, and that rooted impatience of fixed pursuit and stated employment, which appear to be their general characteristics. Restraint and regularity are at direct variance with a certain volatile inconsistency, on which you cannot depend—the sure mark of an utter want of religious principle. The frequent instances of sudden interruptions, as if the mental powers broke down, all at once, after reaching a certain point—the frivolous amusements and childish pursuits, which sometimes entirely engross them—all tend to prove that there is something wanting; some controuling motive within—stable, solid, and uniform.

The next topic to which I shall advert, is your conduct: by which I mean all those various and undefinable circumstances in the behaviour of a Clergyman, which are sure indications of the sincerity of his faith and the strength of his understanding. It must be evident to any one, not entirely ignorant of human nature, that a Minister of Religion, who offends against all those decent proprieties of his holy calling, is offering a continual insult to the established opinions of mankind. A Clergyman, in right of his office and character, calmly takes that commanding station which has long been allotted to him by universal consent. He finds the prejudices of men already pre-engaged in his favour; and it does generally require no common pains and ingenuity of misbehaviour, entirely to eradicate these prevailing sentiments. In truth, it is matter of astonishment how long public opinion will bear with his infirmities; and never, even at last, entirely forsakes him till he has most unequivocally deserved it—till he has justly forfeited all esteem, and “lost caste” in society. I have no hesitation in declaring, that I never knew an instance of this kind, where the blame was not imputable to the Clergyman himself. Of all the ene-

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mies to Religion, and to our venerable Establishment in particular, I know of none so dangerous, dishonest, and despicable as they, who receive her Orders, enjoy her revenues, and neglect her duties.

But if you are duly assiduous in the discharge of your professional duties, you will then have little leisure and less inclination for those secular pursuits, which, in truth, are the strongest proofs of neglecting your proper business. To this head may be referred an officious meddling in local or general politics—violent and sweeping fulminations against the sectaries—an itch for pamphleteering: all these are no uncommon symptoms of inexperience in young and ardent Divines: they will be corrected by the sobering influence of your maturer judgment; but they are particularly to be avoided in small communities like our own, where, from the quick rebound of a confined space, opinions are too apt to be accompanied with an intensity of interest unknown to more extensive societies.

Under these circumstances, we shall act in a manner much more consistent with the great objects of our Mission, if we abstain from all such unnecessary interference, and confine ourselves, exclusively, to our Pastoral Care.

#### SLAVE-CONVERSION SOCIETY.

##### *State and Progress of the Mission.*

THE following view is given in the Report for 1825.

The Governors have received very satisfactory accounts from their Chaplains in this Diocese.

By the Notitia of the *Rev. John Stainsby*, of St. Thomas in the East, for the half-year ending the 30th of June, it appears that the number of Communicants in attendance at Bath and Manchineal, at Easter and the Sunday after Ascension Day, was 240: he had baptized 6 Adults and 196 Infants, and had married 37 couples: the system of instruction, which he had established on an extensive plan by means of subordinate Teachers of Colour, is still kept up. The return of the *Rev. J. M. Trew* to his Living, and the appointment of the *Rev. G. Griffiths*, at first sent out by the Society and subsequently appointed by the Lord Bishop of the Diocese to the Manchineal District, had given him much satisfaction: by the latter, he had been relieved from the heaviest part of his travelling, and enabled to concentrate his labours in the

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Bath District. The Bishop had visited Bath, where he had been attended by a crowded congregation; and had promised his assistance for increasing the number and capacity of the Places of Worship there. From the Reports which Mr. Stainsby has received for the Society, he considers the cause of Religion to be advancing throughout the island.

The *Rev. T. Stewart* reports that the Magistrates and Vestry of the Parish of St. Elizabeth have most readily established three places for the instruction of the Negroes, at each of which he officiates in turn. The efficiency of his ministry is much weakened, in consequence of the time which elapses between the periods of his visits; as the instruction given on the first Sunday, although willingly received, is but faintly retained on the fourth. The state, however, of his Congregation is improving; and he has baptized, in the half-year ending at Midsummer last, 129 Adults and 117 Infants: the number of the Adults might be considerably increased, could he be prevailed on to administer the rite without preparation, and a knowledge of the Christian Covenant; the anxiety for Baptism is still unabated, and he has 249 Adults under a course of instruction for it. The number of Slaves attending the Public Service he states to be 1300.

The Society has to regret the loss of the *Rev. W. J. Utten*, who went out in its service in the early part of the preceding year, and from whose labours the Governors entertained the highest expectations: he was, soon after his arrival, preferred to the Curacy of Clarendon; and, in June last, to the Rectory of Vere: in every situation, his attention was most alive to the interests of the Negroes; and, in his last Letter to the Society, written a short time previously to his death, he mentions, with much satisfaction, his first attendance at the Estates of Salt Savannah and Perrins, upon which there were collectively 527 Negroes: he also addressed the Society in behalf of the Parish of Manchester; earnestly soliciting the attention of the Governors to the want of Ministers for the three new Chapels now erecting therein—most anxious that the application, which had been previously made by the Hon. W. Burge, His Majesty's Attorney-General, should be favourably received. It was with feelings of deep concern, that the Governors, viewing with the greatest approbation the exer-

tions which have been made by the Attorney-General and the Inhabitants at large to provide these Places of Worship for the Parish of Manchester, expressed their inability to appropriate any part of their funds to this purpose: they trust, however, that an adequate provision will be made by the State to second the zeal that has been here manifested.

The *Rev. Hugh Beams* continues to receive the greatest assistance from the Proprietors surrounding the Estate of C. R. Ellis, Esq. on which he still resides. Independently of those who attend Public Service, he has about 120 Negroes who are instructed in the Lord's Prayer, Creed, and Ten Commandments. Besides those of Mr. Ellis, he attends the Negroes on twelve other Estates in the neighbourhood; on one of which, Seven Rivers, he has informed the Society that the Negroes are thinking seriously of building a Chapel for themselves, which he has no doubt, as soon as Mr. Williams, the Proprietor, returns from the House of Assembly, they will immediately begin.

In addition to the above information from their Chaplains, the Society has been informed that there are seventeen places of Public Worship now building in this Diocese at the expense of the inhabitants.

#### Diocese of Barbadoes.

THIS Diocese embraces the Islands and Settlements from the Virgin Islands to Guiana. It comprehends 15 towns, in each of which it is intended to establish a National School for the Slave Children, and also a Parochial Library: there is not a Bookseller's Shop throughout the groupe.

#### SLAVE-CONVERSION SOCIETY.

##### *State and Progress of the Missions.*

From the Report for 1825 we extract the following details.

**BARBADOES**—The *Rev. R. F. King*, in the Parish of St. Michael, visits 18 Estates, on which there is a population of 2918 Negroes, who are in regular attendance on Public Worship. Two of these Estates are so far distant from his residence, as to make it impracticable for him to visit them so often as he could wish: a regular system of Religious Instruction is, however, pursued on them. On all the Estates the Negroes continue



to receive him with evident pleasure, and express much regret whenever he is prevented attending at the customary period. In the course of the twelve-month, he has baptized 89 Adults and 63 Infants. Mr. King states that the Bishop has appointed an Evening Lecture on Wednesdays and Fridays, principally for the Negroes, which is well attended. His Lordship has also established four Schools in the town for black and coloured children. The Archdeacon of Barbadoes has attended Mr. King in his visit to some of the Plantations under his charge, and speaks very favourably of his mode of instructing the Negroes.

A Letter from the *Rev. J. H. Pinder* states, that a Branch Association for the Island was formed in August last, of which the Lord Bishop of the Diocese had accepted the office of President. The number of Annual Subscribers among those who attended the first Meeting was 44; and, in November, Mr. Pinder, as Secretary, forwarded 50*l.* to the Treasurer in behalf of the funds of the Society in London.

**ANTIQUA**—The *Rev. James Curtin* has continued to visit the Estates, mentioned in his Schedule for the Report of 1823. In the half-year ending Midsummer last, he had baptized 19 Adults and 121 Infants. Mr. Curtin having been called into residence on his Living, the Governors have requested the Lord Bishop of the Diocese to inspect the Society's Chapel at which he officiated; and likewise the School which has hitherto been conducted by Mr. Croot, under Mr. Curtin's superintendence, and to favour them with his Lordship's opinion as to the best mode of regulating them in future.

The *Rev. Nathaniel Gilbert*, of Gilbert's, has in his Sunday School 122, and in his Evening School 155 Negroes, with whose attention and proficiency he expresses himself much satisfied: there are about 40 of these who can read; but, as many who attend the Evening School attend also on the Sunday, he estimates the total number under instruction at about 300. Mr. Gilbert has, for the present, released the Society from the expenses of supporting a Master for his Schools; and he trusts he shall not have occasion to call on it in future.

**NEVIS**—The *Rev. D. G. Davis*, late of Nevis, has transmitted the Report of the Branch Association established in that island: it will be read with much

interest, and contains all the information relative to the Society's affairs in that island.

[From this Report, which appears in the Appendix, we extract the following particulars.]

Your Committee has appointed a Schoolmaster, to attend a Sunday School in each of the country parishes, four in number, at 20*l.* currency per annum; and also a Schoolmaster and Schoolmistress for St. Paul's Charles-Town, at 25*l.* currency each per annum.

Your Committee is of opinion, that, considering that but one year has elapsed since the formation of the Society, and indeed not so long a time since the establishment of the Country Schools, the attendance has been much better than could have been expected. The numbers on the list in St. John's, Figtree, are 7 free persons and 188 slaves—in St. George, Gingerland, 4 free persons, 80 slaves—in St. James, Windward, 3 free persons, 185 slaves—in St. Thomas, Lowland, 224 slaves' children, 10 adults—and, in Charles Town, daily scholars 105, both free and slaves; Sunday scholars, 80 slaves. Your Committee has reason to be satisfied with the exertions of the respective Teachers. The numbers on the list in all the Parishes are great: the attendance of some of the scholars is not so regular as would be desirable: this circumstance retards the progress of improvement. But, in truth, it can be asserted that enough has been done to animate it in the work in which it is engaged, and to hold out a fair prospect of more ample success in future years.

Your Committee cannot refrain from advertg to a circumstance, which is calculated to hold out better hopes for the time to come. The Lord Bishop of the Diocese has given to the principal town of the island a Schoolmaster and Mistress, to teach the lower orders of children on the National Plan. These persons are expected to arrive in the island from Barbadoes by the next mail-boat. This cannot fail to be a blessing to the island, and to raise up also Teachers for all our Schools more fitted for their work.

**ST. CHRISTOPHER**—The *Rev. J. B. Pemberton* is on the eve of being presented to the Living of Trinity, Palmetto Point; and the *Rev. W. Hendrickson*, formerly the Society's Chaplain at Nevis, to the Parish of St. Thomas, Middle Island. In the Sunday School of the latter Gentleman, there are 153 females and 138 males, mostly children: for these Schools the Parish has provided him with two Teachers; and he is greatly assisted by a family resident in the neighbourhood: the attendance is regular, and he observes an anxious wish to gain useful knowledge. He has also a School on Wednesdays, in which there are 55 girls and 51 boys.



The *Rev. Dan. Gateward Davis* has been instituted to the Living of Basseterre, and appointed Chaplain to the Bishop of the Diocese. By his Lordship's recommendation he has been appointed Secretary to the Society for the Diocese; and it is intended that the Reports of the Branch Associations and the Notitia of the Catechists shall be, in future, transmitted through him to the Board in London.

At a Meeting of the Committee and Inhabitants of this Island, held on the 24th day of August last, at which his Excellency Governor Maxwell presided, the Society which was formed in 1823 was re-modelled as a Branch Association.

MONTSERRAT—Though the *Rev. B. Luckock*, from his Institution to the Living of St. Anthony, is no longer officially connected with the Society, the Governors are gratified in being able to state, that his labours among the Negroes have met the approbation of his Diocesan; who has given him the assistance of a Catechist, and has promised him the still farther aid of a Schoolmaster and Schoolmistress. A great number of children in the town, both Negro and Coloured, would cheerfully embrace the privilege of a Week-day School.

DEMERARA—The *Rev. James Lugar*, who was sent out by the Society, has been preferred by his Excellency the Governor to the Church of the Holy Trinity at Essequibo.

The *Rev. S. Isaacson*, resides at George Town; where the English Church is open every Sunday, for the express purpose of instructing the Slaves and people of Colour. Mr. Isaacson states the Colony to be well inclined to exert themselves in the promotion of Religion. He has been solicited, on all sides, to attend the Estates in the neighbourhood: but his engagements in the town have not permitted him to do so, except on two occasions; on the first of which he was attended by upward of 700, and on the latter (notwithstanding a heavy tropical rain) by 500 Negroes. Much, he hopes, will be done when the Colony shall be divided into Parishes.

The *Rev. B. T. Nurse* is still resident at Le Resouvenir; where he is attended by the Negroes of 30 other Estates. In the course of the twelve months, he has baptized above 500 Adults and 861 Infants. He has three Services on the Sunday, and large congregations at each of them: the number of his Communi-

cants is about 100. The accounts given by Mr. Nurse are encouraging.

The Governors have much pleasure in stating, that the Colony of Demerara is now added to the Diocese.

### ANTIGUA.

#### CHURCH MISSIONARY SOCIETY.

##### *Religious Influence of the Schools.*

ON occasion of the late visit of the Bishop of Barbadoes to England, conferences were held with his Lordship on the part of the Committee, the result of which has been the placing of the Catechists and Schoolmasters, appointed and paid by the Society, under the jurisdiction of the Bishops of Jamaica and Barbadoes, respectively, in the same manner as those of the Slave-Conversion Society.

The following extract from the last Report gives a general view of the state of the Schools, which contained 2002 Scholars:—

All the Schools are Sunday Schools; but instruction is given on working-days also, as there is opportunity. All the Schools continue under vigilant inspection: their general progress is very encouraging, but some considerably excel others.

The religious instruction conveyed in these Schools appears to have been made to many a real blessing, and the most grateful feelings are cherished in the minds of such persons toward their friends and benefactors. Mrs. Thwaites, who is on a footing of the most affectionate intimacy with the pious Slaves, writes—

The prayers of the converted Negroes are peculiarly striking and affecting. The Schools are never forgotten: they express their gratitude to God that they were instituted; as, by that means, the poorest Slaves may be taught to read God's Word, without money and without price; and trained up in the way in which they should go. Earnest prayers are offered up for the success of the Schools, and for the Teachers; and particularly that the Young People, who fear God, may be kept from evil, and may adorn the Gospel. They pray fervently, also, for their kind friends in England, who, they say, have never seen them, yet have loved them so much as to provide all things necessary for their instruction.

Inspectors are appointed over these Schools from among the most promising Negroes. At a Meeting held for this purpose, Mr. and Mrs.

Thwaites having urged on those assembled the topics suited to impress their minds, several of the Inspectors spoke very feelingly of the benefit which they had themselves derived from the Schools and from their care of others. Mr. Thwaites writes—

An active and pious Inspector stood up, and said, that she had great cause to thank God for the Schools, and that she had ever been appointed to the office. Her Master was in England at that time, and she was then more at liberty to attend to the duties of the office than at present: she regretted that it was now out of her power to have so much to do with the children as formerly. Besides attending Noon and Night School constantly, she had had under her care 8 very little children, 5 of whom were taught to read soon. Attending the School Meetings, was the means of her becoming wise unto Salvation, and of raising her heart to heavenly things.

I remarked that the blessing of God had, in an especial manner, attended those who had, at the commencement of the Schools, laid themselves out to forward the instruction of the young; and instanced Henry Cockrane, who not only laboured with his hands in building Bethesda School, but made himself useful as a Teacher, and whose example first led us to establish the Country Schools: the power of Divine Grace had been more and more evident in this distinguished old Negro; and he had left a good testimony behind him: he was supported in the midst of afflictions, and rejoiced that he was counted worthy to suffer for his Lord and Master. I also mentioned D.B., the man who undertook, with the assistance of Henry Cockrane and others, to build Bethesda School—probably the first School erected in this part of the world, for the purpose of instructing the Negro Children: his journey of life is nearly at an end, and he enjoys a good hope through grace of eternal blessedness.

The Inspector who had already spoken then rose again; and, anticipating what I had intended to say concerning her late husband, reminded us of the carelessness and mischievousness of his life, previous to his engaging as a Teacher in the Hope School, and of the great change which took place afterward. She said it had been the means of his Salvation, and of his happy death.

A second pious Inspector, who devotes the greater part of her time to the benefit of Young Slaves, stood up and said that she had cause to bless God, that ever the Schools were instituted: it was at a School Meeting at Willoughby Bay, that she began to feel the evil and danger of sin; and that, on one occasion, when Letters were read from three Sunday Scholars to their Teacher, she felt deeply humbled at the thought that even children had made greater progress than herself. She went home, fell on her knees, and confessed her sins. She had gained heavenly wisdom, and had been much edified, while the Children have been reading the Scriptures, and having them explained to them. Her business as Inspector was a delightful one: she loved the children, and they loved her.

A third pious Inspector declared that the School Meetings had been a great blessing to her; and that her mind had often been instructed, by what came from the lips of the little ones: she wanted words to express her gratitude to God for making a way for the outcast and the fatherless to obtain instruction: she said this in allusion principally to her orphan grandchildren.

An aged black Woman spoke quite in unison with others, with respect to the good which she had derived from the School Meetings.

A Young Man then rose, and said that he should be guilty of the highest ingratitude, if he did not acknowledge that he had received much good from his attendance on the Schools: he felt so much under Sunday-School Instruction at the Old Hope School, that it led him to determine to serve God: he loved the children, and rejoiced in their prosperity.

Another truly pious Young Man stood up; and, striking his breast, said, with a strong voice and very emphatic words peculiar to the Negroes—

Tears ought to flow from my eyes, and blood from my heart, on account of what God has done for me by these Schools. Oh how shall I praise the Lord for this good work! Blessed Work! it has brought light into my dark sinful heart, and I pray God to spread it more and more.

It was now getting late: I rose, therefore, and begged that they would proceed to elect Inspectors for the ensuing year; and could not help exciting the parents to gratitude to God, who had raised up persons so well qualified to overlook the children.

## Recent Miscellaneous Intelligence.

*American Board of Missions.*

THE death of the Rev. Pliny Fisk, at Beirut, was stated at p. 64 of the Survey: his sickness began on the 11th of October; on Sunday the 23d of which month, at three o'clock in the morning, while his Brethren were commending his departing spirit to Christ, he died in the Lord, aged about 35 years, and not quite six years from his leaving his native country, having embarked at Boston, with the late Rev. Levi Parsons, on the 3d of November 1819.

The Rev. Edmund Frost, Missionary at Bombay, died, in October, of a pulmonary complaint, under which he had previously suffered in his native land: he had been only 16 months in India.

The Board and the Directors of the United Foreign Missionary Society have agreed to unite the two bodies. This union will take place in June. The American Missionary Register, which was established several years since by the United Society and has been its medium of communication with the public, was, in consequence, discontinued at the close of last year: the Missionary Herald, published by the Board monthly at Boston, will communicate the proceedings of the united bodies.

*American Colonization Society.*

Accessions are constantly making from the United States to the number of the Settlers in Liberia, the West-African Colony: with a late emigration of 154 free people of colour, from Norfolk in Virginia, Dr. Peaco, of the Navy, was appointed to proceed in the double capacity of Agent to the Government and Physician to the Colony. But accession of territory, as well as of settlers, is taking place in this Colony; which is thus, like Sierra Leone, enlarging its boundaries and its means of usefulness: the African Repository, the accredited publication of the Society, states—

The Colonial Agent, Mr. Ashmun, has lately concluded negotiations with several African Chiefs, for the purchase of additional territory; and a large and fertile region between the Mesurado and St. Paul's Rivers, unlimited in its extent toward the interior, and well adapted to all purposes of agriculture, is now under the jurisdiction of the Society. The River St. Paul is north nine miles from the Mesurado; but so connected with it by Stockton Creek as to be visited by boats from Monrovia, at all seasons, in the course of two hours; the width of this river is about a half-a-mile; and the depth at the mouth quite across, varying but little, from three to four fathoms: the banks, for many miles, are elevated above its level from 20 to 30 feet; the country champaign, free from stones, formerly covered with villages, but now desolated by the Slave Trade. A spot has been laid off on the St. Paul for a Settlement.

*British and Foreign Bible Society.*

The Resolution of the Committee of the 21st of November relative to the Apocrypha (see p. 549 of our last Volume) not being thought by some bodies, particularly in Scotland, sufficiently explicit to secure its avowed end, the Committee, anxious to unite on this important and vital subject to the utmost practicable extent the wishes and feelings of the Members and Friends of the Society, have taken further measures with this view, which will be explained in the following Minute and Resolutions; which Resolutions were passed at a Special Meeting of the Committee on the 21st of April, and were confirmed by another Special Meeting on the 25th.

The Committee of the British and Foreign Bible Society beg leave to state, for the infor-

mation of its Members, that, having sent a Deputation to Scotland on the subject of the Resolution of the 21st of November last, relative to the Apocrypha; and having also received various communications on the same subject from different Auxiliary Societies throughout the kingdom; they have, on full consideration and discussion, adopted the following Resolutions:—

1. That the fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully & distinctly recognised as excluding the circulation of the Apocrypha.

2. That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha.

3. That in all cases in which Grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the Books be issued bound; and on the express condition that they shall be distributed without alteration or addition.

The Committee, in communicating these Resolutions to the Members of the Society, cannot but express their confident hope that the above Resolutions will lead, under the blessing of God, to the restoration of that harmony throughout the Society, which had so long distinguished its proceedings.

*Church Missionary Society.*

The Rev. Joseph Bailey is on the point of embarking, in the Alexander, Captain Richardson, on his return to Ceylon.

The Rev. W. Mitchell and the Rev. John Steward, with Mrs. Mitchell and Mrs. Steward, embarked for Bombay, in the Columbine, Captain Tuit, on the 11th of March last.

It is stated, in Letters from Sierra Leone of the 6th of February, that the health of the whole Mission Circle, with the exception of Mr. and Mrs. Davey, was tolerably good. The Rev. John Gerber, Mr. and Mrs. Heckley, and Mr. Lisk were about to avail themselves of the Society's regulations in respect of visits home, and to return to England for a season. Mr. Pierce had been united in marriage with the Widow of the late Mr. Wenzel.

Of the Lutheran Brethren who left England (see p. 598 of our last Volume) in November and December for the Mediterranean, the Rev. Messrs. Krusé and Kugler, with Mrs. Krusé and Mr. Koelner, arrived at Malta on the 11th of January, after a very quick passage, having left the Downs on the 20th of December. The Rev. Messrs. Göbat, Leider, and Mueller, with Mrs. Mueller, were to embark at Marseilles for Malta on the 28th of February: Mr. Mueller was married, about a month before, to Miss Elizabeth Kupfer of Berne.

The Rev. John Hartley continued in Ithaca (see p. 587 of our last Volume) till the middle of October; with the exception of a visit for a fortnight, in the latter part of August, to Cefalonia. From Ithaca he returned to Zante, where he staid till the 3d of December: on that day, he sailed for Smyrna; and arrived there, after a protracted and perilous voyage, on Christmas Day—intending to labour for some time in those parts, as the disturbed state of Greece seemed to render it for the present inexpedient to attempt any thing there.

The Rev. Jacob Maisch has been called away from his labours. He returned to Calcutta from Pooree (see p. 93) in November

1824, and seemed to have recovered his health. In August 1825 he was attacked by a violent bilious fever, and died on the 29th of that month. Mrs. Maisch left India in December, on a visit to England for her health; and arrived in London on the 12th of April.

On the 29th of November, a Meeting was held in the Vestry of St. Thomas's Church, Bombay; the Hon. Sir C. H. Chambers, Puisne Justice, in the Chair; for the purpose of forming an Auxiliary Society for that Presidency. A Resolution was passed requesting the Lord Bishop of Calcutta to accept the office of President—the Hon. Sir C. H. Chambers, R. T. Goodwin, Esq., T. J. Sparrow, Esq., and F. Worden, Esq. were appointed *Vice Presidents*—Messrs. Remington, Crawford, and Co. *Treasurers*—and the Rev. Thomas Carr, *Secretary*.

Mr. and Mrs. Taylor with Mr. and Mrs. Jones and their two children (p. 180) arrived at Port Royal, Jamaica, on the 15th of January.

The Rev. W. Cockran, with Mrs. Cockran and their child, reached Red River on the 4th of October: see p. 550 of our last Volume.

*London Missionary Society.*

Rolan Balam, one of the three Madagascar Youths left in this country, was baptized at Manchester, at his own request, on the 8th of Feb., when he received the name of John. He has since been admitted to the Lord's Supper.

Mr. and Mrs. Benyon, with their companions, arrived at Madras in the Woodford, on their way to Bellary, on the 14th of September: see p. 327 of our last Volume. Mr. and Mrs. Ray, with their companions, had sailed for Calcutta. Captain Chapman had

manifested throughout the voyage the kindness of a Christian Friend. Mr. and Mrs. Chambers, with their family, had just arrived from Bangalore, his health being such as to require a visit home. Mr. Massie had left Madras for Bangalore, for the recovery of his health.

*Westleyan Missionary Society.*

Very distressing intelligence has been received from the West Indies. Mr. Dawes writes from Antigua, on the 4th of March—

A Mail Boat was yesterday discovered, wrecked on a shoal near this island, which was bringing hither, from St. Kitt's, Mr. and Mrs. White and three children, Mr. and Mrs. Truscott and their son, Mr. and Mrs. Jones, Mr. Hillier and his son, and Mr. Oke, all attached to the Wesleyan Missions; and, melancholy to relate, all, with the Captain and Crew, Mrs. Jones only excepted, perished. Mrs. Jones had been three nights on the wreck: it is hoped that she will recover. Mrs. Hillier, with two young children, had remained in this island.

Mr. Shrewsbury, late of Barbadoes, sailed, with his Wife, on the 26th of December, in the Coventry, Captain Purdy, for the Cape of Good Hope. Mr. Broadbent has returned from the South-African Mission in ill health. Mr. and Mrs. Orton sailed, on the 25th of February, in the Caledonia, Captain Hodnett, for Jamaica.

The Society's Chapel at Malta was opened on the 11th of September: some slight attempts at disturbance took place, but were suppressed: the police attended in the evening, when a large Congregation assembled in peace.

*West Africa.*

Mrs. Klein, Wife of the Rev. J. S. Klein of the Isles de Los, died at Crawford Island, on the 29th of October, aged nearly 60 years. Mrs. Klein arrived on the coast in December 1811.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21, to April 20, 1826.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Barnard Castle	37 0 4	66 4 5
Bath (School Fund, &c.)	835 0 0	384 18 9
Berkshire	192 16 0	4802 19 3
Birmingham (Ladies' Assoc. 23.12.8; Deritend and Bordesley 19.19.2.)	126 3 7	7409 1 3
Bristol and Batley, Yorkshire	58 0 0	334 8 6
Boston (Bicker, 5.9.6)	10 0 0	813 19 1
Bradford, Yorkshire	70 0 0	1069 10 9
Brewham, Somersetshire	9 10 6	33 18 9
Bridgewater and its Vicinity	38 7 7	484 6 8
Bridewell Chapel	34 16 11	391 15 7
Brighton (Ladies)	46 1 0	406 10 8
Bristol	529 16 7	5707 7 5
Bromsgrove	15 0 0	167 2 0
Bucks, South	20 0 0	3410 9 30
Cambridge	9 4 0	48 5 10
Cambridge, Town, County, and University	800 0 0	7194 0 11
Caxialle	206 15 9	2019 15 7
Carmarthen	98 12 7	192 16 7
Chester and Cheshire (Bowden, 79.1.0; Congleton, 25.3.9; Chester Ladies, 15.15.6)	116 8 8	9901 9 4
Chesterfield	46 0 0	206 1 2
Christ-Church, Newgate St.	71 4 5	912 6 10
Clapham	36 7 0	3066 0 0
Clerkenwell (Pentonville Ladies 34.18.6)	187 8 3	2014 15 8
Clifton-on-Dunsmore	17 0 0	300 14 10
Colsterworth, Lincolnshire	4 8 6	75 7 6
Darlington	30 0 0	418 15 8
Dean-Street Manufactory	8 15 6	38 17 9
Derbyshire	508 1 0	9021 5 0
Devon and Exeter (Teignmouth, 18.1.9)	49 19 4	5994 0 11
Devonport	26 18 0	1299 10 2

	Present. L. s. d.	Total. L. s. d.
Dewsbury	42 6 1	961 10 7
Dorchester	94 7 5	1006 6 2
Dudley	61 1 6	557 16 6
Emberton & Filgrove, Bucks.	7 0 0	51 1 0
Faringdon	57 0 0	487 19 9
Flintshire	18 14 0	101 19 3
Gainsborough	100 0 0	1021 19 11
Glasbury, Brecon	17 9 3	1346 18 9
Glasgow	13 13 7	13 13 7
Gloucestershire (Camden, 43.4.6)	14 11 5	7025 0 7
Godstone, Surrey	39 16 5	135 18 6
Grimsby, Lincolnshire	18 1 0	91 17 2
Guernsey	99 0 0	3169 8 3
Guildford	80 12 11	1559 8 0
Halifax	62 7 0	1350 4 8
Hampshire, North	83 0 0	333 0 0
Hampstead	120 4 2	551 15 5
Harrow	122 9 0	740 16 6
Hastings and Oare	30 9 0	219 12 4
Helston	73 12 10	783 15 3
Henley-on-Thames	14 18 10	484 13 8
Hereford	242 7 6	3766 0 2
Hertfordshire (St. Alban's, 18.15.7)	98 16 7	786 6 9
Hibernian Auxiliary	500 0 0	12119 17 1
Hindon, Wiltshire	20 20 0	71 10 0
Horwood, Little, Bucks	8 5 0	43 3 0
Hougham-cum-Marston	4 0 0	0 0 0
Huddersfield	151 12 0	3429 17 0
Jersey	140 0 0	753 1 10
Islington Ladies	72 18 11	672 1 8
Kendal	65 6 8	211 10 10
Kent (Blackheath Ladies, 20.2.1; ditto Gent's Com. 15.1; Bromley, &c. 180.1; Northbourn, &c. 25.7.6)	422 12 7	3275 19 1

# 224 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Kinver, Staffordshire	90	0 0	38	1 9	Wells	90	15 8	289	8 10
Kirkby-Lonsdale	92	14 7	968	19 0	West-Bromwich	41	3 4	605	13 4
Knarborough	64	18 0	1571	14 9	White Koothing, Essex	10	4 6	49	4 0
Lancaster & North-Lancashire	75	0 0	2681	17 4	Worcester (Ladies' Com.)	168	2 0	9125	7 3
Leeds	110	0 0	6928	3 6	es. 8. 6)				
Leicestershire	75	0 0	8705	13 7	Worthington	9	13 8	76	12 0
Liddington-cum-Caldecot	91	15 10	376	9 8	Wrexham	43	0 0	103	0 0
Lincoln	85	9 6	1297	18 11	Yeovil	36	9 0	1513	15 8
Liverpool and West Lancashire (Standish)	10	8 6	7681	3 11	Yoxall and Hamstall	95	0 0	777	11 0
Lock Chapel	5	11 6	1118	3 2	COLLECTIONS.				
Lastwithiel	14	0 0	62	10 3	Bing, Mr. John, Rotherhithe	2	14 0	9	4 0
Louth	292	12 5	643	13 9	Brelsford, Serjt. Major, 2d	12	3 10	147	15 7
Lyme, Regis and Vicinity	10	15 0	31	18 9	B.W. Fustlers, Gibraltar				
Malmesbury	39	9 5	911	18 7	Bulmer, Mr. H.M., Aldersgate Street	2	5 6	31	15 6
Montgomeryshire	79	16 0	281	6 6	Cawthorn, Miss, Tooley Street	5	5 4	17	12 6
Newcastle upon-Tyne	390	8 3	2146	6 6	City Sunday School	13	6 3	55	5 10
Norfolk (Cromer 71. 12. 4; Diss, 19. 5. 8; Little Dunham, 15. 13. 3; Yaxham, 6. 7. 11)	325	18 5	11069	6 5	Cooke, Miss, Marlborough	1	6 0	17	19 7
Northamptonshire (Marston Trussell, 50. 13. 6; Raunds, 30. 13. 3; Titchmarsh, 31. 1. 6)	102	7 8	579	14 3	Dawes, Mr. T., Isleworth	2	12 4	10	14 0
North-East London (Hackney, 111. 1; Newington, &c. 37. 5. 10; Shoreditch, 45. 5. 10; Coll. at Ram's Chapel after a Sermon by the Rev. Legh Richmond, 53. 15. 3)	321	6 5	2890	14 7	Dawson, Mr. Jun., Camberwell	1	1 0	70	11 0
North-West London	112	13 9	530	16 9	Dobbs, Misses, Clapham	21	10 0	90	15 4
Nottingham	100	0 0	2939	6 5	Griffith, Miss, Berlau, Cardiganshire	12	0 0	12	0 0
Oxfordshire, North (Deddington, 12. 4. 8; Worton, 5. 9. 1)	18	2 9	241	8 10	Harris, Miss, St. Alban's	18	16 7	125	4 10
Penrith	47	17 6	406	5 0	Hope, Miss, St. Luke's (including 4. 8. 10 from Sunday School Children)	7	8 0	16	0 8
Penzance	44	0 6	701	14 11	Kirkman, Miss, Berners Street	2	12 0	8	4 0
Percy Chapel (Ladies, 57. 4. 10)	99	13 4	3799	14 9	M. F. S., Apothecaries' Hall	1	5 0	8	8 6
Plymouth & Stonehouse	15	0 0	96	0 0	Mountain, Miss, Snow-hill	2	0 0	9	9 6
Pontefract	20	0 0	530	3 0	Parker, Mr. John, Islington	2	12 0	17	12 1
Portsmouth, Portsea, and Gosport	99	5 8	1899	7 9	Produce of Mission Box by Mr. N. Broughton	1	4 6	34	4 3
Preston	153	3 0	1694	4 0	Tahourdin, Miss, Kennington	3	5 6	5	17 6
Queen-Square Chapel	16	0 0	1046	6 5	Yates, Miss, King St., Cheapside	3	12 8	21	7 8
Rugby	31	12 1	449	10 0	SCHOOL FUND.				
Ryde, Isle of Wight	23	0 0	159	5 0	Bath Association, for Henry Gloucester Ryder, Seventh Year	5	0 0		
Saffron Walden & N.W. Essex	25	0 0	946	16 9	BENEFACCTIONS.				
Sheffield (Clowne 1. 15. 6; Dronfield, 22. 3. 3)	32	18 0	3076	2 11	"Another Title of Gratitude," by Mr. Nisbet	10	0 0		
Shropshire	380	0 0	6985	1 9	Rand, W. F. Esq., Norwich			10	10 0
St. John's Chapel, Bedford Row	59	17 0	5639	8 4	Thornton, John, Esq., Clapham			10	10 0
Stafford	157	0 0	911	2 7	CONGREGATIONAL COLLECTION.				
Staffordshire, North	130	0 0	3908	13 10	Willenden (Middlesex), by Rev. W. Yates, (Rev. Dr. Fly, Vicar)	10	19 7		
Staines and its Vicinity	10	10 0	843	4 3	LEGACIES.				
Stratford-on-Avon	13	0 0	162	5 4	Mrs. Elizabeth Rice, late of Worcester, by her Executor, James Wakeman, Esq.	10	0 0		
Suffolk	50	0 0	641	9 10	Mrs. Jane Walshman, late of Lancaster, by her Executor, John Stout, Esq.	200	0 0		
Sunderland & Bishop-Wearmouth	30	0 0	1929	0 0	Less Legacy Duty	20	0 0		
Tamworth	60	16 3	9694	15 9	INDIA-FEMALE EDUCATION FUND.				
Tavistock Chapel	25	6 0	170	12 7	Brought from Page 184			264	10 9
Tenby	19	6 6	102	19 7	Anonymous, by Rev. E. Bickersteth			5	0 0
Tisbury	38	15 0	305	11 6	Basle Ladies, by Mrs. Jetter			91	0 0
Walthamstow (Ladies' Com.)	60	0 0	558	18 11	Beaufort, Her Grace the Duchess of			1	1 0
Warrington	33	2 6	669	1 3	Berkshire Association			25	17 6
Warwick	3	9 0	79	18 0	Cooke, Miss, Marlborough			0	5 0
					Jersey Association			9	19 0
					Islington Ladies' Assoc., by Misses Griffith			9	10 0
					Kendal Association			0	10 0
					Knarborough Association			5	0 0
					Worcester Association, by Miss Perrot			1	11 6

••• The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing, received through the British Ladies' Church Missionary Maternal Society, from a Lady at Wellington, Somersetshire; the Exeter Ladies' Association; and from Miss Hands, Margate. Also for Sundry Books from a Gentleman at Leeds for the Institution at Islington.

In consequence of Mrs. W. Williams's removal from Town, Subscriptions and Parcels may be addressed to her, to the care of Mrs. C. M. Williams, No. 6, Upper Harley Street, by whom they will be forwarded as directed.

Vol. 1865, at the last page of the Contents, col. 1. lines 14, 15, for *Religious and Charitable Societies held in London*, read *Religious and Charitable Societies' House in London*—p. 58, col. 2, l. 24, for p. 39 of the last Survey, read p. 30 of the Survey for 1863—p. 450, the Sermons preached by the Rev. J. I. Holmes should have been thus stated: Sep. 4: Manchester, two; 164. 152. 104. *Manukam*: 104. Sep. 11: Berton: 171. 112. *Hamstall*: 164. 112. 84. Sep. 18: *Whittington and Selatyn*: p. 71. 6d.—p. 461, col. 1, l. 29, for *westward*, read *south-east*; being so corrected in the Second Edition of Mr. Jowett's Volume—p. 482, col. 2, l. 100 from the bottom, for *so* read *so*—Vol. 1866, p. 13, col. 2, l. 26, for *at Christmas 1863*, read *at Christmas 1864*—p. 26, col. 2, Mr. Vos, of the Dutch Church, died in April 1865: Mr. Ariel Vos, the Missionary, is still living at Tulbagh.

# Missionary Register.

MAY, 1826.

## Biography.

It is a melancholy task which we have set ourselves on this occasion. While the Meetings of the past month lead us to review with thankfulness the steady progress of Truth and Righteousness in the earth, and confirm us in the assurance that *the word of the Lord endureth for ever*, we are feelingly reminded by the loss of many Labourers, some by disease on land and others by shipwreck at sea, that *the grass withereth, and the flower thereof fadeth away*.

### OBITUARIES OF FIVE LABOURERS OF THE UNITED BRETHREN.

THE death of these Labourers, all of whom belonged to the West-Indies Missions and departed this life in July, August, and September of last year, was briefly noticed at p. 180 of the Survey: we shall now state such particulars as have appeared.

BR. W. F. SAUTTER.

Br. S. Wright thus speaks of his deceased associate, in a Letter from *St. Christopher*, of the 26th of July last—

It has pleased our Saviour to call home, in a rather unexpected manner, our beloved Brother, W. F. Sautter, after a few days' illness. In him we have lost a friend, I may indeed say a father; and the Mission in this island a most faithful and experienced labourer.

For several months past, our late Brother had suffered from indisposition: indeed his health has been in a rather precarious state, ever since he arrived in the island; but, till Monday the 18th instant, he was able to attend to all his accustomed duties, which he performed with great faithfulness. On the 17th, he held several meetings, and appeared unusually animated in addressing the Negroes. The day following, I had the pleasure to spend several hours in profitable conversation with him, on the state of our Congregation at Bethesda: he was then suffering from a bowel complaint, but did not apprehend any danger. In the course of Tuesday, however, symptoms of an alarming nature shewed themselves, and medical aid was immediately called in. At first, the medicine given seemed to produce the desired effect; but, the unfavourable May, 1826.

symptoms returning, the patient grew hourly worse. The physician, Dr. Hall, was very faithful in his attendance, and remained till Wednesday Morning: when our beloved Governor Maxwell, hearing of Br. Sautter's illness, was so kind as to send his own physician, to assist with his advice. Br. Johansen and myself were sent for, during the preceding night; and, on our arrival, were distressed to find that the hope of recovery was extremely slight. An apparent change for the better, indeed, took place on Wednesday Evening; but, by Thursday Morning, it became evident that the time of our dear Brother's departure was at hand. During the last 24 hours, he remained nearly in the same state, restless in body, but composed in mind, and perfectly sensible and collected till the last moment. In the midst of much pain, he evinced the greatest patience, and a complete re-ignition to our Saviour's will: his unshaken faith and confidence in Christ as his Redeemer made a deep impression on all present, including the medical attendants; and the edifying expressions which fell from his lips will, I believe, not soon be forgotten by those who heard them. For several months before he was seized with the fatal disorder, he seemed to have a kind of presentiment that he should not remain much longer here below. In a recent conversation



with his wife, he observed, "I have yet much work to do, and my time is short." And, truly, his labours were abundant; so that we were all surprised at what he was able to effect, during the short period of his active service among us: he seemed to have no rest, till he had brought into order everything connected with the management of this Mission. The Lord blessed his activity; and we trust has now granted him, through grace, an entrance into that rest which remaineth for the people of God. I can assure you that his deportment while in health, his edifying behaviour during sickness, and the circumstances attending his happy dissolution, have made an impression on my mind, which will not be easily effaced. Our late dear Brother Sautter had laboured for 23 years in the West Indies, and was within two days of attaining the age of 50 years.

BR. AND SISTER HAGUE, AND BR. BERGER.

*Fairfield, in Jamaica*, has been deprived of these four Labourers. Br. John Ellis, under date of the 15th of September, sends the following melancholy narrative.

Brother and Sister Hague arrived at Kingston August 4th, and immediately engaged the first coasting-vessel to Aliigator Pond, where I had the pleasure to meet them on the 9th; and, on the 10th, we ascended the mountain, and arrived at *Fairfield*, about two o'clock, to the inexpressible joy of all. The accents of praise and thanksgiving were heard from every voice, and joy and gladness beamed from every countenance. Their pleasure, in communicating tidings, and delivering Letters from old friends, seemed to equal ours in receiving them.

But, alas! how momentary are all earthly enjoyments! Two short weeks scarcely elapsed, before our joy was turned into mourning.

Wednesday, the 24th, toward evening, Br. Hague began to feel slightly indisposed; and, before morning, fever came on. The next day, medical aid was called in, and proper medicine applied; but without the wished-for relief: after 48 hours, a remission of fever, indeed, did take place; but his whole frame had already received such a shock, and his stomach and digestive organs became so inactive, that the Doctor began to apprehend much danger. A second Medical Gentleman was called in, whose

opinion of the disorder exactly coincided with that of Dr. Dempster: he also approved of the means used, but said little to encourage our hopes of his recovery. We continued, however, under the direction of the Doctor, to use every possible remedy; and flattered ourselves, from time to time, that the symptoms became less alarming, till Monday, the 29th, in the morning about seven o'clock, when he departed in peace, in firm reliance on his God and Saviour. This bereavement we believed to be almost more than we could bear, but what were we called upon still to witness!

Before the departure of our dear Brother Hague took place, we had the grief to hear the Doctor declare that Sister Hague had symptoms of the same kind of fever, as that under which her dear husband was labouring; which he had before pronounced to be a bilious remittent, or yellow fever. Every precautionary measure was now taken, if possible, to disperse the disease; but in vain: the fever became more and more alarming; so much so, that, early in the morning of the 30th, Dr. Dempster advised my sending for two other Medical Gentlemen, which was immediately done, and, in a few hours, one of them arrived. His opinion of the symptoms was, if any thing, more cheering. Even this ray of hope would have afforded a momentary relief to our distracted minds, had not our attention been called to Br. Berger, who was, about this time, seized with head-ache and fever. It did not, indeed, at first appear to be the same fatal disease, as that by which Sister Hague was attacked; but, in a few hours more, we were but too well convinced, by the irritable state of the stomach, of the nature of the complaint. The whole attention of Dr. Dempster, who scarcely quitted the house for more than a week, was now taken up in watching every change which occurred in the two patients; and immediately applying such means as were suggested, either by his own skill, or that of his medical advisers, who paid frequent visits about this time. Whenever either of them appeared a little better, as they frequently did, conversing cheerfully and freely with us, we felt our hopes begin to revive; but as often were we again cast down by unfavourable symptoms, till, on Friday, September 2d, about two o'clock in the afternoon, it pleased our Saviour to release our dear Sister Hague from her sufferings, by



calling her home to himself; and, on the following morning, about four o'clock, the same happy change took place with our dear Brother Berger.

Thus, in the space of five days, was our adult family reduced to one half the number! How mysterious are the dealings of the Lord, and His ways past finding out! Our consolation is, to know that they all departed in peace, as pardoned sinners, trusting in the merits of their Crucified Saviour. Their faith was, indeed, to the last, in lively exercise; and they all bore a good testimony of the hope that was in them; so that of their admittance to heavenly bliss, we cannot have a moment's doubt. But, alas! their gain is our loss: how much, according to our thoughts, do we need their services, and how anxious were they to serve! But the ways of the Lord are not as our ways, nor His thoughts as our thoughts.

Many are the expressions deserving to be recorded, which these redeemed ones of the Lord uttered shortly before their joining the Church Triumphant; but a very few must suffice on this occasion.

Br. Hague said—"Humanly speaking, I am unfit to serve our Saviour; but He knows my heart and my motives; and if I have sinned in reaching out my hand to touch the ark, I humbly crave Thy forgiveness, O my Saviour!" On another occasion, he said—"I have been favoured, like Moses of old, to stand, as it were, on the top of Pisgah, and see the land before me. I hoped to labour in this land; and I still wish it, if it be the will of my Lord." He, several times, expressed concern at the great expense, which he and Sister Hague had caused to the Mission; and fervently prayed that his departure at this early period of his services might not operate unfavourably to the cause.

Sister Hague bore her loss with much composure, and real Christian resignation. She said—"I know I am in the Lord's hands: let Him do with me what seemeth good in His sight." On one occasion, she said, to Sister Ellis—"My life has been a scene of trials and vicissitudes; but, since our arrival here, we have been so happy, that I have several times said to my husband, 'It cannot last long.'"

Br. Berger's prayer for his wife and dear little one was most affecting. He repeatedly prayed that our Saviour would forgive every thing that had grieved

Him. After having, at his own request, had his hands washed, he said—"Dear Saviour, do Thou wash my heart clean in Thy most precious blood! Wash away every spot, and let me appear in the robe of Thy righteousness!" When his wife asked him if he had any message to his father, he said—"No: only that he would forgive me, if I have done any thing that grieved him." He requested the same to be said to all his friends. The evening before his departure, he desired his pencils and colours to be put away: his wife said—"I suppose, My Dear, you have better colours to make use of now." He answered—"O yes! I will now paint my Saviour in all His suffering beauty. I shall soon behold the wounds in His hands, feet, and side, more clearly than I now do." This pleasing subject seemed to engage his mind the whole of the evening. He often looked at his wife, and said—"Be of good cheer! take courage!" From two o'clock in the morning, he lay quite still, till the clock struck four; when he opened his eyes, and asked what time it was, and then fell gently asleep in the arms of his Redeemer.

To the praise of our God and Saviour, we have to record, that He has supported us in a remarkable manner, in the midst of our affliction.

#### BR. RICHTER.

Br. John Godfrey Schill, of *Antigua*, where Br. Richter laboured and died, thus writes Nov. 27, 1825—

Our late Brother had been, for some time past, in a rather precarious state of health; yet he continued to labour with his accustomed activity, and to attend with the greatest zeal to every department of the service entrusted to him, till Sunday, the 25th of September. This being our prayer-day, he preached in the morning: after which he administered the sacrament of Holy Baptism to 15 adults; and then met the class of Candidates for Baptism, to which 34 persons were admitted: he was likewise present at the following meeting of the Congregation, at which 24 persons were received into the congregation, and 8 readmitted. These were his concluding ministrations in the Church of Christ on earth. In the evening of the same day, he felt uncommonly weak, but no alarming symptoms shewed themselves. On Monday, he attempted to walk into the

town, where he had some business to transact; but was obliged to return home, and submit to be nursed. The medicine administered operated powerfully, but a restless night succeeded; and, on the Tuesday, fever came on. Another uneasy night produced a rapid diminution of strength; yet he remained sitting up during great part of Wednesday, and conversed with several baptized Negroes: he also attempted to write; but was forbidden to do it by the Doctor, who, however, gave the best hopes of his recovery: the fever increasing, other remedies were prescribed, but without being followed by the desired amendment: his tongue, meanwhile, became so much affected, that it was difficult for him to speak: he gave, however, some directions relating to the business of the following day; and, on our wishing him a good night, replied, "I wish it with all my heart: I have great need of one." The night again proved restless, yet unattended with pain: about four o'clock in the morning his pulse and breathing became so feeble, that the Doctor was sent for in haste: he immediately called in another Medical Gentleman, who gave no hopes: the patient remained perfectly sensible, and free from pain; though he was able to speak but little: his dear wife asking him, if he were ready to go home to our Saviour, he answered cheerfully in the affirmative; and, when he observed her weeping at the prospect of separation, he bid her be of good courage, and look to our Saviour for comfort: soon after six o'clock, he took some medicine: this was followed by a severe fit, which completely exhausted his little remaining strength. It being now evident that the Lord would take His faithful servant home to Himself, we assembled round his bed; and Br. Robbins, more by tears than words, commended his departing spirit into the hands of its Redeemer, and concluded with pronouncing the blessing of the Lord upon him: during the singing of a hymn, his ransomed spirit took its flight, in the most gentle and peaceful manner, to the realms of eternal bliss.

Our late dear Brother had attained to the age of 57 years; of which upward of 30 had been spent in the service of the Mission in this island. I will not attempt to describe to you our painful sensations, on experiencing this unlooked-for bereavement: we have, indeed, lost a most faithful and indefatigable fellow-

labourer; a man of peace, equally beloved and esteemed by all who knew him. His memory will remain blessed in this island, and his works do follow him.

The news of our late Brother's departure was no sooner conveyed to the different Missionary Stations, than all the Missionaries hastened to town, and united with us in mourning over the loss of this revered servant of the Lord. Our premises were soon crowded with Negroes, all anxious to testify their sorrow; and to obtain, once more, a sight of their beloved Teacher: many came from the most distant Estates, regardless of the rest which the heat of the day demanded; and, while they stood round the corpse, the tears, which rolled down their sable cheeks, and the exclamations which broke from many of them, "Our good father, our good master is no more!" bore witness to the affection with which his memory was regarded.

The funeral took place on Friday, the 30th. Br. Newby delivered a Discourse, on the words of our Lord, Matt. xxv. 21. — *Well done, thou good and faithful servant, &c.* The auditory, which consisted of Whites and People of Colour, as well as Negroes, was so numerous, that the Church could not contain them all: the greatest decorum, however, prevailed; and that peace of God, which passeth all understanding, filled our hearts, and comforted us richly. The corpse was carried by six Negro Assistants to its resting-place in our burial-ground, where the Service was read by Br. Taylor. A particular meeting with our Negro Congregation concluded the solemnities of the day; at which we called to mind the faithful services of our late Brother, and rejoiced in our fellowship with him, and with the whole Church Triumphant.

Br. John Taylor thus speaks of Br. Richter—

Though his last illness was but of a few days' duration, it had been evident, for a considerable time, that his naturally-vigorous constitution was much impaired; of which loss of appetite and general debility were symptoms not to be mistaken: he continued, nevertheless, to be diligently occupied in the laborious duties of his office, till the very day of his departure. In him, the Mission has lost a most faithful and zealous servant, and that at a period when his services appeared to be more than ever needed.

Yet we desire to submit to the all-perfect will of our gracious Master; and, instead of murmuring, to unite with increased fervour in prayer to the Lord of the Harvest, that He would raise up other servants for the performance of this great work, and send them forth, endowed with a large portion of His grace and Spirit. Our dear Sister Rickter bears her loss with true Christian resignation.

Other deaths have recently occurred in the Brethren's West-Indies Missions, but particulars are not

given. The widow of Br. Berger died soon after her husband. Br. Brunner, of the Danish Islands, lately departed this life; and not the Missionary of that name (printed Brenner by mistake) at Barbadoes, as was erroneously stated at p. 180 of the Survey, who still lives. Another Missionary, however, at Barbadoes, Br. Lichtenthalen, died on the 2d of February, having scarcely entered on his labours.

### DEATH, BY SHIPWRECK, OF FIVE WESLEYAN MISSIONARIES.

WITH MANY OTHER PERSONS.

THIS melancholy event, which took place off the Island of Antigua in the night of the 28th of February, was mentioned at p. 223 of our last Number. We subjoin some particulars which have since appeared.

The Committee state, in the "Missionary Notices"—

We have the most painful and distressing duty imposed upon us, to communicate to our readers the loss at sea of several of our valuable and beloved Missionaries, returning from the District Meeting, held in St. Kitt's in February last. To add to this heart-rending disaster, three of the Missionaries had their wives, and two of them their children also, with them. Of the whole party, one of the wives only (Mrs. Jones) was saved: the rest, consisting of FIVE MISSIONARIES, TWO WIVES, and FOUR CHILDREN, with TWO SERVANTS, were lost. The sufferers are, Mr. and Mrs. White, with their three children; Mr. and Mrs. Truscott, and one child; Mr. Jones, Mr. Hillier, and Mr. Oke—all of the Antigua Station, which has by this mysterious and awful dispensation of Providence been deprived of all its Missionaries! Mrs. Hillier is left a widow, with five children. So heavy a stroke has not been sustained by any modern Mission; and the Committee can only bow in silence before the Lord of the whole earth, and mingle their own commiserations with those of the friends of the deceased, and of the afflicted Societies by whom they were so greatly beloved, and among whom they had successfully laboured. Most of them were among our tried, experienced, and most useful Missionaries; and those, who were younger in the work, were highly promising, and greatly respected by all ranks.

Mr. David Barnes, Steward of the Society at St. John's in Antigua, writes on the 4th of March—

The circumstance which has induced me to write is one of the most painful and afflicting nature ever witnessed in this part of the world, and which calls loudly for your sympathy and commiseration.

Our Preachers, Messrs. W. White, D. Hillier, W. Oke, and T. Jones, embarked on the 3d of February for St. Kitt's, where the District Meeting was held. On the 22d, Mr. White, wife, and three children, Mr. Hillier, Mr. Truscott, his wife and one child, Mr. Oke, and Mr. and Mrs. Jones, set sail from Basseterre, St. Kitt's, for Montserrat, for the purpose of leaving Mr. Hyde and family; and, after having done so, proceeded on their voyage to this island: but such was the violence of the waves and the boisterous state of the wind, that, after being at sea four-and-twenty hours, they put back into Montserrat, where they continued until the evening of the 27th; when they thought it advisable to leave the vessel employed for the use of the District, and take passage in the Maria mail-boat, which was to sail an hour after for this port: they left part of their baggage in the former vessel, which arrived here, and it was landed on the 1st instant. Nothing whatever was heard of them until yesterday afternoon, when information was received that a vessel was wrecked on the Weymouth, a shoal two or three miles from the har-

bour's mouth, and that there were two persons on board. Mr. Kentish, agent to Lloyd's, immediately went off, and found it was the Maria mail-boat, without any living creature on board but Mrs. Jones, the wife of the Rev. Thomas Jones; and that all the Preachers, the other wives, the children, and the whole crew were missing. Mrs. Jones was brought on shore about half-past-seven o'clock last night, in a distracted and famishing condition: every possible care has been taken for her restoration, and it is hoped she will recover. She states, that, as far as she can remember, every other soul perished—that she was on the part of the wreck which remained, three nights and three days, without any food—and that her dear husband expired yesterday morning in her arms.

Mr. Whitehouse, of St. Christopher's, gives a few other particulars. He writes—

They left this island for Antigua on Wednesday the 22d of February, and arrived in Montserrat on Thursday; and, on the same day, proceeded for Antigua, having left Brother and Sister Hyde at Montserrat, with Maria Gilgrass, who had proceeded with Sister Hyde for the sake of her health. On Friday, the weather continuing very stormy, they put back to Montserrat; purposing to stop until Monday Morning, and then to go forward. On the morning of that day, another sail appeared in sight, which proved to be the mail-boat; and, thinking the schooner to be a dull-sailing vessel, Br. White proposed to leave her, and go to Antigua in the mail-boat. To this the Brethren Oke and Hillier were much opposed, and the Captain remonstrated: the Mate also implored them not to leave the vessel. Br. White is represented as being immoveable in his purpose, to which they yielded. Having taken out what luggage they thought proper, the schooner proceeded on her way, (on Monday, five o'clock,) and arrived in Antigua about ten o'clock on Wednesday Morning. She again left that place on Friday Morning at two, and arrived here at ten o'clock in the morning; bringing us the distressing intelligence that there were no tidings of the Preachers, and that in the channel between Nevis and St. Kitt's they had seen several pieces of a wreck. About half-past-twelve, a piece of a box-lid was brought to me; on which there

is, in the hand-writing of Mr. Oke, his name and address: this has been recognised by several of our friends as his hat-box. This morning I received a Letter from Br. Felvus, of which the following is an extract—

*St. Bart's, March 2, 1826.*

I heard the appalling intelligence last night, that the mail-boat, in which the Preachers went from Montserrat to Antigua, was wrecked on Sandy Island, St. John's. This account is given by the Mate, who says, when the vessel struck, there came a sea and washed the boat off the deck, and he and another seaman leaped after her, and that he alone got into the boat: he tried to make the vessel again; but the wind and sea were so high, that he could not: he was driven to Rodunda, where he was picked up by a French Sloop, who brought him here. This happened on the night of the 28th of February.

Mr. Hyde thus writes, from Montserrat, on the 7th of March—

I sit down, in deep distress, to communicate to you the most afflicting intelligence. Dear Brother White, his wife, and children, are no more! Dear Brother Truscott, his wife, and child, are no more! The Brethren Hillier, Oke, and Jones, are no more! Their servants and the crew have also perished! The dear servants of God and families mentioned were all wrecked on a sand-bank on the shores of Antigua. Mrs. Jones and the Captain were three days on the wreck. The Captain, however, in the end, perished; and none but poor Mrs. Jones was saved. It is said here that nineteen persons were lost. It was the mail-boat. This island is truly a place of weeping: nothing but cries and lamentations have been heard since the news arrived. They were detained here a few days by bad weather; but, being anxious to get to their stations, (having been away at the District Meeting three Sundays,) they took the mail-boat. It blew hard all the following night, and the end you have heard. What is the state of the people in Antigua I know not, but unquestionably one of the most afflictive into which a society was ever thrown. Oh that God may make this mysterious dispensation useful to us all! May He bless it to the surviving Missionaries and to all the people! I cannot say more. We have just heard the painful intelligence, and have been weeping ever since. The mail-boat waits for this.

P.S. We have heard that they took each other in their arms, and waited the waves that washed them into eternity!

To this painful detail we shall add a few circumstances, from a Letter of an American Gentleman, written from Antigua on the 5th of March, and printed in the "Religious Intelligencer" published at New-haven, Connecticut.

At Montserrat, the number of the Mission Family which went on board the *Maria*, including a servant, amounted to thirteen souls: a Young Lady also took passage with them.... On Friday, the 3d instant, word was brought that a wreck was seen on the Weymouth (a shoal about four miles from the harbour, and only half-a-mile from a small island called Sandy Island) with two persons on it. Two or three boats immediately went down, and found it to be the wreck of the Mail-Boat, *Maria*; and the only survivor of twenty-one souls, Mrs. Jones, in a state of insensibility: it appears that she had been placed by the Captain (Whitney) between the bowsprit bitts, where she could not wash away: she was in her night-dress, with her husband's cloak on, and a sailor's cap on her head. The body of Captain Whitney, the only one found, was lying near the wreck; he had not been dead, probably, more than an hour; as he was on the bowsprit about two o'clock in the afternoon.

Mrs. Jones is slowly recovering; and is so far restored to her recollection as to say that she knows all the circumstances of the shipwreck; but the medical men forbid her being questioned at

present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef in the night—three or four days had elapsed when she was taken off—Mr. White, his wife, three children, and servant, were all swept away together, clinging to one another—Mr. Hillier attempted to swim to Sandy Island, and was drowned in her sight—her infant was washed away from her arms—her husband died in her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene which she had witnessed, she often exclaims, "Oh! Captain Whitney! why did he save me!" She is, undoubtedly, most to be pitied; for we have good reason to indulge the hope that her friends are in heaven—that the scenes of Weymouth Shoal were but a passage to the haven of bliss.

Mysterious are the ways of an unerring Providence! With astonishment we behold a delicate woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, yet supported—while hardy seamen were dying around her—and, finally, the sole survivor of twenty-one persons! We see the whole Mission Family of this island called, in a few short hours, from their earthly labours; but to receive, as we trust, a heavenly reward. But who shall say to the Supreme Governor of the Universe, What doest Thou? *Shall not the Judge of all the earth do right?*

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES.

##### IRISH SOCIETY OF LONDON.

##### FOURTH ANNIVERSARY.

On Tuesday, the 25th of April, the Hon. and Rev. Gerard T. Noel preached at Percy Chapel, from Matt. ix. 35. Col. 43l. 17s. 10d.

On Wednesday, at One o'clock, the Annual Meeting was held at the Argyll Rooms, Regent Street; the President, the Lord Bishop of Lichfield and Coventry, in the Chair. Collection, 37l. 5s.

##### Movers and Secondors.

Earl of Roden; and Earl of Rocksavage—Lord Calthorpe; and Lord Farnham—Rt.

Hon. Sir G. H. Rose, M.P.; and Rev. Robert Daly—Hon. and Rev. Gerard T. Noel; and Rev. Hugh M'Nelle—and Rev. W. A. Evanson; and Hon. James Hewitt.

The Receipts of the year were 544l. 7s. 1d.; and the Payments, 536l. 0s. 5d.

In the evening of Friday, the 28th of April, the Rev. Robert Daly preached at St. Paul's, Covent Garden. Collection, 30l. 14s. 6d.

##### MERCHANT-SEAMEN'S BIBLE SOCIETY.

##### EIGHTH ANNIVERSARY.

The Annual Meeting was held

on the 14th of April, at Twelve o'clock, at the City-of-London Tavern; the President, Admiral Viscount Exmouth, G.C.B., in the Chair. Collection, 59*l.* 3*s.* 8*d.*

*Movers and Seconders.*

Rev. Andrew Brandram; and John Petty-Muspratt, Esq.—W. Parker, Esq.; and Captain G. Gambler, R.N.—Rev. Professor Shedd, of New Orleans; and Captain Edward Parry, R.N.—W. Stanley Clarke, Esq.; and Captain Bazalgette, R.N.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at last Anniversary...	50	14	5
Annual Subscriptions .....	186	19	6
Donations.....	28	15	0
Ladies' Association, &c.....	49	18	3

316 7 2

Sale of Bibles and Testaments... 230 13 10

Total.....£.547 1 0

*Payments of the Year.*

Bibles and Testaments.....	100	0	0
Printing Reports, and Stationery, ..	53	1	3
Salaries of Agents.....	185	0	0
Boat-Hire and Watermen .....	80	13	6
Rent.....	24	0	0
Sundries.....	53	5	1

Total.....£.495 19 10

The Issues of the Eighth Year were 1155 Bibles and 893 Testaments; making a total, in eight years, of 10,430 Bibles and 11,360 Testaments.

*LANGUAGE INSTITUTION.*

*FIRST ANNIVERSARY.*

THE First Annual Meeting of this Institution, for an account of which see pp. 305—307 and 339 of our last Volume, was held, on the 28th of April, at Freemasons' Tavern; Sir G. T. Staunton, Bart. M.P. in the Chair. Collection, with Donations and Subscriptions, 30*l.* 19*s.* 6*d.*

*Movers and Seconders.*

Sir Rob. H. Inglis, Bart. M.P.; and Rev. W. Dealtry—Rev. Professor Lee; and Rev. G. Burder—Lord Calthorpe; and W. H. Trant, Esq. M.P.—Rev. H. Townley, from Bengal; and Rev. J. D. Pearson, from Chinsurah—Rev. E. Bickersteth; and Rev. Peter Latrobe—Rev. John Latham; and Rev. J. J. Carruthers, from the Crimea—and Rev. N. E. Sloper; and Rev. Christian Ignatius Latrobe.

*Resolutions.*

—That the following Resolutions of the Committee be adopted as Standing Laws of the Institution:

"That all Missionaries and Missionary Students be admitted gratuitously to attend the Lectures delivered at this Institution, on the recommendation of the Societies to which they belong."

"That all Clergymen, and other Ministers, and Students for the Ministry, be admitted to the Lectures gratuitously."

—That this Meeting, impressed with a sense of the importance and extent of the objects embraced by the Institution, feels the necessity of active exertion in its behalf, to obtain the co-operation of men of talent and learning, and to raise the funds necessary for its service.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	54	12	0
Donations and Life Subscriptions, 528	18	0	0
Lectures .....	3	3	0

Total.....£.586 13 0

*Payments of the Year.*

Lease, Repairs, Rent, Taxes &c.	201	18	0
Furniture.....	148	18	11
Half year's Salary.....	50	0	0
Purchase of Books.....	25	0	0
Sundries .....	105	11	6

Total.....£.531 8 5

The Society is under engagements to the amount of 202*l.* 6*s.* 2*d.* Since the Anniversary, Donations have been announced, including one of 50*l.* from the President, Lord Bexley, to the amount of nearly 100*l.*

*WESLEYAN MISSIONARY SOCIETY. ANNIVERSARY.*

THE London District Auxiliary held its Annual Meeting, in Great Queen-Street Chapel, on the Evening of the 26th of April; Lancelot Haslope, Esq. in the Chair.

Sermons were preached before the Society—by the Rev. Theophilus Lessey, of Halifax, at the City-Road Chapel, on Thursday Evening, April the 27th—by the Rev. Dr. Stewart, of Liverpool, on Friday Morning, at Great Queen-Street Chapel—and, in the Evening of that day, by the Rev. Robert Newton, of Salford, at Southwark Chapel, Long Lane, Borough.

On Sunday, the 30th of April, 84 Sermons were preached for the Society, in 39 Chapels of the Wes-

leyan Methodists in and near London.

On Monday, the 1st of May, at Eleven o'clock, the Annual Meeting was held at the City-Road Chapel; Joseph Butterworth, Esq. M.P. in the Chair.

*Movers and Secondors.*

Lieut. General Neville; and Rev. Dr. Stewart, of Liverpool—Rev. T. Mortimer; and Rev. Eustace Carey, from Calcutta: supported by Rev. W. B. Fox, from Ceylon—Rev. Edward Irving; and Rev. Theodore Dury, of Keighley: supported by Rev. Theophilus Lessey, of Halifax—Rev. Joseph Entwistle, President of the Conference; and Lancelot Haslope, Esq.—Rev. Robert Newton, of Salford; and Rev. Dr. Townley, of Bradford—Rev. W. White, from New Zealand; and Rev. W. Naylor, of Macclesfield—and Rev. H. Moore; and Mr. Turner, of Derby.

*Resolutions.*

—That the general prosperity of the Missions conducted by this and other Missionary Societies, while it calls for the most grateful acknowledgments to Him from whose gracious Influence all success in such a Cause must proceed, is also an animating motive to exertions, still more extensive, to convey the knowledge of the Salvation of Christ to countless millions of our fellow-men, still involved in the deepest errors and the most debasing superstitions.

—That the peculiar relations, in which large portions of the inhabitants of the Pagan World stand to our Country, either as its Subjects or claiming from it a debt of Reparation—such as the Negroes in our West-India Colonies, the Nations and Tribes of Western and Southern Africa, and the immense population of our Indian Empire—lay the Christian Public of this Country under special Obligations to extend to them the Means of Instruction, by the Ministration of the Gospel and the Establishment of its illuminating and hallowing Institutions.

—That the very respectful and cordial Thanks of the Society are particularly due to Thomas Fowell Buxton, Esq. M.P. for the able and liberal manner in which, unsolicited by the Committee, from his own sense of Justice and respect to Religious Liberty, he brought the recent outrages upon the Society's Mission in the Island of Barbadoes under the notice of Parliament during its last Session; the result of which was an unanimous Address of the House of Commons to His Majesty, expressive of its indignation at the transactions in Barbadoes, and of its readiness to concur in every measure which His Majesty may deem necessary for securing ample protection and religious toleration to all His Majesty's Subjects in that part of His Majesty's Dominions.

The Collections, including some Donations, amounted to upwards of 1000*l*.

May, 1826.

BRITISH & FOREIGN SEAMEN'S FRIEND SOCIETY.

FIRST ANNIVERSARY.

THE Meeting was held, at Twelve o'clock, on the 1st of May, at Willis's Rooms, King Street, St. James's; the President, Admiral Lord Gambier, G.C.B. in the Chair. The Collection, including Benefactions, was nearly 70*l*.

*Movers and Secondors.*

Rev. Richard Marks, of Great Missenden; and Rev. T. Phillips, late of Liverpool—Captain Sir G. M. Keith, Bart. B.N.; and Rev. W. A. Evanson—Rev. Professor Shedd, of New Orleans; and Rev. Mr. Crosbie, of Dublin—Rev. G.C. Smith, late of Penzance; and Rev. John Jack, Missionary from Astrachan—and Rev. W. Gurney; and J. E. Gordon, Esq. B.N.

*Resolutions.*

—That, considering the progress which religion is making in India, in the Islands of the Pacific, and on the other side of the Atlantic, as also the fair prospects opening in the Maritime Nations on the Continent of Europe, especially in Holland and the Hanseatic Sea-ports, this Meeting considers it necessary to give every possible stimulus to the Foreign Operations of the Institution.

—That, as the Mariner is called upon to pass the greatest part of his life without the means of Religion, this Meeting presumes that much good will result from the plan which contemplates affording such a measure of instruction to pious Seamen, as shall enable them to make known the Way of Salvation to the companions of their voyages, in whatever ship they may be called in Providence to sail, whether British or Foreign.

CHURCH MISSIONARY SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

THE Annual Sermon was preached, at St. Bride's Church, on Monday Evening, the 1st of May, by the Rev. Edward Cooper, M.A. Rector of Hamstall Ridware and of Yoxall, Staffordshire, from Mark xvi. 15. *Go ye into all the world, and preach the Gospel to every creature.* The Preacher considered our Lord as announcing, in this commission to His Apostles, that the treasure of the Gospel, which He deposited with His Church, should be diffused, by the instrumentality of man, throughout the whole world. This duty, binding universally and at all times, may be rendered especially pressing by peculiar circumstances and at particular

2 H



seasons : under such circumstances this country appears to be placed at the present time, from a consideration of, 1. The large portion of the Treasure of the Gospel which she possesses—2. The distinct and impressive manner, in which the state of the Heathen World and its great need of this Treasure are now placed, in this country, before the public view—3. The peculiar Facilities, which it now providentially possesses, for fulfilling the Divine Commission: After illustrating these topics by a variety of facts, the Preacher inquires, in conclusion, “Is England fulfilling, as she ought, the High Commission thus delegated?” In a brief sketch of the Religious History of this country since the Reformation, he contrasts the present zeal with the apyneness of centuries ; but judges her exertions to be quite inadequate to her resources and her duty : and then draws—in answer to a second inquiry, “When may England be said, in respect of the measure and magnitude of her exertions, to fulfil this High Commission?”—a picture of the future state of religion in this country, which every true patriot will pray may be speedily realized.

Though Britain is more especially in the Preacher's eye, it will appear, from the following passages, that he embraces, in his argument and appeal, all other Protestant Countries, in proportion to their means and consequent obligations :—

The circumstances, in which our own Country and Church are now placed, reasonably warrant the conclusion, that to England is appointed, at this eventful period, the distinguished office of furthering, as an honoured instrument in the hand of Providence, the Evangelization of the Heathen World. In assuming to her this high distinction, I am far indeed from intending to intimate that she exclusively possesses it. To the Protestant Church in general, to the Protestant Maritime Nations in particular, and in an especial manner to Protestant America, most of the circum-

stances to which I allude, in a greater or a less degree, apply ; and consequently, enforce on them, by a proportionate obligation, the Duty of which I am speaking. But still, with respect to England, there is a combination of these circumstances peculiar to herself, which imposes on her a peculiar responsibility ; and which, without exempting other Nations from their respective obligations to co-operate in this great work, indicate that to HER at least, in the present crisis, the momentous commission in the Text is distinctly and specifically delegated, *Go THOU into all the world, and preach the Gospel to every creature.*

In enumerating the Facilities possessed by this Country for diffusing the Treasure of the Gospel, the Preacher remarks—

The system of distant Colonization is at present, and has been for many years, a feature almost peculiar to our Country : which, by giving to it a power and facility of action, that, in no comparative degree, attaches to other Protestant Nations, imposes on it a PECULIAR weight of responsibility, and clearly distinguishes it from them. In the portion of the Treasure possessed by us, in our Knowledge of the State of the Heathen World, and in the Facility afforded to our efforts for their conversion by our commercial relations, our Protestant Brethren in the New World are fast rising into a holy competition with us. But they are not a colonizing people : and, consequently, they have not that varied, and vast, and close connection with the Heathen World, which England has ; and which, when combined with the circumstances already mentioned, places it in a situation pre-eminently favourable for diffusing the Treasure of the Gospel.

On Tuesday, the 2d, at Eleven o'clock, the President, Admiral Lord Gambier, G.C.B. took the Chair at the Annual Meeting, in Freemasons' Hall.

#### *Movers and Seconders.*

Bishop of Lichfield and Coventry ; and Lord Calthorpe—Sir Rob. Harry Inglis, Bart. M.P. ; and Rev. J. W. Cunningham—Robert Grant, Esq. ; and Rev. Charles Jerram—Hon. and Rev. Gerard T. Noel ; and Rev. C. James Hoare—the Earl of Roden ; and W. W. C. Wilson, Esq. M.P.—and Rev. Daniel Wilson ; and Rev. James Haldane Stewart.

#### *Resolutions.*

— That the Report, an Abstract of which has been read, be received and printed under

the direction of the Committee: and that this Meeting feels much thankfulness to God, that the Income of the Society has again considerably increased, notwithstanding the pressure of public difficulties; and that its Missions are enlarging and prosperous, though not exempt from trials.

— That the Meeting derives motives and encouragements to persevering labour, from the accounts which have been received of the present condition of many of the Society's Stations in India and Ceylon, as ascertained by the personal inspection of the Right Reverend the Bishop of Calcutta on his Lordship's late Visitation; and they learn also, with great satisfaction, the progress of Native-Female Education in the East.

— That, amidst discouragements chiefly attributable to the inadequate supply of Christian Teachers for the Settlements of the Liberated Africans in Sierra Leone, the Meeting is deeply impressed with a sense of the obligation to prosecute the Society's benevolent objects in West Africa: and cherishes the hope, that the measures to be taken, in pursuance of the recommendations of the Medical Committee, may be the means of preserving in future the valuable lives of the Society's Missionaries; and that the recent Accession of Territory adjacent to the Colony, and the consequent facilities for penetrating into the Interior, may ultimately prove subservient to the progress of the Gospel.

— That the Meeting, feeling deeply interested in the education and religious instruction of the Slave Population of the West-India Colonies, anticipates beneficial results from the arrangements by which its Catechists and Schoolmasters in those Colonies have been placed in connection with the Bishops of Jamaica and Barbadoes, on the same footing as that of the Incorporated Society for the Conversion and Religious Instruction of the Negro Slaves.

— That the experience of the past year having strengthened the conviction of the utility and importance of the Institution at Islington, this Meeting learns with satisfaction the intended extension of the Buildings for the reception of an increased number of Students; and earnestly commends this part of the Society's plans to the support and prayers of its Members.

— That this Meeting, while it desires gratefully to ascribe all the success of the Society to the blessing of God, and to look for all future success to the gracious influence of the Holy Spirit, cannot but express its sincere acknowledgments to all who have co-operated in the proceedings of the year—to the noble President of the Institution, to the other Vice-Patrons, and to the Vice-Presidents, for their continued protection; to the Treasurer, for his assistance; to the Rev. Edward Cooper, M.A., for his valuable Sermon before the Society last evening; to such Clergymen and other Gentlemen as have, during the last year, prepared or supported Associations; to the Younger Friends of the Society; to those Ladies who, in various places, have successfully exerted themselves

in promoting its interests; and to the Committee for their exertions.

#### State of the Funds.

##### Receipts of the Year.

Paid direct to the Society:	£.	s.	d.
Congregational Collections..	680	19	10
Benefactions.....	1247	12	8
Annual Subscriptions.....	1193	6	0
Legacies.....	1075	14	9
School Fund.....	10	0	0
Native-Female Schools in India.....	399	1	10
Contributions through medium of Associations.....	38,861	9	5
Interest on Government Securities.....	1082	5	3
	44,550	9	9
Sale of Publications.....	130	16	2
	44,681	5	11
On Account of Institution.....	1,744	2	1
Gross Total....	£.46,425	8	0
Deduct—			
Cost of Publications for Collectors and Contributors.....	2143	7	11
Institution Fund.....	1744	2	1
	3,887	10	0

Net Total for Gen. Purposes. £.42,537 18 0

##### Payments of the Year.

Missions:—	£.	s.	d.
West Africa.....	3615	19	8
Mediterranean.....	2089	16	11
North India.....	7267	8	9
South India.....	5026	1	1
West India.....	1045	9	8
Ceylon.....	5261	0	5
Australasia.....	3726	4	1
West Indies.....	1435	2	11
North-West America.....	412	17	7
Missionaries and Students:—			
Maintenance, Clothes, Books, Stationery, and Travelling Expenses of Students....	2429	18	1
Taxes, Servants' Wages, Education of Students prior to opening of Institution, Ordination Expenses, & Incidentals,	553	3	4
Salaries of Principal, Professor, and Tutor.....	1025	0	0
Basle Seminary.....	364	5	2
Disabled Missionaries, &c....	1240	17	10
Books for Library.....	180	18	8
Publications:—			
Printing 10,000 copies of 25th Annual Publication.....	1111	19	6
Miscellaneous Printing, including Jowett's Researches in Syria and the Holy Land, &c.....	948	16	5
Sundries:—			
Travelling Charges, Advertisements, Postage, Carriage, Rent, Taxes, Salaries, Poundage, and Incidentals,	3341	1	4
Total Payments in the Year, £.	41,076	1	5

The Collection at the Church (including the usual benefaction of,

50*l.*, sent for many years) was 194*l.* 6*s.*, and that at the Meeting 135*l.* 2*s.* 9*d.*, making together 329*l.* 8*s.* 9*d.*

On the 12th of May, a Sale of Ladies' Work took place at the Argyll Rooms, Regent Street, in support of the Society's India-Female Education-Fund. The cause of India-Female Education is chiefly indebted for this measure to the Rev. J. W. Cunningham and his Family: the suggestion was so zealously adopted by a great number of Ladies in the supply of useful and ornamental articles, and these articles were purchased to such an extent, that the produce of the Sale amounted to no less than 400*l.* 18*s.* 7*d.* The Committee, having previously received from other sources upward of 900*l.* for the same object, wrote immediately to authorise the Committee of the Calcutta Auxiliary to draw for the sum of 1000*l.* in behalf of the Native-Female Schools; and they hope soon to be enabled, by the additional contributions of the friends to this important object, to direct a further sum of 500*l.* to be drawn for. To Mr. Cunningham and Miss Cunningham, with all the Ladies and other friends who contributed to the success of this plan, the Committee offer their grateful acknowledgments.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### TWENTY-SECOND ANNIVERSARY.

THIS Anniversary was distinguished by being the first, on which the Committee had found occasion to appeal to the Society, for an interpretation of the Laws. The question relative to the Apocrypha had occasioned so much discussion, that it became necessary to obtain the sanction of the General Meeting of the Society, to such an interpretation and application of its Fundamental Law, as should clearly define the future course of proceeding with regard to the Apocrypha. The subject was accordingly stated in the introductory part of the Report;

and the Resolutions which were printed at p. 222 of our last Number, with an additional clause to the second, were proposed to the Meeting for its adoption. Each of these Resolutions was distinctly and expressively marked by the cordial approbation of the Meeting. As the second is somewhat different from that printed in the last Number, and they are now become an authoritative interpretation of the Society's Fundamental Law, we subjoin them in this place:—

1. *That the Fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.*
2. *That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any Individual whatever.*
3. *That in all cases in which Grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the Books be issued bound; and on the express condition that they shall be distributed without alteration or addition.*

##### Movers and Seconders.

Bishop of Lichfield and Coventry; and Lord Calthorpe—Bishop of Salisbury; and Earl of Harrowby—Rt. Hon. Charles Grant, M.P.; and Rt. Hon. the Lord Mayor—Rev. J. W. Cunningham; and Rev. Dr. Philip, from the Cape of Good Hope—Lieut. Col. Phipps; and Rev. W. B. Fox, from Ceylon—Rev. W. Marsh; and W. Allen, Esq.—Rev. W. Ellis, from the Sandwich Islands; and Major-General Orde—and Rev. Andrew Brandram, and Rev. John Clayton.

The Meeting was addressed by Baron Pelet de la Lozère, as Representative of the Paris Bible Society: the Baron was introduced by the Hon. and Rev. Gerard T. Noel.

##### State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions .....	2299	0	0	
Donations .....	1844	17	9	
Congregational Collections .....	36	16	4	
Legacies .....	3434	11	8	
Dividends and Interest .....	1843	4	5	
Auxiliary Societies .....	36,631	19	10	
Drawbacks on Paper .....	215	11	0	
	46,306	1	0	
Sale of Scriptures, &c. . . .	36,462	1	9	
Total . . . .	£82,768	2	9	

Payments of the Year.	£.	s.	d.
Printing the Scriptures.....	81,992	16	0
Printing Paper.....	5,375	5	8
Stipends and Expenses of Agents in Foreign Parts....	1,667	11	4
Travelling Expenses.....	1,209	1	3
Sundries — including Salaries, Poundage, Insurance, Taxes, Repairs, Depository, Fine for Lease, and Incidentals.	5,769	19	4
Total.....	£96,014	13	7

## PRAYER-BOOK AND HOMILY SOCIETY.

## FOURTEENTH ANNIVERSARY.

THE Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, the 3d of May, by the Rev. C. S. Hawtrej, M.A. from Job viii. 8—10.

At the Annual Meeting, held on the 4th, at the London Coffee House, the President, Lord Bexley, took the Chair at Twelve o'clock, and was succeeded therein by Lord Gambier.

## Movers and Seconders.

Earl of Rocksavage; and Rev. C. Jerram—Rev. W. Marsh; and Rev. John Peers—Rev. Robert Newstead, from Ceylon; and W.W. C. Wilson, Esq. M.P.—H. Pownall, Esq.; and Hon. and Rev. Gerard T. Noel—Rev. Basil Woodd; and Hon. and Rev. Lyttleton Powys—and Rt. Hon. Sir G. H. Rose; and Rev. Joseph Bailey, from Ceylon.

## State of the Funds.

Receipts of the Year..	£.	s.	d.
Annual Subscriptions.....	550	8	6
Donations.....	429	6	8
Associations.....	173	13	11
Congregational Collections.....	194	12	4
Legacy.....	200	0	0
For supply of Merchant Seamen..	51	12	6
For Foreign Objects.....	61	11	6
	1661	5	5
Sale of Prayer-Books & Homilies,	590	10	1
Total.,	£2251	15	6

## Payments of the Year.

Eng. Prayer-Books & Homilies,	1161	8	6
Irish Prayer-Books, in Irish character.....	143	12	6
Printing Report and Circulars..	150	1	10
Salaries, Rent, Taxes, &c.....	410	6	7
Sundries.....	84	16	3
Supply of Merchant Seamen...	55	3	8
Foreign Objects.....	313	15	11
Total..	£2319	5	6

The Society is under engagements to the amount of about 800*l.*, and has borrowed 100*l.*

The Collections at the Sermon and Meeting were 59*l.* 14*s.* 11*d.*

## UNITED BRETHREN.

## LONDON ASSOCIATION.

On Wednesday, the 3d of May, a Sale of Ladies' Work for the benefit of the Association, at 21 Berners Street, produced 50*l.*

On Friday Evening, the Rev. Marmaduke Thompson preached at St. Clement Danes, from 2 Cor. v. 14, 15. The Collection was 22*l.* 9*s.* 10*d.*

## State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	324	8	6
Donat. & Individual Collections,	503	11	0
Congregational Collections.....	1213	18	7
Auxiliaries.....	906	7	6
For West-India Separate Fund,	832	4	6
For Antigua School-Houses....	115	12	0
Interest.....	4	10	7
Total..	£3902	12	8

## Payments of the Year.

Brethren's Society for the furtherance of the Gospel.....	3129	11	8
Travelling Expenses, &c.....	274	12	2
Reports, Tracts, and Papers.....	176	6	6
Rent, Salaries, Advertisements, and Incidentals.....	322	2	4
Total..	£3902	12	8

Besides the Annual Report, the Association has printed during the year 19,250 copies of Tracts and Papers, in pursuance of the plan of making known, as widely as possible, the character and state of the Brethren's Missions.

## JEWS' SOCIETY.

## EIGHTEENTH ANNIVERSARY.

On Thursday the 27th of April and on Friday the 28th, Sales of Ladies' Work, for the benefit of the Society, took place at Willis's Rooms, King Street, St. James's, the produce of which was 180*l.*

On Thursday Evening, the 4th of May, the Annual Sermon was preached, at St. Paul's Covent Garden, by the Rev. Hugh M'Neile, M.A. Rector of Albury, from John i. 49. *Nathaniel answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.* The Collection amounted to about 135*l.*

On Friday, the 5th, at Twelve o'clock, the Annual Meeting was held in Freemasons' Hall; the President, Sir T. Baring, Bart. M.P. in the Chair. Collection, about 84*l*.

*Movers and Secondors.*

Bishop of Lichfield and Coventry; and Rt. Hon. Sir G. H. Rose, G. C. H. M. P.—Rev. Lewis Way; and Rev. C. Simeon—Hon. and Rev. Gerard T. Noel; and Rev. Edward Irving—Rev. John W. Cunningham; and Rev. W. Marsh—Captain Maynard; and Rev. Dr. Pinkerton— and Rev. Hugh McNeile, and Hon. Captain Noel, &c.

*Resolutions.*

—That this Meeting, considering that the great field of the Society's exertions must necessarily be in Foreign Countries, where the mass of the Jewish Nation is to be found, contemplate with satisfaction the gradual diminution of prejudice among the Jews on the Continent toward Christianity; as manifested in their general readiness to receive Christian Books and to converse with Christian Missionaries; and especially as evinced in a late instance, by their admission of a Christian Preacher to address them in their Synagogue.

—That the increasing spread of Education among the Jews in different countries is hailed by this Meeting as a hopeful circumstance; but, while they rejoice in that and in every other means now employed for their moral and religious instruction, they are deeply convinced that all human exertions will be ineffectual for their conversion, without the sanctifying power of the Holy Spirit, which they earnestly trust may be abundantly poured out upon the House of Israel.

—That, while this Meeting deeply lament the obstacles which oppose the circulation of the Scriptures and the exertions of Missionaries in Palestine and Syria, they derive encouragement to persevere in this department of their work from the signs of the times, and, above all, from the declarations of Holy Writ.

*State of the Funds.*

*Receipts of the Year.*

	£.	s.	d.
Annual Subscriptions .....	937	1	6
Donations & Life Subscriptions, .....	1035	9	7
Auxiliary Associations, &c. ....	9988	1	8
Legacies .....	89	6	8
Hebrew-Scripture Fund .....	629	4	1
Foreign-Mission & School Fund, .....	191	7	0
Palestine-Mission Fund .....	322	19	3

13,193 9 9

Sale of Books .....

225 10 1

Total.... £.13,418 19 10

*Payments of the Year.*

Jewish Children .....	2117	13	5
Foreign Missions and Schools ..	4345	0	0
Palestine Mission .....	1566	3	4
Hebrew Scriptures .....	590	0	5
Tracts, Reports, and Expositors, ..	1251	6	2
Sundries .....	3115	6	0

Total.... £.12,985 9 4

*HIBERNIAN SOCIETY.*

*TWENTIETH ANNIVERSARY.*

ON Wednesday, the 12th of April, the Rev. Edward Irving preached at Great Queen-Street Chapel, from Ezek. xiv. 6—8 and 12—14. Collection, 42*l*. 14*s*. 2*d*.

The Annual Meeting was held, at Twelve o'clock on Saturday the 6th of May, in Freemasons' Hall; Admiral Lord Gambier in the Chair.

*Movers and Secondors.*

Hon. and Rev. Gerard T. Noel; and Rev. W. Marsh—Rev. G. Clayton; and Rev. G. Vaughan Sampson—J. E. Gordon, Esq. R.N.; and Rev. Francis Close—Rev. Hugh McNeile; and Rev. Edward Irving—John Poynder, Esq.; and Rev. John Morison— and Hon. Frederick Calthorpe, M.P.; and Rev. J.W. Cunningham.

*Resolution.*

—That the peculiar difficulties resulting from the recommendation of the Commissioners of Irish-Education Inquiry to the Kildare-Street Society, to withhold assistance from Schools not exclusively in connexion with that Society, call for increasing exertions on the part of the Friends of this Institution.

The Collection amounted to 364*l*. 6*s*. 1*d*., which was considerably more than double that at the Meeting of 1825, and nearly three times that at the Meeting of 1824. This was owing to the strong appeals in behalf of the Society's objects in Ireland. Mr. Irving, in particular, accompanied his appeal by a pledge of pecuniary aid, which produced a great excitement in the Meeting, and led to various liberal benefactions.

*State of the Funds.*

*Receipts of the Year.*

	£.	s.	d.
Collection at 19th Anniversary ..	155	11	6
Annual Subscriptions .....	564	14	0
Donations and Life Subscriptions, ..	672	9	0
Auxiliaries and Collections .....	2843	1	1
Legacies .....	108	18	10
Contributions in Ireland .....	2231	14	8
Dividends on Stock .....	28	16	1

6605 5 2

Sale of Books .....

123 14 6

Total.... £.6728 19 8

*Payments of the Year.*

Salaries of Schoolmasters, Readers, Inspectors, and Agents ..	7043	5	0
Rent & Repairs of School-Houses, ..	150	14	7
Printing Spelling-Books .....	623	17	2
Printing and Stationery .....	221	15	0
Travelling Expenses .....	19	6	6
Salaries and Poundage .....	250	0	0
Sundries .....	468	6	7

Total.... £.8777 4 10

**PORT-OF-LONDON SEAMEN'S SOCIETY.  
EIGHTH ANNIVERSARY.**

THE Annual Meeting was held, at Twelve o'clock on Monday the 8th of May, at the City-of-London Tavern; Admiral Lord Gambier, G.C.B., in the Chair. Col. 23*l*. 12*s*. Donations & Subscriptions, 44*l*. 12*s*.

*Movers and Seconders.*

Mr. Alderman Brown; and Captain George Gambier, R.N.—Captain Bankes, R.N.; and Rev. Professor Shedd, of New Orleans—Rev. T. Phillips, late of Liverpool; and Captain Cook, of the Cambria (the ship which saved the passengers and crew of the Kent Indian)—W. Cooke, Esq.; and Rev. C. Hyatt—Rt. Hon. the Earl of Clarendon; and Rev. E. A. Dunn—and Rev. W. Thompson; and R. H. Marten, Esq.

*Resolutions.*

—That it is at once the privilege and the duty of Christians to avail themselves of all prudent means to disseminate the best principles of religion and morality among all classes of mankind, especially among Seamen.

—That this Meeting is grateful for the success which has attended the efforts of the Port-of-London Society; and that there is an encouraging prospect of increased advantage, by persevering efforts to promote religion among British Seamen.

—That this Meeting earnestly requests the liberal support of all; but especially of Ship-owners, Merchants, and Insurers of risks by sea—of Shipmasters and Mates and of the various Ships' Companies, whose interests (and more particularly those of the families of Seafaring Men) are deeply concerned in that increased safety and happiness, which must attend greater sobriety and morality among Seamen.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	98	7	0
Donations.....	86	4	0
Collections.....	182	2	3
Sundries.....	9	2	2
Total.....	£.375	15	5

*Payments of the Year.*

Supply of Ministers for the Chapel,	46	4	0
Salaries of Servants .....	60	0	0
Rent, Insurance, Poundage, &c.	33	18	0
Printing Books, Expenses on Board, and Sundries.....	399	1	5
Total.....	£.539	3	5

On Tuesday, the 9th, Sermons were preached in the Society's Floating Chapel—in the morning, by the Rev. Jenkin Thomas, of Cheltenham; and, in the afternoon, from Deut. iv. 6—10, by the Rev. W. Ellis, from the Sandwich Islands. Collections, 46*l*. 4*s*. 6*d*.

We have received the following notices of Mr. Ellis's Sermon—

In the course of his Sermon, he narrated many interesting incidents relative to the Natives of the Georgian, Society, and Sandwich Islands; and especially dwelt on those which manifested the influence on the Natives of the different character of British Seamen. When ships arrived whose captains were religious and the crews moral, every kindness which affection could devise was shewn them: they were invited to dinner-parties—the customary port and anchorage dues were remitted—the “tabu” was taken off, that they might not be disappointed of the supplies which they needed—and the Natives were delighted to see them at their meetings for Religious Worship. But, when ships arrived whose commanders and crews were licentious and immoral, the Natives were disgusted; and inquired whether there were two Gods in Britain, one for the Missionaries, and another for the Sailors. With deep sorrow he declared, that more difficulties had been created, in the way of the Missionary Cause in the South Seas, by irreligious English Seamen, than he ever found from the Heathen Natives: he felt, therefore, an increased attachment to Societies, which, like that of the Port-of-London, aimed at the conversion of Seamen, for he believed sincerely that this was of more importance than was generally credited to the success of the Gospel in Heathen Lands.

*Movers and Seconders.*

Rev. W. Ellis, from the Sandwich Islands; and Rev. S. Drew—Rev. C. S. Stewart, American Missionary from the Sandwich Islands; and Rev. T. Eastman—Rev. Thaddeus Osgood, from Canada; and Rev. B. Kurtz, of Maryland: supported by Rev. Mark Wilks, from Paris—Rev. J. Irons; and Rev. J. Upton—and Rev. W. C. Loveless; and Rev. Mr. Gilbert.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at the Annual Meeting,	54	12	8
Subscriptions and Donations ....	102	14	6
Col. & Don. for Greek Sunday Schools,	34	12	0
	191	19	2
Sale of Publications .....	4360	0	8
Total.....	£.4551	19	10

**SUNDAY-SCHOOL UNION.  
ANNIVERSARY.**

THE Annual Meeting was held on Tuesday Morning, the 9th of May, at half-past Six o'clock, at the City-of-London Tavern; Thomas Pellatt, Esq. in the Chair. Col. 41*l*. 6*s*. 5*d*.

## Payments of the Year.

Publications.....	4039	18	0
Grants to Schools and Societies..	253	7	4
Rent and Taxes.....	53	19	0
Printing Reports.....	29	7	6
Salaries.....	186	13	0
Sundries.....	133	14	2
Total.....	£4686	19	0

## State of the Funds.

The Receipts of the Year were  
4863*l.* 8*s.* 4*d.*, and the Payments  
4792*l.* 13*s.* 4*d.*

LONDON MISSIONARY SOCIETY.  
THIRTY-SECOND ANNIVERSARY.

## Sermons.

ON Monday Evening, the 8th of May, at the Poultry Chapel, the Rev. W. Jay, of Bath, preached to the Members of the Juvenile Auxiliary Societies, from Mark xi. 2—10—on Wednesday Morning, the 10th, at Surrey Chapel, the Rev. Rob. S. M'All, of Macclesfield, from Isaiah liii. 10, 11—the same Evening, at the Tabernacle, the Rev. David Russell, of Dundee, from Psalm cx. 2, 3—on Thursday Evening, at Tottenham-Court Chapel, the Rev. Dr. Philip, of Cape Town, from 1 Cor. xv. 58—and on Friday Morning, at Christ Church, Newgate Street, the Rev. Thos. Mortimer, from John xvii. 20, 21.

## Annual Meeting.

On Thursday Morning, the 11th, the Chair was taken at Ten o'Clock, at Great Queen-Street Chapel, by the Treasurer, W. A. Hankey, Esq.

## Movers and Seconders.

Rev. W. Roby, of Manchester; and Rev. T. Adkins, of Southampton: supported by Rev. T. Mortimer—Rev. John Clayton; and Rev. Dr. Philip—Rev. John Stephens, of the Wesleyan Society; and Rev. John Leifchild, of Bristol—Rev. Rob. S. M'All; and Rev. W. Cooper, of Dublin: supported by Rev. Eustace Carey, Baptist Missionary from Calcutta—Rev. W. Ellis, Missionary from the Sandwich Islands; and Rev. C. S. Stewart, American Missionary from the Sandwich Islands: supported by Captain Gambier, of H. M. Ship Dauntless—and the Rev. Dr. Waugh; and Stephen Prust, Esq., of Bristol.

## Resolutions.

—That the Meeting, considering the state of Commercial Distress with which it has pleased Divine Providence of late to visit this country and the world at large, acknowledge, with devout thankfulness to God, the increased measure of support and countenance, in respect to the voluntary contributions which the Society during the past year has experienced, both at home and abroad. With peculiar feelings, also, the Meeting adverts to the affecting bereavements, which have occurred among the Directors and other efficient Members of the Society since its last Anniversary; but expresses its humble confidence, that the Great Head of the Church

NAVAL AND MILITARY BIBLE SOCIETY.  
FORTY-SIXTH ANNIVERSARY.

ON Tuesday the 9th of May, the Annual Meeting was held at Twelve o'clock, in Freemasons' Hall; Adm. Lord Gambier, G.C.B., in the Chair.

## Movers and Seconders.

Major-General Orde; and Hon. Captain Noel, R.N.—Captain Maynard, Bengal Artillery; and Captain Molesworth, R.N.—General Peachy; and Captain Edward Parry, R.N.—Rev. Francis Close; and Major Horsley—Colonel Le Blanc; and Rev. J. W. Cunningham—Hon. and Rev. Gerard T. Noel; and Lieut.—General Neville—and Rev. E. Irving; and Lieut. Col. Phipps, 13th Bengal Infantry.

## Resolutions.

—That the especial thanks of this Meeting be given to the Right Rev. the Bishop of Bath and Wells, the Clergy, Nobility, Gentry, and Officers of both Professions, who have so readily come forward to aid the funds of the Society, by their countenance and support, in the formation of Auxiliaries at Yarmouth, Blakeney, Ipswich, Colchester, Bath, Bristol, Plymouth, and Torbay, during the past year; and that the warmest acknowledgments of this Meeting be offered to those Ladies, who have so materially benefitted the Society by their individual and united exertions.

—That, while this Meeting feel called upon to record their unfeigned gratitude to Almighty God, for the blessing which has attended the Society's labours through the past year, especially in the recent distribution of 18,000 Bibles to the Army, they lament that the exertions of the Committee are still impeded by the want of adequate funds: they feel it, therefore, their duty to pledge themselves, in humble dependence upon Divine Aid, to renewed efforts in obtaining and placing at the disposal of the Committee additional pecuniary support, in order to meet the further requisitions from the Army for Bibles, and to answer the increasing demand from Sailors generally for the Holy Scriptures.

## Issue of Books.

There had been issued, during the year, 21,221 Bibles or Testaments; being nearly double the number issued in any former year; and nearly equal to the entire number issued in the first 14 years of the Society's operations—making a total of 196,621 Bibles or Testaments issued, by the Society, to Soldiers and Sailors.



will still carry on His work, by raising up other instruments to succeed those who have ceased from their labours.

—That this Meeting cherishes the most kind and Christian feelings toward all kindred Institutions—sympathizes with them in the trials, which some have experienced—rejoices in the prosperity of the Common Cause—and distinctly avows its deep conviction, of the necessity of Divine Influence to render successful their respective and combined energies.

#### State of the Funds.

Receipts of the Year.	£.	s.	d.
General Contributions.....	32,578	6	8
Legacies.....	1,967	15	8
Dividends on Stock.....	1,033	3	10
	35,579	6	2
For Widows' Fund.....	287	9	0
For Mrs. Smith.....	974	3	5
For Anglo-Chinese College.....	323	2	0
Total.....	£ 37,164	1	1

#### Payments of the Year.

On Account of Missions.....	38,860	14	10
Anglo-Chinese College.....	1,459	16	0
Invested for Widows & Orphans.....	2,530	0	0
Balance paid to Mrs. Smith.....	48	17	4
Balance on account of sundry Special Objects.....	11	9	1
Total....	£ 42,910	17	3

The sums of 1750*l.* 3-per-Cent Consols and of 1750*l.* 3-per-Cent Reduced have been transferred, from the Society's Stock, into the names of Trustees, to provide an Annuity, as agreed upon, for Mrs. Smith.

#### Collections at Ann. Meeting.

	£.	s.	d.
Poultry Chapel.....	77	14	3
Surrey Chapel.....	403	18	2
Tabernacle.....	101	10	0
Tottenham Court Chapel.....	91	1	3
Great Queen Street.....	178	16	0
Christ Church.....	121	16	2
Kennington-Chapel Communion,.....	43	14	0
Orange-Street-Chapel Ditto.....	70	3	0
Silver-Street-Chapel Ditto.....	40	0	0
Sion-Chapel Ditto.....	70	10	0
Tonbridge-Chapel Ditto.....	33	3	0
Total....	£ 1232	5	10

#### RELIGIOUS-TRACT SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

ON Friday Morning, the 12th of May, at half-past Six o'clock, the Annual Meeting was held at the City-of-London Tavern; Mr. Alderman Brown in the Chair. Upward of 1600 persons were present. The sum of 11*5*l.** 10*s.* 8*d.* was collected.

#### Movers and Seconders.

Rev. Edward Irving; and Rev. Edward Bickersteth—Rev. Spedding Carwen; and Rev. Cesar Malan, of Geneva: supported by Rev. W. Ellis, from the Sandwich Islands—Rev. Dr. Henderson; and Rev. T. Phillips—Rev. H. Townley, from Bengal; and Rev. John Dyer—and Rev. W. Marshall; and Mr. Maitland.

May, 1826.

#### Resolutions.

—That this Meeting gratefully acknowledges the efficient and disinterested services of the Missionaries in different parts of the world, in the publication and circulation of Religious Tracts; and earnestly and respectfully requests the Rev. Edward Bickersteth, Secretary of the Church Missionary Society, the Rev. John Arundel, Secretary of the London Missionary Society, the Rev. John Dyer, Secretary of the Baptist Missionary Society, and the Rev. John Mason, Secretary of the Wesleyan Missionary Society, to attend and co-operate with the Committee in furtherance of the important objects of this Institution.

—That the facilities, which are now afforded in most parts of the world, for the diffusion of Religious Knowledge through the medium of the Press, call for the continued and increased co-operation of all the friends of religion; and that this Meeting, while it rejoices in the good which has resulted from Tract Circulation in every part of the world, deeply deplores the paucity of the supplies which have been forwarded to many important Stations, and most earnestly appeals to Clergymen and Ministers of every denomination to assist the funds of the Institution by Congregational Collections during the coming year.

—That the vast increase of the Reading Population of the United Kingdom, the establishment of Schools in Foreign Lands, and the urgent demand in the present day from an increasing Adult Population for supplies of suitable publications, call upon the Society for continued exertions in the dissemination of Pure and Scriptural Truth in every part of the Globe: and this Meeting recommends, that, in future, it be more fully and distinctly stated, that the plan and objects of this Society are—the circulation of small Religious Books and Treatises in FOREIGN Countries, as well as throughout the British Dominions; trusting that such additional publicity will stimulate the Auxiliaries and Friends of the Institution to INCREASED contributions in aid of these important operations.

—That this Meeting, deeply impressed with the important truth, that *not by might, nor by power, but by the Spirit of the Lord*, the Redeemer's Cause is to be carried on in the world, recommends to all its friends the importance of constant prayer, that the ways of God may be known upon earth, and His saving health among all Nations.

#### State of the Funds.

Receipts of the Year.	£.	s.	d.
Collected at 26th Anniversary..	74	2	0
Annual Subscriptions.....	886	1	0
Donations & Life Subscriptions,.....	616	8	8
Donations for stereotyping some Works.....	225	0	0
Legacies.....	190	0	0
Auxiliaries.....	069	11	2
Drawback on Paper, &c. exported.....	96	7	3
	2727	10	1
Sale of Publications.....	9910	4	11
Total....	£ 12,637	15	0

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Payments of the Year.	£.	s.	d.
Paper, Printing, Binding, &c..	8184	17	4
Gratuitous Issues & Money Grants,	2240	2	4
Loss on Sales to Hawkers.....	87	0	9
Salaries, Poundage, Insurance, Repairs, and Travelling.....	941	17	9
Rent, Taxes, Carriage, Postage, and Incidentals.....	822	0	4
Total....	£.12,227	18	6

**BRITISH & FOREIGN SCHOOL SOCIETY.**  
TWENTY-FIRST ANNIVERSARY.

TWENTY-FIRST ANNIVERSARY.  
Tenth Meeting was held, at Twelve o'clock on Monday the 15th of May, in Freemasons' Hall; the Treasurer, William Allen, Esq. in the Chair. Collection, 74*l.* 15*s.* 6*d.*

*Movers and Secondors.*

His Excellency M. de Falck, Ambassador from the Netherlands; and Rev. Rowland Hill—Rev. Edward Irving; and J. Van Oven, Esq.—Rev. David Russell, of Dundee; and James Millar, Esq.—Rev. G. V. Sampson, of Derry; and Rev. E. A. Dunn—Rev. Dr. Philip, from South Africa; and H. Waymouth, Esq.—Mr. James Thomson, from South America; and Rev. J. M. Cramp—M. Roca-furte, Minister Plenipotentiary from Mexico; and Rev. Dr. Bialloblotzky, of Goettingen—and Rev. P. A. Schwabe; and Rev. B. Rayson.

*Resolutions.*

— That, on reviewing the Progress of Education in this country, during the twenty-one years which have now elapsed since his late Majesty honoured the British System by his patronage, this Meeting is affected by mingled emotions of gratitude and regret—gratitude for the progress which has been made, and regret that so much remains to be accomplished; and that even in Great Britain, there is reason to believe that no less than 400,000 children are still unprovided with the means of education.

— That, regarding the circulation of the Holy Scriptures and the general diffusion of Education as kindred measures of the highest importance to the religious and moral welfare of mankind, this Meeting cannot but rejoice, that, while the Sacred Volume has been translated into so many languages, the British System has been successfully introduced into almost every part of the world, thereby preparing the way for the profitable use of the Divine Book.

The Receipts of the Year were 148*l.* 7*s.* 10*d.*, and the Payments 192*l.* 18*s.*

**NEWFOUNDLAND-SCHOOL SOCIETY.**  
THIRD ANNIVERSARY.

A SALE of Ladies' Work, held, on the 20th of April, at 21 Berners Street, produced 82*l.* 7*s.* 10*d.*

On the evening of the 9th of May, the Rev. Edward Cooper, of Ham-

stall Ridware, preached at St. Bride's, Fleet Street, from Prov. iii. 27. Collection, 24*l.* 14*s.* 10*d.*

On the 16th of May, at Twelve o'clock, the Annual Meeting was held in Freemasons' Hall; Admiral Lord Gambier, G. C. B., in the Chair. Collection, 38*l.* 1*s.*

*Movers and Secondors.*

Earl of Rocksavage; and Hon. John James Strutt—Rev. H. Budd; and Lieut.-Col. Young—Rev. Robert Milne; and Rev. H. G. Watkins—Rev. Mr. Morris; and Rev. John Peers—G. Robinson, Esq.; and Marmaduke Hart, Esq.—Rev. Robert Harris; and Rev. T. Greenwood—S. Codner, Esq.; and John Johnson, Esq.—and Rev. H. Budd; and John Mortlock, Esq.

*Resolution.*

— That this Meeting acknowledges with devout gratitude, that the establishment of this Institution and the good success which it has obtained are to be ascribed to Him alone, "from whom all holy desires, all good counsels, and all just works do proceed;" and, deriving encouragement from the past, and in reliance on the Divine Promises for the future, this Meeting would call upon the Members of the Society to persevere, in faith and prayer, in promoting the Education of the Poor in Newfoundland, notwithstanding the serious disproportion which exists between their present means and the extent of the labours to which they are pledged.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	145	17	0
Donations and Life Subscriptions,	432	2	6
Congregational Collections .....	69	3	5
Associations .....	374	11	8
Government Grants .....	600	12	6
Total....	£.1672	7	1

*Payments of the Year.*

Salaries of Teachers .....	363	10	0
Outfit, Passage, &c. ....	204	8	8
Cost of Central School and various School Rooms .....	1180	0	0
School Requisites .....	123	3	0
Rent, Salaries, Printing, and Incidentals.....	456	4	9
Total....	£.2327	6	5

**CONTINENTAL SOCIETY.**  
EIGHTH ANNIVERSARY.

SERMONS were preached—on Monday Evening, the 8th of May, by the Rev. Hugh M'Neile, at St. Clement Danes, from Rev. xviii. 4; and on Monday Evening, the 15th, by the Rev. T. Adkins, of Southampton, at Great Queen-Street Chapel, from Rev. xix. 11—16. Collections, 97*l.* 2*s.* 1*d.* with a Gold Repeater worth at least 15*l.*

On Wednesday, the 17th, at Twelve o'clock, the Annual Meeting was held in Freemasons' Hall; the President, Sir Thomas Baring, Bart. M.P. in the Chair. Collection, 56*l.* 3*s.* 6*d.*

*Movers and Seconders.*

Henry Drummond, Esq.; and Rev. Dr. Waugh—Rev. Lewis Way; and Rev. Dr. J. Pye Smith—Rev. Dr. Bialloblotzky, of Goettingen; and Rev. Edward Irving—Spencer Perceval, Esq.; and Rev. C.S. Hawtreys—Earl of Rocksavage; and Rev. Hugh M'Neile—and Rev. Lewis Way; and C. Beazley, Esq.

*Resolutions.*

—That this Meeting, keeping in view those circumstances which first called the Society into operation, and learning from the most unquestionable sources of information that the State of Religion on the Continent of Europe, both among Catholics and Protestants, is such as to awaken emotions of the deepest regret, feels itself called upon to urge increased exertions, in the support and extension of the operations of the Society.

—That it is a pleasing feature in the character of this Society, that its sole object is the spiritual illumination of the souls of men, and the calling of sinners out of Mystic Babylon, by the unsophisticated preaching of Jesus Christ and Him Crucified, without reference to sect or party.

The Receipts of the Year were 2688*l.* 17*s.* 7*d.*, and the Payments 2488*l.* 19*s.* 6*d.*

*AFRICAN INSTITUTION.*

*TWENTIETH ANNIVERSARY.*

On Friday, the 19th of May, at half-past Twelve o'clock, the Annual Meeting was held in Freemasons' Hall; the Patron, H. R. H. the Duke of Gloucester, in the Chair. Collection, 49*l.* 15*s.*

*Movers and Seconders.*

Earl Grosvenor; and Lord Hervey—Earl of Clarendon; and Lord Calthorpe—James Cropper, Esq.; and Rev. Mr. Lawrence—Earl of Euston; and Sir T. Stamford Raffles—and Zachary Macaulay, Esq.; and G. Stephen, Esq.

*Resolution.*

—That this Meeting deeply regret that the Income of this Institution should have proved so inadequate, in the last year, to the calls which continue to be made on its exertions; and, while they express their own determination to aid it with their contributions, they earnestly recommend that object to the Friends of Humanity in all parts of the Kingdom.

*State of the Funds.*

We have quoted the Resolution which refers to this subject, because it is matter of serious regret that

this important Institution does not receive more ample support. Its labours have, for years, been chiefly confined to the collecting of information and the urging of measures tending to the extinction of the Slave Trade; for the Directors are fully convinced, that little permanent and no extensive good can be conferred on Western Africa, while that nefarious Traffic is suffered to continue. In spite, however, of all the vigilance which has been exercised, and in the face of solemn Treaties, that Trade is pursued with increasing ferocity by the subjects of infatuated Governments, which are thus heaping up to themselves wrath against the Day of Retribution, sooner or later to be expected by all guilty Nations from the hand of Him, who hears the cry of the oppressed and will avenge the blood of the innocent. The concluding paragraphs of the Report, which we here extract, will induce many of our Readers, we trust, who may not have yet assisted the Institution, to become its steady supporters:—

The past year has been one of very considerable expense. Several cases of grievous oppression have called for the interference of the Directors.

The five Africans, brought accidentally into St. Ives in Cornwall in a French Slave-Ship, the *Perle*, particularly called for the good offices of the Directors. Mr. Wilberforce, indeed, in conjunction with Mr. Stephen, on first hearing of the circumstances, adopted prompt and decisive measures for rescuing these poor creatures from their state of bondage. On application to Mr. Chief Justice Best, a writ of Habeas Corpus was issued for bringing them before him: they were accordingly brought to London; and, their case having been examined, they were, by that humane and truly philanthropic Judge, instantly liberated. It was intended that they should be sent to Sierra Leone; but this purpose has been delayed, by a severe illness to which two of them have fallen victims: the remaining three, who are now present, will probably leave England for Africa in a few days. The expense attending these pro-

ceedings and their passage to Africa will amount to between 200*l*. and 300*l*., which the Institution are bound, and indeed are pledged, to defray; but which, without the liberal aid of the public, they will be unable to defray.

The other expenses of the year have amounted to about 360*l*. Besides this, the whole of their liabilities at the present moment cannot be estimated at less than 700*l*; while the balance on hand is only 145*l*.—leaving a deficiency of nearly 600*l*.

This simple exposition of facts will have the effect, the Directors trust, of inducing the Friends of Humanity to come forward, and to afford the requisite aid, both for meeting the existing engagements of the Institution, and for enabling them beneficially to continue their exertions.

A further heavy expense has fallen upon the Society, from the necessity under which they have been laid of interfering in behalf of several other persons, suffering under grievous oppression; but whose cases are not yet ripe for being laid fully before the public. This has added considerably to the amount of their liabilities.

The whole Income of the Institution, during the past year, has been only 553*l*.

5*s*. Of this sum there has been already paid, on account of the cases which have been alluded to, upward of 200*l*.

This deficiency of Funds has tended greatly to cramp the exertions of the Directors; but, looking back to the period of the formation of this Institution, they cannot contemplate the exertions which have been made and the results which have attended them, without feelings of the deepest interest, and of gratitude to Providence for the success which has attended them: for, notwithstanding the distressing facts which it has been this day the duty of the Directors to detail to the Meeting, it cannot be denied that success, in an eminent degree, has attended their labours. For this Meeting must recollect, that, at the period when the Institution was founded, this Country alone had but just decreed the Abolition of the Slave Trade; and that, in Foreign Countries, the Trade had not begun to be regarded as at all repugnant to the principles of humanity or morality. Since that period, however, the Slave Trade has been declared Piracy, not only by this Country, but by America; and all the great Powers of Europe, in Congress as-

sembled, have stigmatized it as “repugnant to the principles of humanity and of Universal Morality”—as “the desolation of Africa, the degradation of Europe, and the afflicting Scourge of Humanity:” and, since that period, Treaties have been entered into with all the Powers of Europe for the suppression of this nefarious traffic; and the New States of South America, outstripping, in the race of humanity, the Parent States of Europe, have decreed the Abolition of Slavery itself.

Great as have been the exertions and success of this Institution, the Report read this day proves that exertions as great are still required; and therefore this Meeting in particular, and the Friends of the Abolition of the Slave Trade in every part of the United Kingdom, are requested to support, with a liberality commensurate with the Cause in which it is engaged, an Institution, which has for so long a period laboured to bring about a total abolition of the Slave Trade, the final triumph of which Cause, it has been declared, would be “one of the greatest Monuments of the Age which undertook it, and which should have gloriously carried it into complete effect.”

#### GOSPEL-PROPAGATION SOCIETY.

ON Friday, the 19th of May, a GENERAL MEETING of the Society, called by Public Advertisement, was held in one of the Large Rooms at Freemasons' Tavern: the President, the Archbishop of Canterbury, took the Chair at Two o'clock. Nine Bishops, with other Dignitaries, and several Lay Peers, attended; and the Room was filled with Clergymen and other Gentlemen.

#### *Movers and Seconders.*

Bishop of Chester; and Lord Kenyon—Bishop of London; and Archdeacon of London—Mr. Justice Park; and Rev. W. Dealtry—Bishop of Bristol; and John Cotton, Esq.—and Earl of Clarendon; and George Gipps, Esq. M.P.

#### *Resolutions.*

— That this Meeting has heard with great satisfaction of the success which has attended the operations of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, both in North America and in the Peninsula of India.

— That this Meeting contemplates with peculiar pleasure the wide field of usefulness which has been opened to the Society's labours, and the increased facilities which are

afforded for the Propagation of the Gospel among the Heathen, by the establishment of an Episcopal Church in the East.

— That this Meeting, considering the Society for the Propagation of the Gospel eminently deserving of public support, earnestly recommends the friends of Religion in general and of the Established Church in particular, to promote its interests to the utmost within the sphere of their individual influence.

It was stated, in evidence of the improvement of the Funds, that the first four months of the present year had produced 529l. more than the first four of the year preceding—the amount of those of 1825 having been, in round numbers, 1710l.; while those of 1826 had produced 2239l. It is to be regretted that no Collection was made at the Meeting, as a considerable sum would, doubtless, have been contributed; the Addresses of the different speak-

ers having awakened a strong feeling in behalf of the Society.

This first Public Meeting of the Society to which its friends as well as Subscribers were summoned, has been of a nature to encourage the expectation, that future Annual Meetings of the same kind may be held with great advantage. The Members of the Board who take an active share in conducting the affairs of the Society cannot fail, by detailing its measures and its success at such Meetings, to awaken increasing interest in its behalf; which will not only discover itself in enlarged contributions, but will multiply fervent prayers for the gracious influence of the Holy Spirit, “without whom nothing is strong, nothing is holy.”

#### SLAVE CONVERSION SOCIETY.

##### REPORT FOR 1825.

The State and Progress of the Missions in the Dioceses of Jamaica and Barbadoes were detailed at pp. 217—220 of our last Number: we shall now extract from the Report a general view of

##### *Proceedings with reference to the West Indies.*

In the Report of their proceedings during the year 1824, the Governors had the pleasure to congratulate all those who had the cause of true Religion at heart, on the recent establishment of an Episcopal Government in the West Indies; and to express their gratitude for a measure, which they regarded, not merely as generally advancing the great interests of Christianity, but as specially promoting the important objects of this Society in the Conversion and Religious Instruction and Education of the Negroes.

Already has the Society felt the beneficial effects of the provision, which has been thus made for the more effectual ministration of religious offices in these Colonies; and, if the valuable assistance thus early given may be regarded as an earnest of more powerful co-operation, there is the fairest prospect of ultimate success, and the strongest motive for unremitting perseverance in the great work in which the Governors are engaged.

The Bishops of Jamaica and of Bar-

badoes and the Leeward Islands have, in the course of their Visitations, inspected the majority of the Society's Missions; and favoured the Board with such accurate information respecting them, as it has heretofore been unable to obtain. It is with much satisfaction that the Governors can say, that their Lordships' reports have been highly favourable to the character of the Chaplains; many of whom, in consequence of their abilities and zeal, have been placed in permanent stations in the West-India Church.

During the visit of the Lord Bishop of Barbadoes and the Leeward Islands to this country, he has attended the Meetings of the Society: and a Plan of future co-operation with his Lordship and the Lord Bishop of Jamaica has, in consequence, been proposed: which, it is trusted, will be ultimately beneficial to the whole coloured population of the West-India Colonies. The particulars of this Plan have been submitted to the Lord Bishop of Jamaica; but, until the Governors shall have heard from his Lordship in reply, they must confine their statement to the Diocese of Barbadoes and the Leeward Islands.

With the assistance of the Clergy placed at his disposal by his Majesty's Ministers, in addition to those previously resident, the Bishop calculates on having at his command a sufficient number for his Diocese.

The funds of the Incorporated Society, which, under the necessity of the case, have been hitherto applied to the support of Chaplains, will thus be set at liberty for the more appropriate purpose of providing Catechists, in aid of and in subordination to the established Parochial Clergy; and to be so stationed by the Bishop's appointment and licence, as to be able to assist in the instruction of the Negroes on every Estate on which their services may be required.

The total number of Catechists, which will be necessary on this system for the Diocese of Barbadoes alone, is estimated at 100; and, assuming the expense of each to be 50*l.* per annum, the sum which the Governors are able to expend in this Diocese will afford provision for thirty\*.

To assist in making up this deficiency, it is proposed to form Branch Associations in the several Colonies; a measure, which, there is reason to hope, will be generally adopted, as St. Kitt's, Nevis, and Barbadoes have already set such a spirited example.

It may be also expected, when a knowledge of this measure shall be extensively circulated, and ITS APPLICABILITY TO EVERY PROPERTY shall be generally understood, that the Governors may look with confidence to larger contributions to the Parent Society, and indulge the pleasing hope of seeing the work complete.

Offers have been made to the Governors of assistance for the support of Ministers on the Estates of some private individuals, which they were not at the time prepared to accept, not knowing how far such local arrangements might interfere with the GENERAL SYSTEM of education, which was contemplated by the West-India Bishops. They trust that their cause will not suffer, in consequence of a disinclination to engage in measures, which must, as has been proved, have been speedily abandoned; and that the highly-respectable individuals, with whom it is their intention to revive the subject, will not withhold contributions, which may be now applied with greater effect and increased advantage.

As it is also known to the Governors, that, without any connexion with their body or with any other, there are several benevolent persons who are at the present time supporting Ministers on their

Plantations for the instruction of their Negroes, they would suggest (they trust without any improper interference) the increased benefit that would arise from uniformity and co-operation; and the expediency of uniting, as circumstances may permit, in the system which they have adopted under the sanction of the Bishops.

An expenditure, incurred in conjunction with the Society and administered through its agency by the regular Ecclesiastical Authorities, would, it is imagined, be less burdensome and more efficient than it could possibly be otherwise made. The proprietor of the most extensive Estate, while he is doing good to his own property, will be extending a benefit to his less opulent neighbour, for which he will be amply recompensed in the general improvement of the Negroes in his vicinity.

Even if the deficiency of their funds had not made it a matter of necessity to avoid generally an increase in the number of their Chaplains, the expectation of a communication from the West-India Bishops would have induced the Governors to abstain from such a measure. They, nevertheless, engaged a Chaplain and a Catechist for Jamaica; the Chaplain for the Parish of St. Thomas-in-the-East, the Catechist to be placed at the disposal of the Bishop: both of whom, having been subsequently adopted by his Lordship, are no longer a charge on the Society's funds.

#### *State of the Funds.*

Receipts of the Year.		£.	s.	d.
Gross Rental of the Estate at				
Brassferton.....		822	9	8
Interest on 46,000 <i>l.</i> Stock ..		1380	0	0
Annual Subscriptions .....		423	10	0
Donations, including 200 <i>l.</i> from the New-England Company,		441	1	0
Total...£.		3367	0	8
Payments of the Year.				
Eighteen Chaplains & Catechists		3705	0	0
Salaries and Rent .....		230	0	0
Books, Printing, and Sundries .		508	17	9
Rent Charge to New-England Company .....		90	0	0
Total...£.		4533	17	9

#### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF ASSOCIATIONS.

THE Rev. T. R. Garnsey and the Rev. J. D. Wawn visited, at the request of the Committee, such of the Associations in the following List as are in the Northern Counties.

\* The sum which the Governors are able to expend in the Diocese of Jamaica will support twenty Catechists on the same estimate: its wants, though inferior, are probably not far short of those of Barbadoes and the Leeward Islands.

*Pewrith*—April 12: Tenth Ann. Meeting; Mr. T. Law, Chn. Col. 51. 9s. 5d.

*Carlisle*—Ap. 13: Eighth Ann. Meeting; J. H. Graham, Esq. Chn. Col. 141. 18s.—Ap. 16: Sermon, by Rev. John Fawcett: Col. 311. *Newcastle-on-Tyne*—Ap. 14: Eighth Ann. Meeting; James Edgecomb, Esq. Chn. Col. 171. 10s. 6d.

*Richmond* (Surrey)—Ap. 16: Sermons, morning and evening, by Hon. and Rev. Gerard T. Noel—Ap. 19: at a Meeting, held for the purpose, Mr. Noel in the Chair, an Association was formed: a Ladies' Association had been in operation for some years, but no general Association had been formed: Collections and Contributions, 2071: the Senior Secretary attended.

*Durham*—Ap. 16: Sermons, by Rev. J. B. Sumner, Prebendary, and Rev. J. D. Wawn: Col. 221.—Ap. 18: at a Meeting, held for the purpose, Rev. T. Gisborne, Prebendary, in the Chair, an Association was formed: Col. 171. 14s. 10d.

*Sunderland, &c.*—Ap. 16: Sermons, at Sunderland and Monkwearmouth, by Rev. T. R. Garnsey: Col. 361. 12s. 3d.—Ap. 17: Fifth Ann. Meeting; Rev. Rob. Gray, Rector, Chn. Col. 101. 2s. 6d.—Ap. 19: First Ann. Meeting of Monkwearmouth Branch; Rev. B. Kennicott, Chn. Col. 101. 12s.

*North Shields*—Ap. 19: Fifth Ann. Meeting; Francis Chapman, Esq. Chn. Col. 51. 10s. 2d.

*Broadway* (Westminster)—Ap. 19: Ann. Meeting; Rev. G. Mutter, Chn.

*Darlington*—Ap. 20: Fourth Ann. Meeting; Rev. James Carr, Chn. Col. 101.

*Barnard-Castle*—Ap. 21: Second Ann. Meeting; Rev. John Davidson, Chn. Col. 101.—Ap. 23: Sermon, by Rev. T. R. Garnsey: Col. 231. 10s.

*Colchester, &c.*—Ap. 23: Sermons; by the Senior Secretary, at St. Peter's, East Donyland, and St. James's; by Rev. W. Marsh, at St. Peter's; and, by Rev. Joseph Bailey, at Thorp and at Kirby—Ap. 24, evening: Ann. Meeting of the Ladies' Association; Rev. W. Marsh, Chn.—Ap. 25: Tenth Ann. Meeting of the Colchester and East-Essex Association; Rev. W. Ward, D.D. and Prebendary of Salisbury, Chn. Sermon, in the evening, at St. Peter's, by Rev. John Charlesworth, for the India-Female Education-Fund.—Ap. 26: Ann. Meeting of the Witham Branch; Hon. J. J. Strutt, Chn. Collections, about 1211.

*Cambridge*—May 7: Sermons, by the Rev. J. H. Stewart, morning and evening, at Trinity Church.—May 8: Eighth Ann. Meeting of the Town, County, and University Association, in the Town Hall; Rev. Dr. Godfrey, President of Queen's College, Chn. Collections, nearly 901.

*Hampshire*—May 14: Sermons, by the Senior Secretary, at Wherwell, Tufton, and Kingsclere. Col. 161. 11s.—May 15: at Basingstoke, First Ann. Meeting of the North Hants Association; Rt. Hon. Lord Calthorpe, Chn. Col. 171. 2s. 6d.—May 16: Sermon, by the Senior Secretary, at St. John's, Portsea. Col. 121. 2s. 6d.—May 17: Third Ann. Meeting, in the Beneficial Societies' Hall, of the

Portsmouth, Portsea, and Gosport Association; George Grey, Esq. Chn. Col. 191. 0s. 7d.

#### SPANISH-TRANSLATION SOCIETY.

*Union of French Objects with the Spanish.* SOME account was given, at pp. 307—309 of our last Volume, of the Design and Proceedings of the Society, which was formed for the translation of standard religious Works into the Spanish Tongue. The same object had been for some time pursued, in respect of the French Language, by means of the Contributions of a few friends, and some Collections made at St. John's Chapel, Bedford Row, by the Rev. Daniel Wilson. On Wednesday, the 10th of May, Mr. Wilson preached at the same place, from 1 Thess. i. 2—4, in behalf of these plans. A Meeting was afterward held in the Vestry, the Rev. Daniel Wilson in the Chair, when it was determined that the translation of Works into French should be placed under the direction of the Spanish-Translation Society, which should thenceforth be called the FRENCH AND SPANISH TRANSLATION SOCIETY.

The design of this united Institution is the translation of standard Theological Works into French and Spanish, with the re-publication of such suitable Works as may already exist in those languages, in order to the general circulation of them, chiefly by sale, in countries where French and Spanish are spoken.

With reference to France, the measure of first importance was the supply of a Commentary on the Holy Scriptures, which might both cherish and rightly direct that spirit of religious inquiry which is so happily growing in that country. The Gospel of St. Matthew, from the Commentary of the late Rev. Thomas Scott, has, with this view, been prepared, and is now proceeding at the press. About 500 subscribers to this Work have been procured on the Continent.

In the Spanish Department, the following Works have been already



translated—Doddridge's Rise and Progress—Bp. Porteus's Evidences—Paley's Evidences—Bogue's Introduction to the New Testament—First Century of Milner's History of the Church of Christ—Gossner's Primitive Catholicism. Of each of these Works, 1000 copies have been printed or are in the press: of Gossner, 1500 have been printed. The Second and Third Centuries of Milner's History are printing, and Wilberforce's Practical View of Christianity is nearly ready for the press. The Committee have made shipments of Books to each of the five Governments of Mexico, Colombia, Peru, Chili, and Buenos Ayres. New openings for distribution are daily presenting themselves; and the Committee look to the liberality of the Public for such funds as may enable them to supply, in some measure, the increasing demand for Theological Works in the Spanish Language. Mr. Thomson, who has travelled extensively in South America, writes to the Committee—

At the present moment there is a keen spirit of inquiry among the young men of education; including the many hundred Students in the various Colleges throughout South America. Let the Books be consigned for sale, and for sale only: if this plan is adopted, you will be able to put them into circulation in a way more extensive and more effectual, than could be done by other means apparently more charitable.

The Contributions to the French Department began in 1822; when a Sermon was preached at St. John's Chapel by Mr. Wilson, on the 8th of May. The Rev. Francis Cunningham also has taken an active part in the design. The whole amount, from Collections, Subscriptions, and Donations, since the commencement, was 865*l.* 14*s.* 8*d.* of this amount, the sum of 542*l.* 2*s.* 7*d.* was expended; part of it in educating some Young Persons in France for the Ministry, that being one of the objects first in view. The total Receipts on the Spanish Account, from July 1825, were 533*l.* 6*s.* 6*d.*; and the

Disbursements, 432*l.* 14*s.* 3*d.* The Collection after the Sermon on the 10th of May, with Subscriptions and Donations, amounted to 81*l.* 17*s.* 7*d.*: this sum, with the balance on the French Account of 323*l.* 12*s.* 1*d.* and that on the Spanish of 100*l.* 12*s.* 3*d.*, forms a total of 506*l.* 1*s.* 11*d.* now at the disposal of the French and Spanish Translation Society. The Society is under engagements, however, to a larger amount; and earnestly solicits, therefore, the aid of the benevolent in the prosecution of its important objects. The Rev. W. Marshall, Newington Green, is Secretary.

### **West Africa.**

#### **Sierra Leone.**

#### *Extract of Instructions to Commissioners of Inquiry.*

MAJOR James Rowan and Henry Wellington, Esq., His Majesty's Commissioners of Inquiry, arrived at Freetown, on the 28th of December, in H.M.S. Dispatch, Capt. R. W. Parsons. The Commissioners are directed, in Instructions addressed to them by Earl Bathurst, to inquire into the state of the Colony and its Dependencies in reference to the various branches of the Public Service, and into the condition of the Liberated Africans. From these Instructions, which have been printed by Order of Parliament, we extract the part which refers to the Liberated Africans.

One of the chief purposes for which His Majesty's Commission has been entrusted to you, and a subject to which you will devote your most earnest attention, is the condition of the great body of Africans, who, having been liberated from a state of Slavery, under the operation of the Abolition Laws of this country and of various Treaties between His Majesty and Foreign Powers, have been located in various parts of the Colonies, and provided with the means of maintaining themselves by their own industry.

Your Report upon this subject will include a review of the arrangements which were originally adopted for the

settlement of those individuals, of the causes which may appear to you to have rendered those arrangements successful, as it is understood in some instances, but ineffectual in others; whether these causes of success or failure be referable to circumstances of mismanagement, to any marked defect in the disposition or habits of the people of so many different nations, or to the sudden increase which has frequently swollen their numbers beyond the means which were available in the Colony for controlling and instructing them.

You are aware of the degree of importance, and I may add delicacy, which belongs to this branch of your inquiry. In forming the Settlements of Liberated Africans in Sierra Leone, His Majesty's Government have been actuated by the sole view of fulfilling to the utmost of their power the intentions of the Legislature; which have been so often and so solemnly expressed, that it cannot be necessary to record them here: and if it shall appear to you, upon the most careful inquiry, either that the arrangements that have been adopted for enabling the Liberated Africans to support themselves have been inadequate to their object, or that other and more effectual means might be adopted for that purpose, you will explain yourselves upon this subject without reserve.

The enclosed correspondence which I have had with the Church Missionary Society, will explain to you very fully the nature of the arrangements which it has been deemed proper to enter into with that Society, in order to provide the means of dispensing the benefits of religious instruction to the Liberated Africans; and you will report to me on the adequacy of these arrangements to the object proposed.

I need not point out to you the necessity for your inquiring into the system under which the expenditure of the Liberated-African Department is conducted; and you will not omit to transmit to me the most ample information which you may obtain respecting its amount for several years past, and the regulation under which that expenditure is applied.

*Improvement and Prospects of the Colony.*

In the Sierra-Leone Gazette of the 12th of November, the following statements occur on this subject:—

Notwithstanding the very limited means and assistance which His Excellency the  
May, 1836.

Governor-General has hitherto possessed we have already had sufficient proofs of what an energetic mind, determined to overcome every difficulty, is capable of effecting. The improvement of the internal prosperity and well-being of the Colony—the order and regularity so plainly to be observed in this, as well as in every other Settlement within the command—the increasing desire for agricultural improvement—the extension of our Commerce and Influence, among the Natives of the interior and those who surround us—together with the vast acquisition of territory lately attained without bloodshed and at little cost, may be enumerated as some of the blessings which His Excellency's indefatigable exertions have already gained for this Colony. We sincerely hope that His Majesty's Government will afford the necessary support for the realizing of those beneficent plans, which, we are aware, His Excellency is labouring so hard to bring to maturity. The means hitherto given for the increase of our political and commercial relations with the Natives of Africa must be deemed very limited, when the extent and importance of such objects are duly considered.

We can safely assert, that never, at any period since the first establishment of this Colony, was the prospect so bright and cheering as at the present moment: our anxiety, therefore, that every assistance should be given to the great mover of this stupendous machine becomes naturally intense, when we observe the feeble support that is given at present. It behoves every man within the limits of this widely-extended Colony, to render every aid in his power toward the furtherance of those measures which are adopted for the welfare of Africa; and there are very few, whose assistance will not prove valuable in some way or other.

*Miserable State of the Inhabitants of the Rio Pongas.*

The wretchedness, entailed by the Slave Trade on the people exposed to its baneful operation, is leading other tribes in the vicinity of the Colony to follow the example of the Sherbro in seeking its protection. The Sierra-Leone Gazette of the 5th of November thus speaks of the Rio Pongas, on whose banks the Church Missionary Society laboured for years in vain:—

It appears, by late Letters received from the Rio Pongas, that the miseries under which the inhabitants of that fine river have so long suffered, are increasing instead of diminishing. The war, commenced by the Mulattoes to satisfy their petty malice and hatred of one another, has, at length, become universal among the Natives; and a large party of Foulahs have joined in it for the sake of plunder. It is stated that Yandi Coney has burnt alive a man belonging to Ormond, that he may make a *oreegree* of his ashes! and that William Lawrence threw a man, with a stone tied to his neck, into a part of the river dedicated to the Devil! Humanity shudders at such dreadful barbarity and superstition. We tremble to think what must be the fate of the defenceless inhabitants—the old men, women, and children—who are exposed to all the horrors of this savage contest. Overtures have been made to the Governor-General from some of the powerful Chiefs; and we feel confident, that, as soon as the important affairs now in hand are settled, His Excellency will strive to do for them what he has so ably accomplished for the Sherbro Bulloms.

*Cession to the Colony of the Territory of  
Bacca Loco.*

The disordered state of the country has led to another accession of territory to the Colony. This is the District of Bacca Loco, lying eastward of the Colony, at the head of the River. The following extract from the Sierra-Leone Gazette of the 17th of December will shew both the importance of this acquisition and the circumstances which led to it. The state of the country induced the Governor to proceed up the Rokelle and Port-Logo Rivers. It is remarked—

When His Excellency reached Port Logo, he found the country in confusion and anarchy. A party of old men had set up a man named Pa Runia, who was formerly a sailor in this Colony and afterward a notorious smuggler, as the Alcalde or Headman of Bacca Loco; while a more powerful party, who wished to make Fatima Brima the successor of old Ali Karlie, according to a wish which that Chief expressed before his death to all the Headmen, were only waiting to know what would result from His Excellency's visit, before they attempted

the hostilities which they meditated. The whole country was threatened with civil war.

On the arrival of His Excellency at Port Logo, a meeting of the Chiefs and Headmen was convened, which lasted for two days; and ended in the resignation of Pa Runia, and a determination, on the part of the Chiefs to whom the country belonged, to place it in the hands of the Governor-General—ceding to him the entire sovereignty of the whole country known by the name of Bacca Loco. A Treaty was accordingly drawn up, and signed in due form in presence of all the people. His Excellency then appointed Fatima Brima his Headman—to take charge of the country—to protect all strangers—and, above all, to keep the paths open.

By this happy measure, which gives the Colony another large accession of territory, the peace of the country will be preserved—the timber and other trade must flourish and increase—and the great path to Kookoona, which has been so long disturbed by the exactions of petty Chiefs, will now be kept perfectly open.

*Importance of late Accessions of Territory.*

The following Resolutions, which were passed, among others, at a Meeting of the Merchants and Traders of Sierra Leone, held on the 17th of December, will shew the importance attached by these Gentlemen to the late accessions of territory to the Colony.

—That the measures, by which His Excellency has so happily extended the protection of the British Government to the Sherbro Bulloms, will not only destroy for ever the illicit Slave Trade, which has for several years been desolating those fine countries, and give peace to its unfortunate inhabitants; but will restore to this Colony that extensive, valuable, and exclusive trade in the natural productions of the soil, which existed in so flourishing a state from our first connection with Africa to the period when it was destroyed by the illicit Slave-traders (chiefly under the French Flag) carrying war and desolation into a River never before frequented by them or their flags: and that when we consider how much we were suffering—that our intercourse with York Island in the Sherbro, which has belonged to England for centuries, was daily interrupted; and that our craft were seized and our

factories destroyed—we are inadequate to express the gratitude which we feel to His Excellency for seizing the first opportunity that offered itself (regardless of the inclement season of the year, and his own personal safety) to restore to us those advantages and rights, of which we had been so audaciously deprived by those miscreant dealers in human blood.

— That, considering the interruption which our valuable intercourse with the interior has been continually receiving from the petty Chiefs at the heads of this River, and the vexatious restrictions capriciously exercised over the timber-cutters by them, we cannot too highly estimate the advantages which may accrue to the Colony and commerce in general, through the arrangements so wisely and completely effected by His Excellency during his late visit to those parts.

— That the late accessions of territory and jurisdiction have placed the Colony on such a footing, as will enable it to surmount with facility those obstacles, which, while confined to the narrow limits of this Peninsula, it never could have effected.

*Rebellion and Defeat of Slave Dealers in the Sherbro.*

Occasion has very early been given to manifest the advantages afforded to the Cause of Humanity by the late accessions of Territory, as will appear from the following extract of the London Gazette:—

Colonial Office, Downing Street, May 9, 1826.

Earl Bathurst has this day received from Sierra Leone, Despatches, which have been addressed to his Lordship by the late Major-General Turner, under date of the 2d and 3d of March last, and of which the following are extracts:—

Sierra Leone, March 2, 1826.

In my last Despatch, I had the honour to state to your Lordship that I was on the eve of proceeding to the Sherbro Country, for the purpose of consolidating those arrangements for the Abolition of the Slave Trade, which I had entered into with the Kings and the Native Chiefs. On the next day, 7th of February, I sailed in His Majesty's Colonial Brig Susan, accompanied by the brigantine Eleonore, and the Swift cutter, with a detachment of troops, consisting of 50 Europeans and 40 Natives: there being but six regimental officers at Sierra Leone, with 500 men, none could be spared; and my Aide-de-Camp, Captain Ross, having recently died, there was but Lieut. Robertson, Acting Major of Brigade, who could accompany me, except Staff-Surgeon Stewart, as Medical Officer. Mr.

Macaulay and Mr. Rendall, both Members of Council, had again the kindness to give me the benefit of their assistance.

On my arrival in the Sherbro, I discovered that the great Slave Dealers, who had retired from the Sherbro and Shebar on signing the Convention prohibiting the exportation of Slaves, had joined with those of the Gallinas; and had come to the resolution of re-establishing the Slave Trade by force, even in the districts where it had been voluntarily given up by the Native Chiefs; and were then assembled in force, up the Boom River, seizing our people, and putting at defiance our power and our rights.

These Slave Dealers are all Mulattoes; descendants of Europeans; strangers to the soil; and, I grieve to say, men generally educated in England. Their education gives them great superiority, and their wealth power.

My force was not of a nature, under ordinary circumstances, to justify my undertaking a difficult service up these rivers; but, as the Native Chiefs were wavering, and a great case of Humanity at issue, I determined on a rapid advance and attack of these people.

Captain Owen, Royal Navy, employed on the surveying service, with the Leven frigate and Albatross schooner, happening to be surveying those rivers at the time, I thought it my duty to communicate with him; with a view to ascertain whether he could, consistently with his instructions, co-operate with me for a few days, which he very kindly and cordially consented to do.

The Leven, the Susan, and the Eleonore drew too much water to enter the rivers; but, by taking every thing out of the Albatross and Swift, we contrived to get them over the bar; and, with them, our different boats, and four large canoes, we proceeded up the Boom River on the 16th of February. Captain Owen appointed Lieut. Mudge, first of the Leven, and two Midshipmen, with two boats and their crews, to accompany me in the Swift, while he himself embarked in the Albatross, commanded by Lieut. Owen, Royal Navy. The difficulty of getting these vessels up the river was considerable, and they frequently took the ground; but, by unceasing exertions, we got, with the troops, two hours before day-light next morning, within two miles of the stockade of Bolm, (which they named Sierra Leone.)

The Albatross had taken ground nine miles down the river; but I decided not to lose a moment in attacking the place. One of the guides acquainted me with a path, which led through the woods to the rear of the town; and I sent a serjeant and 20 men to show themselves there, while we attacked in front. The unexpected appearance of this party threw the enemy into such confusion, that they made a precipitate retreat into the woods, without waiting to fire the guns (sound loaded and primed) upon the advanced guard; who thus landed without opposition, and took possession of the place, which was fortified in the manner usual with stockades—that is, a double row of palisades, the place a square, with flank defences thrown out at the angles; we found in it ten pieces of ordnance loaded

near 100 stand of small arms of all sorts, a quantity of ammunition, nine barrels of powder, a quantity of loose balls, and a quantity of other stores, which, with 15 persons, we secured, and then reduced to ashes the town and stockade.

The prisoners and others having acquainted me that the principal stand was intended to be made at Maccaba, a place 15 miles higher up the river, I set out for it next morning; when I had the satisfaction to see the Albatross schooner join, having been lightened still further by discharging her ballast and water. About noon on the 19th, we all arrived within two miles of Maccaba, at a shoal over which we could not carry the vessels: the place being in sight, I ordered the men into the boats, and an immediate attack to be made upon it.

Two boats with small brass guns in the bows, manned with seamen, under the command of Lieut. Mudge, Royal Navy, and two large canoes with 40 soldiers, under Lieut. Robertson, Acting Major of Brigade, formed the advanced guard: and I followed close with the rest of the troops; Captain Owen, Royal Navy, with the seamen, accompanying me. The extraordinary fertility of the soil producing impervious cane-grass, generally from 12 to 16 feet high, made it impracticable, without great delay, to secure our flanks by occupying the banks of the river; while with the steep banks, become very high at this dry season, it gave to the enemy a great advantage by its shelter. On approaching to the town, a flank fire of musquetry opened on the advanced guard; while two pieces of ordnance from the town enfiladed the river in front, by a fire of grape. Lieut. Robertson, with the troops, made for the left bank; but a little confusion took place from several of the black rowers leaping overboard with fright, and nearly upsetting them: but he made good his landing, though he unfortunately received a wound through his leg; and I immediately joined him with the rest of the troops, the two little guns in the boat rendering us good service. Desirous to save loss to our little party as much as possible, I determined to force my way to the town through the long grass; but I was shortly checked by an impassable creek in front, which secured the town against assault on that bank. Seeing this, and the loss which would attend an advance in the boats, I immediately crossed the river with the principal part of the troops, and occupied the bank opposite to the town; where, from the shelter of the long grass, they soon silenced the two guns, and weakened the fire from the town. Leaving three men in charge of Lieut. Robertson, I decided, under cover of their fire, to carry the town by the boats: and, having no other Officer, I joined them myself; and, accompanied by the naval officers, seamen, and a few soldiers, we advanced rapidly, and carried it without further loss.

I regret that, against an enemy so little worthy, several valuable men have been disabled; but the country is one of great strength, and the position was chosen with judgment. The nature of the country made it impossible

to ascertain either the number or loss of the enemy.

Not being able to learn that they had any other place up the river, and as they were thus driven out of our territories, defeated and disgraced, with the loss of their towns and stores, I determined to proceed no further; and, after carrying away the guns and stores, and destroying by fire the town and neighbouring village, we embarked, and got safely to the shipping in the Sherbro, on the 23d, after destroying the two principal strong holds, with eight smaller towns, where these wretches kept their victims in chains, until the ships were ready to receive them: and I sincerely trust that this lesson will teach the deluded of the country, not to put further faith in the vain boastings of these wicked people; who, by administering to the worst passions of the ignorant and unfortunate inhabitants, not only depopulate and turn into deserts the most fertile plains which I have ever seen, but so blunt their feelings and brutalize their natures, that, for a few bottles of rum and heads of tobacco, the parent is found, without remorse, casting away his offspring—each village is engaged against the other for the purpose of making prisoners—and men, like beasts of prey, are ever on the watch to seize their neighbours and their fellow-men.

Although, where each vied with the other in the discharge of laborious and arduous duties in the Cause of Humanity, it becomes difficult to name individuals, still it is my duty to state that I owe much to Captain Owen for his manly co-operation, and to bear testimony to his great zeal for the public service. To Lieut. Mudge, Royal Navy, who was immediately attached to myself in command of the Swift cutter, I am under great obligations; not only for his unceasing and successful exertions in getting the vessel up the river, but for his judicious and spirited conduct in command of the gun-boats. To Lieut. Owen, Royal Navy, who commanded and carried, by the most persevering exertions, the Albatross up the river, my best thanks are also due: his forwardness, both in the boats and on shore afterwards, was highly creditable to him: and I do but justice to Mr. Tudor, Midshipman of the Leven, in noticing his very spirited and conspicuous conduct in command of one of the gun-boats. To the other Officers and seamen, who did not fall so immediately under my notice, my best thanks are due.

I beg also to draw your Lordship's favourable notice to the conduct of Lieut. Robertson, Acting Major of Brigade, who, although called upon to do much duty, from my having no Officer but himself, continued his exertions without even acquainting me that he was wounded. Staff-Surgeon Stewart was not only ready to give his professional assistance to those who required it; but was most ready to execute other duties, which the want of Officers made sometimes necessary. To Mr. Rendall and Mr. Macaulay I am under the greatest obligation for their voluntary assistance: Mr. Rendall acted during the affair at Maccaba as my Aide-de-Camp, with no less

credit to himself than advantage to me; and Mr. Macaulay was most indefatigable in his exertions to promote the public service. Mr. Campbell, Acting Master of the *Susan*, a volunteer on the occasion, shewed much spirit and zeal, and was wounded in the arm.

Enclosed is a list of the casualties in this little affair; and I regret exceedingly that some valuable men are disabled. There is also a return of the ordnance, arms, and prisoners taken; and I will hope to have the good fortune to see those measures approved, which my sense of public duty compelled me to adopt, after three unsuccessful attempts at amicable adjustment, against a party of remorseless wretches who live and fatten on the blood and misery of their fellow-creatures.

Sierra Leone, March 3, 1826.

I lament exceedingly that an attack of fever, got up the *Boom River*, should prevent my having the honour of submitting to your Lordship some observations upon the bearings, which the circumstances detailed in my Despatch of the 2d instant have upon the state of this unhappy country, and the prospects which they hold out for a great revolution in the affairs of the inhabitants.

The people of the *Gallinas*, having joined the insurgents in hostilities against this Government, have subjected themselves to all the penalties attending a state of war; and, although the bar of the *Gallinas River* is an extremely difficult and hazardous undertaking, I think that, by blockading them, and making a strong party there, I shall completely break up the *Slave Trade*, and stop for ever from those shores the export of near THIRTY THOUSAND SLAVES annually; substituting agriculture, security of person and property, industry, civilization, and knowledge of the blessings of the Christian Religion.

At all events, if my health is restored, I will do my best.

#### *Lamented Death of the Governor.*

We have given the preceding Despatches at length, as our Readers will feel a peculiar interest in them when they know that, on the fourth day from the date of the last of them, Major-General Turner fell a victim to the exertions in the Cause of Justice and Humanity which he has therein so well described. On the 4th of March His Excellency issued a Proclamation, declaring the Ports between the Colony and Cape Mount in a state of blockade. This was the last public act of his Government. Very shortly afterward the following Gazette Extraordinary was issued by the Council—

Council Chamber, Sierra Leone, March 7, 1826.

The Members of His Majesty's Council have the melancholy duty of announcing, to the Civil and Military Officers

and to the inhabitants of the Colony at large, the afflicting intelligence of the decease of His Excellency Major-General Charles Turner, C.B., Captain-General and Governor-in-Chief, who expired at six o'clock this morning.

In making this painful communication to the Public, the Council feel that they cannot adequately express their opinion of the severe loss which the Colony has sustained on this mournful occasion.

This fatal event was produced by the arduous and unremitting exertions and continual exposure of His Excellency, during his late expedition to the *Sherbro*, whither he went to consolidate the state of those Provinces, and to counteract the nefarious attempts, made by the miscreant *Slave-traders* of the *Boom* and *Gallinas*, to restore the horrors of that dreadful scourge within our territories; and, great as the advantage gained by this service may prove to the Colony and to the cause of humanity, it is deeply to be deplored, that the life of so gallant and valuable an Officer should have been the sacrifice.

His Excellency's endeavours to destroy the *Slave Trade* in the vicinity of this Colony, to give peace and security to the surrounding Countries, and to extend the power and resources of the Colony, have been unremitting; and have been pursued with that energy and steadiness of character, which so peculiarly belonged to His Excellency, and which led him to fulfil the trust reposed in him by His Most Gracious Majesty without any regard to his personal health and safety.

Major-General Sir Neil Campbell, K.C.B., has been appointed His Excellency's successor, as Captain-General and Governor-in-Chief of the Colony of Sierra Leone and its Dependencies.

#### *Proclamation of the late Governor against the Sherbro and Gallinas Slave-Traders.*

WE subjoin this Proclamation, issued, as before stated, on the 4th of March, as the dying denunciation of that wicked traffic, of one who had witnessed some of its horrors and lost his life through his exertions to root it from these shores.

Whereas divers persons engaged in the *Slave Trade*, resident within the Provinces of the *Sherbro* recently transferred to the Crown of Great Britain, have refused to subscribe to the Convention entered into by the lawful Sovereign and Chiefs of that country, and have expressed their determination to carry on the said *Slave Trade* in defiance of the terms of such Convention:

And Whereas it has been proved that a man named JAMES TUCKER, a princel-



pal Slave Dealer, resident in the Bolm and Boom Rivers within the said ceded Territories, and possessing considerable local influence, has not only incited others to Insurrection, but, with his adherents, has taken up arms for the purpose of re-establishing the Slave Trade within the said ceded Territories, and did oppose, by force of arms, the progress of Us, the Governor-General of this Colony, while engaged in a tour of inspection through the said Provinces of the Sherbro; more especially at the Stockade of Bolm on the 17th, and at Maccaba on the 19th of February last, where, traitorously and rebelliously, he and his adherents fired upon His Majesty's liege subjects, maiming and wounding several Seamen and Soldiers accompanying Us;

And Whereas equal proof has been afforded, that the Chief Authorities of the Gallinas, Slave Dealers, have made common cause with the said JAMES TUCKER and his adherents, not only by supplying them with Arms and Munitions of War, and joining with them in an attempt to excite Insurrection and Rebellion among the peaceful inhabitants of the Deong and the Bagroo Rivers, part of the said ceded Territories, but by the actual presence and co-operation of some of their Chiefs and People in the affair at Maccaba, thereby waging War against Us, and our people:

And Whereas fatal experience has proved to what dreadful extremities these remorseless dealers in human blood will proceed, for the purpose of obtaining supplies of human victims, by stirring up the Natives around them to plunder and kidnap each other, depopulating and destroying whole Countries, and consigning the wretched inhabitants to endless Slavery; and as it is clearly evident, that these objects are the real causes of the War which the Chief Authorities of the Gallinas have so unjustly commenced against Us, as well as of the Rebellion of JAMES TUCKER and his adherents:

And Whereas these cruel and destructive Wars are not only excited by the demand for Slaves, on the part of French and other vessels which carry on that trade upon the coast, but can alone be supported by the supplies of arms, gunpowder, and warlike stores, which are known to constitute the principal part of the cargoes of such vessels; and as it

behoves Us, as Governor-in-Chief of our said Colony, to secure our said Provinces against the evil designs of these wicked men and their adherents, and to save the inoffensive inhabitants thereof from the horrors of War and Slavery with which they are thus menaced, by the most effectual means within our power; and as it is necessary, for the more vigorous prosecution of the War which We are thus forced to wage and declare against the Chiefs and People of the Gallinas, and all Rebels now in Arms against our lawful authority, that they should be prevented from receiving such extraneous supplies of Arms and Munitions of War, as the said Slave-Vessels do always furnish:

Now therefore be it known, that, by virtue of the Power and Authority in Us vested, We do hereby declare the Port of the Gallinas, and all other Ports and Places on that part of the Western Coast of Africa, extending from Camalay (the southern boundary of this Colony) on the north-west, to Cape Mount on the south-east inclusive, to be, from and after the date of these Presents, in a state of strict and vigorous Blockade: And We do hereby give notice to all friendly Powers, that We have taken the necessary steps for enforcing and maintaining the same in the strictest manner, according to the usages of War acknowledged and allowed in similar cases; and all Vessels breaking, or attempting to break the said Blockade, after due notice given, will be seized and treated according to the Laws and Usages of Nations.

And further, We do strictly command and enjoin all our Officers, Civil and Military, to give such directions, and take the necessary measures for the due execution thereof, as to them may respectively appertain.

Given at Government House, Free-town, in the Colony of Sierra Leone, the 4th day of March, in the Year of Our Lord 1826, and of His Majesty's Reign the Seventh.

#### CHURCH MISSIONARY SOCIETY.

##### *Arrival of Missionaries.*

THE Rev. W. K. Betts and the Rev. Alfred Scholding (see p. 16) arrived, with their Wives, at Free-town, on the 15th of February, after a favourable passage of five



weeks. A Meeting was held on the 21st, when it was determined, subject to the approbation of the Governor, that Mr. and Mrs. Betts should settle at Regent, and Mr. and Mrs. Scholding at Gloucester.

Mr. and Mrs. Betts proceeded to Leopold, to reside for a short time with Mr. and Mrs. Davey. Mr. Betts writes from Leopold—

I desire to live without an ANXIOUS thought about life or death, further than that I wish to use all proper means for the preservation of health.

I have just attended Divine Service: it is delightful to see such a number of Africans worshipping God and reading His Word. They will thankfully accept presents of little books which are sent them by friends in England, but they would much rather receive a Bible or Testament.

I hear that the population of Regent still amounts to a thousand or twelve hundred. If Mr. Norman could furnish me with the names of the Communicants in his time, I would endeavour to see what has become of them.

I trust it will please our Heavenly Father to grant us health and strength, that we may be able to teach many, who are now in nature's darkness, the Way of Salvation. I am frequently led to exclaim, *Who is sufficient for these things!* Again I consider, It is *The Lord our Righteousness*. He is able and willing to help in every time of need: then we need not fear the darkest hour. *Pray for us, that the word of the Lord may have course and be glorified.*

#### *Death of Mrs. Betts.*

Resignation and faith were soon called into exercise. It grieves us to report that Mrs. Betts was attacked by fever a few weeks after landing; and died at Regent, about four o'clock in the morning of the 20th of March. She had been ill eight days, and was considered to have the fever in a very favourable way. She was a woman of faith and prayer: from Leopold she wrote—

Before I entered the boat at Gravesend, which conveyed us to the ship in which we were to sail, I found great comfort from this passage of Scripture—*Lord, increase our faith!*—and, during

our voyage, this was frequently my prayer.

The newly-arrived Missionaries and their Wives faithfully observed, it is stated, the medical directions given to them: all were attacked by fever soon after they landed: to Mrs. Betts, alone, the attack proved fatal: her Husband and Mr. and Mrs. Scholding were recovering.

#### REPORT OF THE MISSION FOR 1825.

The Committee having desired that the Missionaries would annually prepare a Report of the State of the Mission in the Colony, Mr. Raban drew up, at the request of his Associates, a Report for last year, which we have great pleasure in laying before our Readers. We trust that it will please God to spare Mr. Raban's life and health, that he may renew this important service in succeeding years.

#### *Discouragements of the Mission.*

The Mission established in this Colony has had to contend with difficulties of various kinds, in each successive year. Both the Society, and those employed under its direction, have been called to act under the influence of that faith, which recognises *things not seen* by the eye of sense; and depends on the sure promises of Eternal Truth, notwithstanding the presence of many things, apparently tending to invalidate them.

To the dangers attendant on the climate, which, though sometimes exaggerated, really exist, are to be added the observations of certain persons, not very friendly to the objects of the Society: some of whom object, that its efforts are in a great measure thrown away, and that very feeble hopes are to be entertained of doing good to a people so stupid and ungrateful; while others are ready to reproach the Society, for not having effected more than it has done. Suggestions of this kind generally find their way, expressed in the most discouraging manner, to those for whom they are destined; and certainly have a tendency to weaken their hands and slacken their exertions.

#### *Number of Labourers to the close of 1824.*

Fully satisfied, nevertheless, of the practicability of the work which they have undertaken, and leaving the measure of present success to be ascertained

in the lapse of time, the Committee have been unwearied in endeavouring to effect their great object—the religious instruction of the Native Africans, with a view to their conversion. For this purpose they have sent to these shores, at different times, a body of Labourers, whose number, up to the close of the year 1824, amounted to 77 persons. Beside these, about 30 others, chiefly of the Native Population, have been raised up, to assist, more or less, in the benevolent labours of the Society. But the number of Europeans has been so frequently reduced by death, by various removals occasioned by impaired health, and by some other causes which need not be particularly specified here, as to be very inadequate (even with this additional aid) to meet the wants of the Colony; while the regions beyond it, as well as other parts of the Coast, have been left, of late years, almost untouched. It may not be unnecessary to keep this in mind, by way of accounting for the apparent want of agreement, between the progress which has been made, and the total number of Labourers who have entered on the field. Had it seemed good to the Lord of the Harvest to spare the lives of the 107 persons just mentioned, and had nothing occurred to divert them from their work, very much (humanly speaking) might have been effected, which has been necessarily left undone.

*Number of Labourers in 1825.*

The following is a statement of the number employed, at the commencement of the year 1825, in the Fourteen Stations, more or less under the Society's care—

Clergymen.....	3 English, 4 Lutheran. 7
Schoolmasters....	6 European, 1 Native ... 7
Schoolmistresses, 8 European, 2 Native....	10
Native Teachers .....	3
Native Assistants.....	17
Total.....	44

This body, small as it must be considered in comparison with the extent of the population, has been rendered still smaller, by various afflictive occurrences, which are now to be noticed. Scarcely had SEVEN months of the year passed away, ere the stroke of death was permitted to deprive the Mission of SEVEN Labourers; that is, three Clergymen, one Schoolmaster, and three Schoolmistresses. Besides this, another Schoolmaster and two Schoolmistresses have returned to England, to seek the restoration of their health; one of the Natives

has withdrawn from his work, and it has been found necessary to suspend another. A deduction of TWELVE, therefore, is to be made from the abovementioned total; leaving 32, the number of Labourers in actual service, during the latter half of the year.

*General View of the Year.*

Though these repeated losses could not but be deeply felt by the survivors, yet they have continued, through the help of Divine Grace, to labour in their different capacities and situations. Some few discouragements have, it is true, been experienced; but the measure of apparent success has, it is conceived, been as great as could be reasonably expected, under all the circumstances of the case.

At some of the Stations, a degree of indifference toward the Public Means of Grace was manifested for a time; which could not be observed without pain, by those entrusted with the care of the people residing there: in more than one instance, however, an improvement, in this respect, has subsequently taken place, which is truly gratifying; and it may be safely affirmed, that at several Stations the Congregation would, in all probability, be larger, were more ample accommodation provided. Cases are not wanting, in which an eager desire is shewn to hear the Word of God; and the crowded state of the people, in time of Service, is such as considerably to interfere with the personal comfort of those who are called to address them: when the hearing ear is thus given, it may be regarded as a token for good; and surely it affords ground for hope, as well as prayer, that the heart may also be opened to receive the truth.

As to the actual fruit arising from the dissemination of the Word of Life during the period embraced by this Report, it is not easy, nor perhaps altogether safe, to speak in positive terms. In fact, in order to this, a personal acquaintance with the state of each individual Settlement is necessary. In the absence of such an acquaintance, use will be hereafter made of a Statement respecting the present condition of most of them, drawn up by those employed on the spot.

Some idea may be formed of the general state of things during the year, by a comparison of the number of Scholars and of Communicants, according to the Returns for the first and last Quarters of that period. The result of this comparison indicates some decrease in

the number of Scholars, while there is but a slight alteration in the number of Communicants. The respective sums are as follows—

	Lady-day.	Xmas.	De-crease.
Scholars (including Freetown).....	1861...	1681...	180
Communicants (Do.)...	496...	493...	3

It is more than probable that the Schools will frequently experience some fluctuation: many of the children, as they grow up, are allowed to leave, in order to learn some trade; others to marry and settle in life, which here, as in all warm climates it is customary to do, at a very early age: and many also are removed by death, principally in consequence of disease, the foundation of which was laid while in a state of Slavery. The decrease mentioned above does not, therefore, necessarily prove that the people in general are indisposed to send their children to receive instruction: still less does it afford any ground of discouragement to those who labour for the benefit of the rising generation. The instances of decided piety, which have been brought to light during this period, are comparatively few; but, were there only one well-attested instance of this kind, it ought surely to be hailed with gratitude, as a token of the Divine approbation, and to operate as a stimulus to further exertions.

On the other hand, the attention paid to the Ordinance of the Lord's Supper may furnish a tolerably safe criterion, for judging of the degree in which the Gospel has found its way to the hearts of the adult population. Those who thus publicly and solemnly profess themselves the disciples of Christ are but few, compared with the mass of the people; but, though we may justly regret that these are not more numerous, yet, perhaps, their fewness may afford satisfaction, in one view, as indicating a commendable care, on the part of their Instructors, to bring forward those only, whom, in the judgment of charity, they conceive to be prepared for that sacred ordinance, by a due acquaintance with its nature and design, by the profession of faith in Christ, and by a desire to serve and glorify Him.

The contributions to the Church Missionary Society, received during the year, are much smaller than could be wished; but this by no means evinces such a decay in the piety and such a declension in the zeal of those concerned, as might be imagined by comparing the

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amount paid in, with what has been formerly contributed.\* Granting that some degree of indifference may have crept in, it is believed that the alteration which has taken place is in great part to be attributed to the altered circumstances of the people. A few years ago, great numbers of them were regularly employed, and fairly paid, by His Majesty's Government; but the Works which were then carrying forward have in some instances been finished, and in others suspended for the present: the earnings of this class are, in consequence, considerably reduced; while several, finding no immediate demand for their services as mechanics, employ themselves in the cultivation of their Farms, as their portions of ground are called when planted. In this way, as (for want of further acquaintance with agriculture) they confine themselves to the growth of a few articles, the supply of which becomes superabundant, they do little more than obtain a subsistence: their resources being thus materially abridged, it can scarcely be matter of surprise that their contributions to the funds of the Society should be abridged also.

#### *Religious State of the Settlements connected with the Society.*

A sketch of the Religious Condition of the Settlements, prepared from the statement already mentioned, and frequently given in the words of that statement, is here subjoined: the first number after each name denotes the average attendance at Public Worship on Sundays, making a total of 3101 persons; the second the average attendance on Week-days, amounting to 1581 persons; and the third the number of Communicants, being in the whole 483: then follow notices relative to each Station, on these points—the degree of regard manifested to the Means of Grace—the disposition of Parents in respect of sending their children for instruction—the disposition of Children to receive instruction—the Manners of the people—evidences of a Christian Spirit among the people.

*Kissey*—380 attend on Sundays; 190 on Week-days: 30 Communicants.—With the exception of the Communicants, the people do not seem to pay that attention to the Means of Grace, which it is so desirable to witness: a considerable proportion of them live as *without God in the world*: many know too little of the

\* The following sums are all that are known to have been collected in the year which has just closed—Charlotte, 2*l*. 2*s*. 7*d*.—Leopold, 6*l*. 3*s*. 6*d*.—Gloucester, 2*l*. 5*s*. 3*d*.

English Language to be much benefitted by preaching—The parents do not seem to be properly sensible of the value of instruction to their children—Some of the children appear to value the instruction afforded them : others require the eye of the Master to keep them attentive to their lessons—Generally speaking, there is a tolerable measure of outward decency to be seen among the people—In some of them, evidences of a Christian Spirit are to be discovered, in their diligent and serious attention to the Means of Grace, in their regular Meetings for prayer and religious conversations, and in their lives which testify more or less that they are Christians indeed.

*Leicester*—50 attend on Sundays ; 25 on Week-days : 9 Communicants—A few of the people are backward in coming to Public Worship ; but those who do attend seem desirous to profit—The people are very willing to send their children to be taught : the School having been discontinued for a time, they repeatedly asked, when it would be commenced again—The children, in general, manifest a great desire to learn—An improvement has taken place, in dress and manners : little is now seen of Heathenish Customs—The Communicants, in general, manifest some good measure of the Christian Temper, in their habitual deportment.

*Gloucester*—400 attend on Sundays ; 170 on Week-days : 138 Communicants—The people are very anxious to have their children baptized : baptized Adults value much the privilege of attending the Lord's Supper : many unite for prayer, after Public Service, on the forenoon of Sunday—Too many of the parents are negligent in respect of sending their children to school : there are, however, a few who discover a better state of mind—The children are, in general, very tractable, and appear to make progress—The people conduct themselves, on Sundays, in an orderly and quiet manner ; and go to Church cleanly and neatly dressed ; a few excepted, who still follow their country fashion—The lives of many of the Communicants afford hopeful evidence that they are true Christians : conversation at the Saturday-Evening Meeting is often edifying : many fervent petitions are offered up at Prayer-Meetings, for their Countrymen, for the Society, and for more Labourers.

*Regent*—256 attend on Sundays ; 76 on Week-days : 160 Communicants—The people, with a few exceptions, come to hear with a degree of solemnity : their attention to the responses and the singing is truly pleasing—The parents are generally anxious to have their children instructed—The capacity of the greater part of the children is good ; and they are not indisposed to receive instruction—Great attention to neatness and cleanliness is observable in those who attend at Church : those who absent themselves are, for the most part, in a very degraded state—A hope is entertained, that many of the Communicants are concerned to walk as becomes their profession : some of them have given affecting statements of their inward grief, under a sense of remaining depravity.

*Leopold (including Bathurst)*—800 attend on Sundays ; 250 on Week-days : 9 Com-

municants—In general, the people discover a regard for the Means of Grace, which is pleasing and encouraging : the Sunday attendance mentioned is that of the Morning ; when the people from Charlotte are present—The parents very readily send their children to be instructed—The children are, for the most part, desirous to avail themselves of the advantages afforded them—A degree of attention is paid to decency of manners, by the people in general, which merits commendation—It is hoped that the few who are Communicants adorn their profession, by humility, meekness, and sobriety.

*Charlotte*—140 attend on Sundays ; 114 on Week-days : 4 Communicants—The attention paid to the Means of Grace is not generally such as could be wished—Nothing is known, with certainty, on the disposition of the parents with reference to the instruction of their children—Nor on the disposition of the children to receive instruction—A commendable attention to outward decency is manifested by the great body of the people—Nothing particularly favourable is known respecting the evidences of a Christian Spirit and Temper, in the lives of the Communicants.

*Wellington*—350 attend on Sundays ; 250 on Week-days : 103 Communicants—There appears a general hunger after the Word of God : the Communicants are regular in coming to the Lord's Table : the people are anxious to have their children baptized : Christian Burial is esteemed a privilege—Most of the parents are very desirous to have their children instructed—There is a great difference in the disposition of the children toward instruction : some must be compelled to go to School ; others appear to take delight in being taught—Most of the people are careful to observe decency in dress and modesty in manners—Evidences of piety among the Communicants are, their love to one another, their private Prayer-Meetings on Sundays and Week-days, their attention to the sick, and their readiness in contributing to the Society.

*Waterloo*—250 attend on Sundays ; 190 on Week-days : 20 Communicants—The silence, order, and attention of the adults in Public Worship are satisfactory : the children need occasionally to be roused to more attention : the building used for Public Worship would scarcely admit more than now attend on Sundays : the daily number mentioned is that of an Evening : the Morning attendance is but thin—Only 20 children are of a proper age to be sent to School : they are not so regular in their attendance now, as when their parents received food and clothing for them from Government—Want of desire for instruction, on the part of the children, excites grief : while young, they are, in general, teachable ; but, as they grow up, a more untractable temper discovers itself—Avoiding that deplorable indelicacy, which is seen among the low thoughtless Europeans, the people have not attained that good sense and delicacy, which are to be found among well-educated and well-disposed Europeans—Most of the Communicants evince, by words and actions, that they

are not destitute of the Spirit of Christ: yet there is much cause to entreat that more of His Spirit may be poured out upon them.

*Kent*—375 attend on Sundays; 240 on Week-days: 10 Communicants—While under the sound of the Word, the attention of the people is, in general, very good—The few children, who are of an age to be sent to School, are sent by their parents with apparent readiness—The disposition shewn by the children to receive instruction is, in general, very good—Outward decency is particularly observable among the people—Those, who profess to be Christians, evidence that they are such by their life and conduct.

*Bananas*—100 attend on Sundays; 76 on Week-days—Little regard appears to be paid to the Means of Grace, except by a few of the persons who regularly attend: almost the whole population of these Islands consists of persons transported from the Colony, for offences of various kinds—There are some who would probably send their children to be instructed, were there a more regular School—Few of the children have as yet discovered any particular love for instruction—A small proportion of the people manifest an outward decency of conduct; but the greater part consider their character as already lost, and seem not to bestow much pains to recover it—At present it is not easy to discover any decided marks of the Christian Temper among them.

#### *Temporal Condition of Liberated Africans.*

Another object of this Report, not yet particularly specified, is to convey information relative to the temporal condition of the people: for, while the great purpose of the Society is to promote the future welfare of the Liberated Africans by making known to them the Way of Salvation, their present comfort is also consulted, by endeavours to lead them forward in the arts of civilized life. It will, indeed, scarcely be expected, that the Agents of the Society should be able to devote much of their time and strength to this particular branch of duty, occupied as they are in attention to those higher objects, the promotion of which they justly consider as their first and principal business: yet the duty has not been disregarded, though only a limited degree of labour could be bestowed upon it. The people have been assisted by friendly hints of caution and advice, tending to prudent management; as well as by suggestions relative to the cultivation of their land. Where those, who have the charge of their spiritual concerns, have been long resident among them, they have, almost insensibly, acquired an authority, which they have beneficially employed in restraining outward evils and in countenancing virtuous and praise-worthy habits. A growing attachment is manifested by the peo-

ple toward those placed over them, from which the most pleasing effects have already resulted. It is proper also to remember, that the inculcation of religious principles naturally tends, so far as those principles are received, to encourage industry, sobriety, and the regular discharge of the ordinary duties of life. Civilization, when it does not precede Christianity, invariably follows in its track; or, rather, they may be said, in many instances, to advance hand in hand.

Without asserting that all has been done in this way, among the inhabitants of this Colony, which a sanguine disposition may have led some to expect, it may be sufficient to refer to the notices just given of the state of the people as it regards outward decency and sobriety. Some assistance in forming a judgment on this subject may, perhaps, be obtained from the statements which follow relative to the kind, quantity, and value of the productions raised in the Settlements, and sold to His Majesty's Government, during the year, so far as information can be obtained respecting them.

	<i>Kissey.</i>	£.	s.	d.
Rice....	20 tons, at 10l.	200	0	0
Yams...	700 bush. at 5s.	175	0	0
Cocoa...	1000 bush. at 1s.	50	0	0
Cassada, 10,000 bush. at 9d.		375	0	0
		800	0	0

	<i>Gloucester.</i>	
Cocoa...	2257 bush. at 1s.	112 17 0
Cassada, 2285 bush. at 9d.		85 13 9
		198 10 9

	<i>Regent.</i>	
Yams....	500 bush. at 5s.	125 0 0
Cocoa....	735 bush. at 1s.	36 15 0
Cassada, 4784 bush. at 9d.		179 8 0
		341 3 0

	<i>Leopold.</i>	
Cocoa....	3202 bush. at 1s.	160 2 0
Cassada, 7108 bush. at 9d.		266 11 0
		426 13 0

	<i>Charlotte.</i>	
Cocoa....	8234 bush. at 1s.	411 14 0
Cassada, 5756 bush. at 9d.		215 17 0
		627 11 0

	<i>Wellington.</i>	
Rice... 38 tons, at 8l. 13s. 4d.		329 6 8
Yams... 93 bush. at 5s.		23 5 0
Cocoa... 482½ bush. at 1s.		24 2 6
Cassada, 3682½ bush. at 9d.		138 1 10
		514 16 0

	<i>Waterloo.</i>	
Cassada, 8300 bush. at 9d.		311 5 0

	<i>Kent.</i>	
Yams....	500 lbs. at 1d.	2 1 8
Cocoa....	509½ bush. at 1s.	25 9 9
Cassada, 2771½ bush. at 9d.		103 18 7½
Beef....	5036½ lbs. at 5½d.	115 8 4½
		246 18 5

In the following Table a general view is given of the Population &c. of the Settlement.

**STATE OF THE POPULATION, EMPLOYMENTS, AND CULTIVATION,  
IN THOSE SETTLEMENTS OF LIBERATED AFRICANS IN SIERRA LEONE WHICH ARE CONNECTED  
WITH THE CHURCH MISSIONARY SOCIETY.**

	POPULATION.					CASUALTIES in 1825				EMPLOYMENTS.				CULTIVATION.		
	MALES		FEMALES		Total	Mar- riages	Births	Bap- tisms	Buri- als	Agri- cult.	Trade	Fish- ing.	La- bour.	Acres.	Gar- dens.	Produce Sold. £. s. d.
	Adults	Child.	Adults	Child.												
Kissey....	637	121	249	142	1149	36	..	16	2	400	171	25	60	537	576	800 0 0
Leicester..	60	22	26	16	124	none	4	none	none	none	23	none	38	70	..	none
Gloucester	321	102	141	130	694	9	54	37	8	130	171	none	20	290	271	198 10 9
Regent....	574	206	361	160	1501	14	..	27	15	530	30	none	40	300	507	341 3 0
Leopold...	413	194	259	217	1083	18	15	10	5	198	112	none	103	440	305	426 13 0
Charlotte..	462	212	279	53	1006	38	36	1	none	142	107	none	213	300	278	627 11 0
Wellington	553	195	210	112	1070	39	..	78	26	368	38	21	126	750	350	514 16 0
Waterloo..	373	183	153	149	858	41	31	45	24	300	..	..	..	..	310	311 5 0
York.....	..	..	..	..	560	47	..	39	..	..	..	..	..	..	..	..
Kent.....	224	171	108	88	591	17	16	31	23	187	27	12	..	900	151	246 18 5
Bananas ..	..	..	..	..	350	34	..	3	..	..	..	..	..	..	..	..
Totals...	3617	1406	1786	1067	8786	293	156	287	103	2255	679	58	600	3587	2748	3466 17 2

Where nothing is stated in this Table, it denotes that the particulars had not been received. The number of Acres mentioned is the number cultivated by the Liberated Africans on their own account. The Gardens enumerated are those occupied by the Liberated Africans.

It may not be unnecessary to observe, that the produce, the amount of which has just been stated, is exclusively that sold to His Majesty's Government, for the supply of the new people and school children who receive rations. In addition to this, each Village has a small Market, where the most common productions are daily sold, for the use of the inhabitants: among these may be mentioned, Plantains, Bananas, Sugar Cane, Sweet Potatoes, Onions, Indian Corn, and Ground Nuts: of the quantity and value of these, it is not easy to form any correct idea. The same remark is applicable to that part of the productions of the Colony which is sold in the Public Market at Freetown; consisting of Shingles, Lumber (Boards &c.), Charcoal, Lime, and Black Soap; besides many of those articles already mentioned as sold in the Villages. Of some of the kinds, the quantity thus disposed of is considered to be equal to that which has been stated as purchased by His Majesty's Government.

Could a more exact account be given of these, it would have been more satisfactory; but it has been thought better to stop within the limits of known facts, than hazard a conjecture, which might prove

altogether incorrect. Should a Report similar to the present be drawn up annually, it may hereafter be practicable to obtain fuller information on these points, than has now been given.

The growth of some of the more common articles is greater than the consumption requires: for instance, at Regent, when the particulars relative to that Settlement were furnished, there was a quantity of Cocoa and Cassada in hand, amounting together to more than 9000 bushels; for which there was no immediate demand. This is only one out of many circumstances, which tend to shew the necessity of holding out some inducement to the Africans to cultivate productions of which there is a less plentiful supply, as well as of affording them some instruction in the European methods of cultivation. A hope is entertained, that the day is not far distant, when both these objects will receive that attention which the state of the Colony seems to require.

Perhaps this may be the proper place for stating, that, in order to avoid too many distinctions in classing the people according to their employments, Mechanics have been included under the head of Persons in Trade: but, in several instances, those who were formerly em-



ployed as Mechanics by His Majesty's Government, while buildings of various kinds were carrying forward, are now (in consequence of the cessation of Public Works in the Settlements) under the necessity, either of cultivating their Farms, or of seeking a subsistence by working as Labourers in Freetown, where several extensive buildings have lately been finished, or are now erecting. It is gratifying to remark, that the number of persons supporting themselves by FREE labour appears to be considerably increasing. In Waterloo, about one third, and in Charlotte about half of the population, is of this description.

With respect to the Houses built by the people for their own use, it may be observed, that, though few of them are wholly of stone, several are substantial buildings of wood on stone foundations: these, as well as those entirely composed of wood, are called Frame-houses. At Leopold, two of wood and three of wood on stone foundations have been built during the year: at Waterloo, one Frame-house has been finished; while the thatched houses, in which almost the whole population of the Settlement reside, are frequently constructed with neatness, and rendered more convenient, as well as more durable, than such buildings might be expected to be made.

The number of Burials may be thought small when compared with the population: but this circumstance will be, in a great measure, accounted for, by the recollection that only CHRISTIAN Burials are included in the statement; the Service not being used in the case of persons dying unbaptized, or remaining altogether Heathens. Of the class of unbaptized persons, there have been interred during the year, at Charlotte 16, at Leopold 54, at Gloucester 23, and at Leicester 4: the number at the other Settlements has not been ascertained.

*Freetown.*

The difference existing, in various respects, between the population of Freetown and that of the Villages will render it advisable to speak of that Station separately.

It is known to some who are likely to see this Report, that, owing to the neglected state in which the people had unavoidably been left for some time previous to the year 1825, and to other unfavourable circumstances, the exercise of the Ministry among the European

part of them has been attended with peculiar difficulties. That these difficulties have been felt, it were in vain to deny: it is considered, however, a cause of gratitude, that, though found to be painful, they have never been suffered to become overwhelming; and that the prospect is somewhat more encouraging now, than at the commencement of the year.

The attendance on Sunday Mornings, in the early part of this period, may be stated at 120 on an average. This number will naturally be thought very small, in comparison with the population, which, four years ago, amounted to about 5600: yet the number present during the rainy season was still smaller. The Congregation has, however, been increased since that time, by the regular attendance of the Military; and, for the last two months, it has exceeded 200.

It must be matter of lamentation to all who know the value of Public Worship, that a suitable place has not been prepared for this purpose, capable of accommodating a number somewhat more answerable to the increasing population of the Parish. Till this be done, it seems in vain to expect that the Europeans will attend in any considerable number.

So far as opportunity has been afforded for the exercise of the Ministry among the Coloured Population, a more pleasing state of things has presented itself. Circumstances have, as yet, confined the numbers who attend within narrow bounds. The congregation has, in fact, seldom exceeded 50: but their deportment, while engaged in Public Worship, has, on the whole, been serious and devout; and the attention of the greater part to the Word delivered has apparently indicated an eager appetite for the Bread of Life, and a real concern to profit by the Means of Grace. Some inconsistencies have occurred in the conduct of a few of the Communicants; but, generally speaking, their steadiness and consistency of behaviour are such as to give satisfactory evidence that they have felt the power of the Gospel.

Several cases of Adult Baptism have occurred during the year, in which the gratifying hope was entertained, that the individuals admitted to that holy ordinance received it in obedience to the command of Christ, and with a desire to devote themselves to His service. Some of them were connected with other bodies of Christians.



*Caution in Judging of Success.*

Perhaps a few remarks may be here allowed, on the necessity of caution in judging of the success which may be granted to Missionary Efforts, among a people circumstanced as the Africans in general are.

It seems not altogether unreasonable to expect, while endeavouring to communicate religious truth to minds destitute of previous cultivation, that a longer period should elapse than in countries more civilized, before any great and permanent effects are produced. When the understanding has hitherto been unaccustomed to the contemplations of divine things, and, in fact, unconscious of their existence, it can scarcely be anticipated that it will, **ALL AT ONCE**, open to the perception of them; or that their power will speedily be so felt in the heart, as manifestly to influence the conduct. This, though a consummation devoutly to be wished, and such as must ever be the ultimate object of the Missionary, must in general be waited for with patience: in the case of individuals much more favoured in the appointments of Providence, it is often the result of a variety of causes, all directed by an unerring hand to the same termination; and, in a multitude of instances, does not appear, until after a lengthened period of instruction.

Far, however, very far, be it from the Writer to insinuate, that events such as are here intended, have not occurred, or that they may not occur again. It were presumption to *limit*, in any way, *the Holy One of Israel*. Undoubtedly, He is able, from those who are as devoid of life, in a spiritual sense, as *stones*, to *raise up children unto Abraham*—heirs of the same precious faith, and members with him of the family of heaven. It is only for Him to speak the word, and *a nation shall be born in a day*: they shall at once *cast their idols to the moles and to the bats*, and *give unto the Lord the honour due unto His name*. There is also an appointed season, when the Promises of His Word, which ensure these things, must be fulfilled: that season must be continually drawing nearer; and such extraordinary events have taken place, within these few years, in some of the distant regions of the earth and in the Islands of the South Sea, that we seem to be warranted in concluding, that we are not very far from the commencement of the period referred to.

*Encouraging Success.*

Nor let it for a moment be doubted, that many pleasing proofs have already been exhibited, on these very shores, of the blessed tendency of our Holy Religion. Even here it has been seen, that now, as well as in the primitive ages, the Gospel is *the power of God unto salvation, to every one that believeth*, however distinguished by colour, clime, or language. It is hoped and believed, that, in many instances, such as have made an open profession of religion have, in a good measure, lived in a manner consistent with it; and have exhibited satisfactory proofs of the efficacy of Divine Grace, in raising, enlightening, and transforming the most degraded and oppressed. In some lamented cases, indeed, it has been otherwise; but, even here, much is undoubtedly to be attributed to the peculiarly afflictive dispensations, by which it has pleased God (for some wise purpose, though to us unknown) to deprive the people of their beloved Teachers, and thus for a time to abridge the spiritual advantages previously afforded them. Probably, also, not a little may be ascribed to the unchristian lives of too many of the Europeans resident in the Colony; whose example, were they Christians indeed, would have an influence on the minds of the Natives, which might be incalculably beneficial.

*Conclusion.*

On a review of the whole, there seems no reason to doubt, that it is the will of God that the Society should labour in this part of the Heathen World: and, wherever He calls His servants to labour, though the seed may be sown amidst multiplied discouragements, and though many things may threaten to choke it and render it unfruitful, yet eventually He will cause the harvest to arise. The Mission to this Colony is undoubtedly one which requires, in a peculiar manner, the exercise of faith: but when it is considered what the Lord has already done for His servants, both here and in England, in not suffering their hands to hang down, but enabling them stedfastly to maintain the post of duty, unwearied by toils and undismayed by dangers, it is not, surely, too much to hope, that He will yet be with them in every future trial; and, at length, when the time appointed in His unerring counsels shall have arrived, will abundantly prosper their labours.

## Recent Miscellaneous Intelligence.

*American Baptist Missions.*

Intelligence had been received, in Calcutta, of the personal safety of the Burman Missionaries at Ava, up to the middle of August. The war having been since brought to a successful issue, and the country placed under the controul of Great Britain, a wide field will be opened for Christian Exertions, and the Mission will be resumed under the happiest prospects.

*Baptist Missionary Society.*

Mr. Albrecht, who proceeded from Basle to assist in the Serampore College, has soon departed from his labours. It is stated in the "Friend of India" for October—

Mr. Albrecht had been in India exactly a year and a day; and had acquired sufficient acquaintance with the Bengalee, to enable him to undertake the instruction of the Younger Students in the College, in arithmetic and geography, and to direct their reading exercises. In this employment he greatly delighted; as he did also in attending the meetings for social worship among the Native Christians. His health, however, suffered considerably from the climate; and, from inexperience, he trifled with illness till it was beyond remedy. Having attended the funeral of his friend, Mr. Maisch, belonging to the Church Missionary Society, he returned in great dejection; and stated his conviction that he should be the next to follow—a conviction which was verified by the event. In the end of September, his complaint became serious: he was removed to Calcutta, and placed under the care of two eminent practitioners there. But all was unavailing: disease continued to advance; till, on the 9th of October, he breathed his last, in the 27th year of his age.

The Mission in Calcutta has been deprived of the valuable services of the Rev. John Lawson: he died on the 22d of October, leaving a Widow and eight children. The Committee state—

Mrs. Lawson has been confined with a Son, since she became a Widow; and, two or three weeks after, was called to sustain another bereavement, by the almost sudden death of her eldest Daughter, about 14 years of age. May heavenly consolations be afforded her under these accumulated sorrows!

*British and Foreign Bible Society.*

Representations having been made on the necessity of a further reduction in the price of the Scriptures to Sunday Schools, the Committee have adopted the following Resolution:—

—That Auxiliary and Branch Societies, and Bible Associations, be authorised to supply Sunday Schools with Nonpareil Bibles, in calf, at 2s. each, and Brevier Testaments, in sheep, at 9d. each, as School Stock exclusively; and that this Society will furnish its Auxiliaries, Branch Societies, and Bible Associations, with whatever number of Bibles and Testaments they may require for that purpose, at the prices above mentioned.

*Church Missionary Society.*

The Rev. Christophe Frederick Schlienz and the Rev. Paul Pacifique Schaffter, from the Basle Seminary, have arrived in London, and will spend some time at the Institution.

The Rev. Joseph Bailey (p. 222) embarked at Gravesend, on the 5th of May.

On Trinity Sunday, the Lord Bishop of London admitted Mr. Charles Lewis Frederick Haensel, one of the Society's Students, to Deacon's Orders; and the Rev. James Norman and the Rev. Leonard Strong (see pp. 286 and 598 of our last Volume) to Priest's Orders.

The Twelfth Anniversary of the Hibernian Auxiliary was held at Dublin, on the 14th of

April, in the Rotunda, which was completely filled; John McClinton, Esq. in the Chair: not less than one hundred Clergymen were present. The Income of the Year had been 2474l. 18s. 11d. There are now 130 Associations connected with the Auxiliary.

J. M. Strachan, Esq., Treasurer to the Corresponding Committee at Madras, landed at Brighton on the 21st of May; having left Madras, in the Woodford, Captain Chapman, in the beginning of January.

We are sorry to state that the Rev. J. F. Beddy, who arrived at Madras in September 1824 and was stationed (see pp. 128, 129) at Nellore, has been obliged by ill health to return home; and that he has lost Mrs. Beddy and their child: they both died on the voyage. Mrs. Beddy was very ill when they left Madras on the 24th of January. Mr. Beddy came home in the Guildford, Captain Mangles; and landed at Portsmouth on Saturday, the 27th of May.

From a Letter of Mr. Jowett, of the 10th of April, it appears that Messrs. Gobat, Leider, and Mueller (see p. 222) had not then arrived at Malta. An opportunity, however, offering for Alexandria, Mr. and Mrs. Krusé and Mr. Kugler sailed for that place on the 5th of April.

*Wesleyan Missionary Society.*

Mr. and Mrs. Rule sailed for Malta, on the 21st of March; and, on the 4th of April, Mr. and Mrs. Dawson for Sierra Leone, with the design of proceeding thence to St. Mary's in the Gambia.

Various Missionaries have safely arrived in the West Indies—Mr. and Mrs. Burton and Mr. Gastride, at St. Christopher's; and Mr. and Mrs. Beard, Mr. and Mrs. Grimsdale, and Mr. T. C. Morgan, at Jamaica.

*India.*

The Enterprise Steam Vessel (see p. 599 of our last Volume) arrived at Calcutta on the 9th of December, in 145 days from Falmouth; which was more than double the time assigned for securing the reward proposed. It is stated that her utmost rate of steaming in smooth water was eight knots an hour; and that the expense of the fuel consumed would not have been covered if the cabin had been fully occupied by passengers. The Vessel has been purchased by the Government, at the price, it is said, of 40,000l. Captain Johnston continues in command of her.

*United Kingdom.*

Sir Thomas Brisbane, with Lady Brisbane and their family, arrived, on the 18th of May, at Greenock, on his return from the Government of New South-Wales.

Summary of the Members of the University of OXFORD: the first number denotes the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 404—800. Brasenose, 228—425. Queen's, 135—314. Oriel, 144—275. Exeter, 81—249. Trinity, 87—222. Balliol, 83—270. St. John's, 177—217. University, 105—263. Worcester, 86—204. Wadham, 65—183. Jesus, 56—173. Pembroke, 66—170. Magdalen, 114—163. Magdalen Hall, 36—150. New College, 62—143. Lincoln, 54—147. Merton, 68—119. Corpus Christi, 67—114. St.

## 264 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Edmund Hall, 41-103. All Souls, 68-96. St. Mary Hall, 99-76. St. Alban Hall, 11-45. New Inn Hall, 1-1. *Total Members of Convocation, 2220. Total Members on the Books, 4792.*

Summary of the University of CAMBRIDGE; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 597-1375. St. Johns, 444-1082. Queen's 61-890. Caius, 78-282. Christ, 59-224. Emmanuel, 99-215. St. Peter's, 59-192. Jesus, 74-191.

Clare Hall, 62-156. Corpus Christi, 37-153. Trinity Hall, 27-138. Catharine Hall, 30-133. Pembroke Hall, 43-111. King's, 83-109. Magdalen, 37-98. Sidney, 36-94. Downing, 14-65. Commemorates in Villa, 12-12. *Total Members of the Senate, 1854. Total Members on the Boards, 4866.*

In 1748 there were 1500 Members on the Cambridge Boards: in 1813, they were 2805; in 1825, they had increased to 4700; and, in 1826, to 4866, as above stated.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 21, to May 20, 1826.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Atherstone, Warwickshire	40 0 0	341 16 10
Birmingham	30 0 0	7439 1 3
Birstal and Batley, Yorkshire	7 3 7	324 2 6
Brewham, Somersetshire	9 10 6	43 9 3
Bridewell Chapel	10 10 0	308 5 7
Brighton	11 0 0	507 10 8
Broadway Church	54 1 5	867 7 9
Carshaleton	123 19 8	1003 0 4
Chelmsford & West-Essex (Corringham 4. 17. 1)	76 10 1	121 5 9
Clapham (Ladies' Assoc.)	19 16 6	3480 16 6
Collingham & Langford, Notts.	10 0 0	244 1 8
Coventry	53 11 7	1439 19 3
Darlington	20 0 0	968 15 8
Devon & Exeter (Dartmouth 27. 16. 0; Dawlish 17. 17. 7; Exeter Ladies, 11. 15. 6; Ilfracomb 10. 3. 6; Seaton 6. 1; Torquay 71. 17. 11; Wool- fardisworthy 6. 18. 11)	247 19 4	6173 0 3
Durham, Town and County	40 0 0	40 0 0
Edinburgh	300 0 0	3068 0 9
Edmonton	60 0 0	999 0 7
Falmouth	23 0 3	657 15 0
Gainsborough	50 0 0	1141 19 11
Gloucestershire	166 10 0	7991 0 7
Guernsey	50 0 0	3469 8 3
Halifax	30 0 0	1410 4 8
Hampshire, North (Penton)	7 13 0	1968 0 0
Hereford, Town and County	130 0 0	2755 0 3
Hornby, Yorkshire	17 11 4	135 18 9
Hull and East-Riding	584 1 9	7871 10 1
Kennington	20 12 0	618 1 9
Kent	36 0 0	5325 12 1
Leicestershire	100 0 0	8065 13 7
Liverpool & West-Lancashire	324 1 6	7865 5 5
Lymington, Somersetshire	28 9 9	258 9 1
Morden, Surrey	5 13 0	961 0 3
Northamptonshire (Kettering 54. 18. 2; Burton Latimer 28. 5. 0)	84 17 1	4733 6 1
North-Shields	9 12 0	980 16 7
Percy Chapel	2 11 0	3603 5 9
Richmond, Surrey	180 0 0	1837 4 8
St. Catherine Cree	14 1 1	223 10 11
St. Swithin's, London Stone	4 0 0	68 14 3
St. Austic, Cornwall	4 13 1	168 4 6
St. Arvans & its Vicinity, Monm.	165 13 0	606 9 3
St. Antholin's, Watling Street	9 9 1	465 14 5
Sandal Magna, Yorkshire	33 0 0	55 12 3
Staffordshire, North	56 14 0	3965 7 10
Sunderland, &c.	57 14 5	1206 14 5
Sutton, Surrey	6 3 0	190 19 1
Tamworth	2 10 9	2687 6 6
Walthamstow (Ladies')	15 0 0	573 18 11

	Present. L. s. d.	Total. L. s. d.
Worcester	2 0 0	2127 7 3
York	267 6 0	878 15 11
Yoxall and Hamstall	42 9 0	795 13 0

### COLLECTIONS.

Arthur, Miss, St. Columb	7 3 3	22 3 3
Bennett, Mrs., Kilmara	2 18 9	8 10 6
Butts, Miss, Lower Grosvenor St.	2 7 0	11 15 0
Coates, Miss, Salisbury Square	1 8 10	15 1 6
Cupiss, Mr. P., Roche, Cornwall	2 2	33 7 8
Dancer, Mrs., Burton-on-Trent	5 0 0	188 3 0
Elston, Mrs., Giltspur Street	1 11 6	52 7 0
Friend to the Cause	0 11 3	0 11 3
Gerard, Misses, Peckham	4 6 5	14 14 5
Godde, Miss, Kensington	15 0 0	166 0 0
Haverghal, Rev. W. H. Astley, Profits on Sale of Bishop Heber's Missionary Hymn, set to music by him	5 0 0	90 10 0
Hough, Miss C., Edinburgh	2 13 6	2 13 6
Howes, Miss Anne, Kingscliffe	6 0 0	77 16 10
Owen, Miss, Fulham	2 12 0	91 8 0
Watkins, Mr. H. G., Turnwheel L.	3 8 0	17 6 4

### BENEFACCTIONS.

Bickersteth, Edward Henry	5 10 0
Bramah, Timothy, esq., Pimlico	10 10 0
Jones, Thomas, esq., Cerney, near Cl- rencester, sd donation	10 10 0
Mansfield, William, esq., Denmark-hill	50 0 0
Northover, Mr. T. B., Windsor Terrace, City Road	10 10 0
Produce (net) of Trinkets	9 4 6
Produce (net) of 3 Pieces of Thread Lace	2 1 6
Produce (net) of a Queen Anne's Five- Guinea Piece	4 11 0
Rose, Right Honourable Sir G. H. K.G.H.	10 0 0

### CONGREGATIONAL COLLECTION.

At the Twenty-sixth Anni- versary, after a Sermon at St. Bride's Church, by the Rev. Edward Cooper, M.A.	194 6 0
At Freemasons' Hall	125 2 9
	319 8 9

### INDIA-FEMALE EDUCATION FUND.

Brought from page 254	966 4 8
Arden, Mrs., Longcroft's, Ann.	1 1 0
Falmouth:	
Fox, Mrs. Robert, jun., Ann.	1 1 0
Fox, Mrs. George, donation	3 1 0
Sums under 10s.	0 16 6
Haworth, Miss D., Hull	5 0 0
Lady, a, by Rev. George Hodson	10 0 0
Produce of Sale of Ladies' Work at the Argyle Rooms	400 18 7
Tennant, Miss, Liverpool	0 5 0
Wilson, Miss Lydia, (ditto)	0 10 0

••• The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing, received, during the last month, through the British Ladies' Church Missionary Maternal Society, from the following Benefactors:—Right Honourable the Countess of Tyreconnel; Mrs. Williams, Moor Park; British and Foreign Schools, Southwark; Misses Chesel and Sinderby, Weymouth; Mrs. Aubrey, and Mrs. Crowe. Mrs. W. Williams received, from an Anonymous hand, some fancy articles for sale, and forwarded them to the Sale at the Argyle Rooms for the Calcutta Schools.

P. 12, the sum of 42l. 9s. 7d. from Boston, included 17l. from Swinhead, and 11l. from Frampton.



**TOOI, A LATE CHIEF IN NEW ZEALAND.**



# Missionary Register.

JUNE, 1826.

## Biography.

OBITUARY AND CHARACTER OF REV. EDMUND FROST,  
MISSIONARY, AT BOMBAY, OF THE AMERICAN BOARD OF MISSIONS.

The death of Mr. Frost was briefly noticed at p. 222. The subsequent particulars have been published by the Board.

The following Letter from Messrs. Hall and Graves, by an oversight was not dated; but we suppose that the mournful event which it describes happened in the month of October, a few days before the time that Mr. Fisk, in a distant part of the great Missionary Field, finished his earthly career. The Letter is addressed to the Corresponding Secretary.

The hopes expressed in our last, concerning our now departed brother Frost, were but of very short continuance. His pulmonary symptoms continued to increase, and his strength gradually declined. On the 14th instant, from the discharge of an abscess he exhibited every appearance of being in the agonies of death: but, in the course of an hour, he revived somewhat; and was able, occasionally, to converse a little in a whisper, which he could do to the last. On the 18th, he became more restless; and, about sun-set, without any special indications that he was in immediate danger of death, he said, "I cannot stay here—I must go"—and almost in that instant expired!

Thus ended his life on earth: but we have strong confidence, that he then began to live with the saints above, whom he longed to join. In proof of this, we have not merely the evidence of a life devoted to his Saviour, but the conversation of a dying believer: this privilege, in regard to our brethren Newell and Nicholls, a Holy Providence, by the nature of their diseases, in a great measure denied us: but we were allowed intercourse with this brother, to the very entrance of heaven.

Several days before his death, being confident that he should continue but a short time, he desired to see us all together: we met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively; but spoke in a whisper to one of us, who communicated his ideas to the rest: he requested, if he had wounded any of our feelings, to be forgiven: he appeared very affectionate, and much attached to all our concerns, especially that of the Schools: he remarked, that his love for the Mission had been increasing; and, on another occasion, he expressed a confidence that it would prosper: he said he

June, 1826.

had anticipated much enjoyment in the Missionary Meeting, which was about to take place; but, not being able to attend, he wished us to give his love to all who should be present.

During his long illness, he manifested a childlike submission and confidence in God, and much Christian Humility. His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence.

Having seen and felt that there is a superabundance of Missionary Labour for Christian Females in this country, and, on inquiry, found that Mrs. Frost was desirous of remaining and labouring here after his decease, he expressed the highest gratification. He said he hoped that she would not dishonour God by undue sorrow: on seeing her weep, he said, "Weep not for me, but for the Heavens." He manifested an exquisite delight, especially towards the close of his illness, in prayer; and in uniting with others in that duty, and in hearing the Scriptures read, and praises sung.

We have, therefore, occasion to mourn only for ourselves; thus early deprived of one, who would have zealously aided us in pointing out to the Heathen the only way to life eternal. On these accounts, we would be humbled and mourn.

Mr. Frost, who has been called thus early from his labours, possessed qualities, as a man and as a Christian, which ensured to him the love and confidence of his associates; and would have rendered him, had he lived long enough to acquire Mahratta, a very useful Missionary. The great purpose of his life, during all his studies preparatory to the Gospel Ministry, and subsequently until his death, manifestly was, to comply with the requisitions of duty.

At an early period of his public education—as appears from his Letter to the Committee, tendering his services to the Board—he had a desire to spend his life among the Heathen. Of this Letter, dated "Theological Seminary, Andover, Sept. 5th, 1823," the following is an extract—

From the commencement of my preparation for the Ministry, I have desired, and often hoped, that I might one day preach the Gospel to the Heathen. During my residence at College, my desires and hopes, in relation to this object, gradually increased. After I became a member of this Seminary, I endeavoured to give the subject of Missions a more serious and thorough investigation, with reference to an ultimate conclusion respecting my duty. In looking at the moral state of the world, and drawing a comparison between the wants of Heathen and those of Christian Nations, I remembered the command, *Preach the Gospel to every creature*; and have, at length, become satisfied that duty requires me to devote my life to the Cause of the Redeemer, in some part of the Heathen World: and, as no serious objec-

tion has arisen from any quarter, I am determined, with Divine permission, to labour as a Christian Missionary among the unevangelized.

On the 25th September 1823, Mr. Frost received Ordination at Salem, Mass.; and, on the 27th, embarked at that place, with his wife and Mrs. Graves, for Calcutta. There they arrived early in the March following. After remaining in that city a fortnight, they embarked again for Madras and Bombay, and arrived at the latter place June 28th, nine months after leaving Boston. Mr. Frost's connexion with the Mission was, therefore, scarcely of a year-and-a-half's continuance.

### OBITUARY OF REV. JOHN LAWSON,

BAPTIST MISSIONARY AT CALCUTTA.

Mr. Lawson's death, on the 22d of October, was noticed at p. 263. Mr. Yates, one of his Associates, gives the following details, in a Letter dated Monday, Oct. 24, 1825.

The closing scene of our dear brother's life was the most affecting and instructive that I ever witnessed. His illness lasted altogether about three months: he was considered dangerously ill about six weeks; but considerable hopes of his recovery were entertained till about the last week. The seat of his disease was in his liver: and when he first came under the operation of medicine, he had a distressing season; but was remarkably patient, and had a firm hope of acceptance with God through the death and righteousness of His Son. From the first, and through the whole, he had the impression that the affliction would terminate his life. After all the power of medicine had been tried, he was recommended, as a last resource, to try the river air; and it was agreed that Br. Pearce should accompany him one week and I the next: but, instead of being out two weeks, two days convinced him that it would be of no avail; and he entreated that he might be carried home, to die among his friends, and give them his last parting advice. He arrived at home on Tuesday Evening, very weak; and, on Wednesday Morning, he called all his children around him (except one who was at Monghyr), and one by one told them that his end was near, and gave them his dying counsel and his blessing. He then turned to us his particular friends, and addressed us collectively, and afterward singly: he asked

our forgiveness for all that he might have done amiss, and particularly for any reserve which he might at any time have manifested; and assured us that he always had loved us since he had known us, and that he did still sincerely love us. Among other things, he spoke to me about his Funeral Sermon; wishing it to be preached from 1 Tim. i. 15; and adding—"Let nothing be said to exalt Man, but all to exalt the Saviour." The whole of this day he continued addressing one or another who called to see him, in the most impressive manner; and I think it was to us all, the most affecting day that we had ever known.

The next day, he mentioned many absent friends, and desired to be remembered to them; and, among the rest, the friend to whom Mr. Yates addresses the Letter: of him Mr. Lawson said—

Give my love to him. He knows what a poor, diffident, trembling, and almost despairing soul I used to be; but tell him, tell him, that you saw me die, and that I had peace in my last moments—that I saw nothing frightful in the King of Terrors—that I found light in the valley of the shadow of death, where I expected to find only darkness.

Mr. Yates proceeds—

Through all this day, his doctrine continued to distil upon us like the dew. On Friday he became weaker, but was



still able to talk. In the morning he gave a most pathetic address to the two sons of our departed brother Biss; and insisted, as with his dying breath, on their promising to serve the God of their father. About the middle of the day, Dr. Carey called; and with him there was a most affecting parting. After dinner, he addressed me and Br. Penney, Mrs. Penney and Mrs. Yates, separately, in so kind and so affecting a manner, that we, and those around, were quite overcome, and some even wept aloud. After this he spoke to a few more friends who came to take their leave of him; and, about six o'clock in the evening, became insensible. During Friday Night and Saturday, he was delirious; except when he saw a friend, which sight

frequently brought him a short lucid interval. On, Saturday Evening, as it grew dusk, his speech failed him entirely: about eight o'clock his extremities began to grow cold, though his body was like a fire for heat: his breathing now became more difficult; and, at five minutes to eleven o'clock, I had the melancholy satisfaction of seeing him breathe his last. Our dear friend was buried at five o'clock on Sabbath Afternoon, the 23d of October; and such a concourse of people I never witnessed at a funeral before, since I have been in this country. Six Missionaries bore up his pall; two Church, two Independents, and two Baptists: thus he was carried to his grave, and devout men made great lamentation over him.

#### ACCOUNT AND OBITUARY OF NAOMI, A CHEROKEE CONVERT.

FROM the Journal of the Mission of the American Board at Dwight among the Cherokees, we collect some interesting notices of a pious Female Convert and her Son.

*July 10, 1824*—A Cherokee Woman, of whom mention was made in our journal of last year as meeting with difficulty in understanding the doctrines of the Gospel, is on a visit with us. This woman is a full Cherokee, about 55 or 60 years of age. Her name is Tanih. She has, for a considerable time, expressed a desire to receive baptism: an opportunity was this morning embraced by Mr. Washburn to converse with her: the evidence of a work of saving grace exhibited by her, seems to be as clear and satisfactory as it is possible for one in her situation to give.

*July 12*—Tanih was examined relative to her fitness to receive Christian Baptism. The examination was quite particular; and all her answers to questions proposed, satisfactory to all the Members of the Church. Her appearance and conversation seemed peculiarly to manifest the graces of deep humility, sincere penitence, and humble trust in the merits of the Saviour. We feel that we ought to use great caution in deciding on the state of such as are influenced by the Gospel; for we are aware of the great difficulty of gaining unequivocal evidence of genuine piety from apparent converts, merely by their words: a holy life is the best of all evidence; and we hope this may be given without interruption by this woman. She was received by a unani-

mous vote, as a candidate for baptism and church fellowship at our next communion.

*Sept. 5, Sunday*—This has been an interesting, animating, and refreshing season to us. After a discourse from 1 Cor. xi. 23-29, Tanih presented herself before the congregation, and heard and professed her belief of the confession of faith adopted by this church; after which she was baptized by the name of Naomi, and solemnly entered into covenant with God and this church. Then all the members (eighteen) sat down to the Table of the Lord, to commemorate His sufferings and death, to commune with Him and each other, in the sacramental supper.

*Feb. 16, 1825*—Our aged Cherokee sister Naomi, bringing her only Son, now in the last stage of pulmonary consumption, came to us. The Young Man wishes to spend the short remnant of his life with us, that he may receive Christian instruction and consolation while he lives, and Christian burial after his decease. He expresses great anxiety for his soul; and it is hoped is truly penitent. This young man was brought up in Upper Canada, by Col. Norton, a half-breed Mohawk; where he received Christian Baptism, and was considered by himself and his patron as a Christian prepared for heaven. But the near approach of death has dissipated this de-

lusive hope; and he now feels himself a lost and ruined sinner, who must be saved by the Lord Jesus, or perish forever.

March 6, 1825 — In the evening, Naomi's Son, who has failed very rapidly for a few days past, closed his eyes in death. We would humbly hope that he was enabled, though with a weak and trembling faith, to trust his soul in the hands of the Redeemer. We rejoice to witness the triumph of Christian Principles and the consolations of Christian Hope, in the case of Naomi, at this time of affliction and sorrow. Had this event taken place two years ago, this woman would have been inconsolable; and her heart and tongue would have risen in rebellion against the appointment of heaven. "When," said she, "about nine months ago, I was permitted to embrace my only and long-absent Son, I thought I was a poor, feeble, helpless, Old Woman; and that my Saviour had sent him to be a stay and comfort to me, as I walked down the decline of life to the grave. I certainly rejoiced, and hope I was thankful. And now, when I think how soon my Son was laid aside by sickness, how he suffered and languished away, and is now gone, to come back to his Mother no more, sometimes I feel my heart say, It is hard, and ought not to be so. But then I remember my sins, what I deserve, how many comforts I have left, and that my Saviour has done this; and my heart says, It is well! We

shall not long be parted. I feel that I shall soon follow him, and that my Saviour will take me to himself forever."

March 20 — Naomi, who has been unwell for some days, is to-day alarmingly sick. Her disease has the appearance of inflammation of the liver.

March 27 — Naomi has continued to decline, and this evening became deranged. All hope of her recovery is taken away.

March 31 — This morning, at half-past-ten o'clock, Naomi breathed out her soul into the hands of her Saviour. She died in the Lord, and now rests forever in the blessedness of heaven. During the whole of her sickness, until she lost her senses, she bore her pains, which were very severe, without a murmur; often saying, "It is my Saviour's hand, and I am resigned and happy." And even after her delirium commenced, many of her expressions indicated a soul stayed on God. Her life on earth has been a life of sorrow. Almost every dispensation of Providence toward her, since we have known her, has seemed to say, *This is not your rest*. But we doubt not that she is now in a world where all tears are wiped from her eyes; and where she has found, by experience, that those who humble themselves shall be exalted. This is the first breach made in this little church. May we all be continually waiting and watching; and may the Lord, in answer to her prayers, bring many into it from among the people!

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF ASSOCIATIONS.

THE Rev. John Babington, the Rev. Andrew Knox, the Rev. T. Mortimer, and the Rev. C. Neville assisted the Secretary, the Rev. T. Woodrooffe, at the request of the Committee, in visiting some or other of the following Associations in the Northern Counties.

Hull and East-Riding — May 7: Sermon, at North Ferriby, by Rev. Mr. Dodsworth — May 14: Sermons: by Rev. T. Mortimer, at St. John's and Christchurch, Hull, and at Beverley Minster; by Rev. Andrew Knox, at St. Mary's, Beverley, and at St. Mary's and Potteries, Hull; and, by Rev. T. Dikes,

at Cottingham — May 15: Twelfth Ann. Meeting, and a Meeting of the Labouring Class in the evening; Rev. T. Dikes, Chn. — May 16: Sermon, in the evening, at St. John's, by Rev. T. Mortimer. Total Coll. 245*l*. 1*s*. 6*d*.

York — May 14: Sermons, by the Junior Secretary, at St. Crux and St. Saviour's. — May 18: Twelfth Ann. Meeting; W. Gray, Esq. Chn.: in the evening, a Meeting of the Labouring Class; Rev. John Graham, Chn. — May 19: Meeting of Ladies' Association: in the evening, Sermon, at St. Michael le Belfrey, by Rev. Andrew Knox; and Meeting of Tadcaster Branch, Rev. John Graham, Chn. Total Coll. about 140*l*.

Doncaster — May 17: Eighth Ann. Meeting; H. Walker, Esq. Chn. Col. 7*l*.

Hackney — May 21: Sermons, at the Episcopal Jews' Chapel, by the Senior Secretary, and the Rev. William Wilson, Vicar of Walthamstow: Col. 35*l*. 11*s*. — May 23: Sixth

**Ann. Meeting of the North-East-London Association;** Right Hon. Sir G. H. Rose, K.G.H. M.P. Chn. Coll. 32l. 10s. 6d.

**Boston**—May 21: Sermons; by the Junior Secretary, morning and evening, at the Chapel-of-Ease; and at Skirbeck, in the afternoon, by Rev. J. Wilson—May 22: Second Ann. Meeting; Rev. Richard Conington, Chn. Coll. 34l. 18s. 8d.

**Lincoln**—May 23: Eighth Ann. Meeting; Rev. C. T. Plumptre, Chn. Coll. 14l. 9s. 7d.

**Gainsborough**—May 24: Ninth Ann. Meeting; Rev. G. Beckett, Vicar, Chn. Coll. 12l. 3s. 3d.

**Retford**—May 25: Fifth Ann. Meeting; H. Walker, Esq. Chn.: in the evening, a Meeting of the Labouring Class. Coll. 30l. 17s. 7d.

**St. Arvans (Monmouthshire)**—May 25: Second Ann. Meeting. Sermons were preached, by Rev. T. T. Biddulph at St. Arvans, by Rev. H. Berkin at Monkswood, and by Rev. Francis Close at Chapel Hill. Collections, 51l. 13s. 1d.

**Derbyshire**—May 28: Sermons, by Rev. John Babington, at St. Werburgh's, St. Peter's, and St. Michael's, in Derby; by the Junior Secretary, at Ashbourne, morning and evening, and at Powick in the afternoon; by Rev. A. Knox, at Matlock; by Rev. T. Hill, at Whittington; and, by Rev. C. Neville, morning and evening, at Chesterfield—May 29: Meeting of the Chesterfield Branch; Rev. T. Hill, Chn.—May 30: Tenth Ann. Meeting of the County Association; Sir Matthew Blakiston, Bart. Chn. In the evening, a Meeting of the Labouring Classes—June 1: Meeting of the Matlock Branch; E. Radford, Esq. Chn.—June 2: Meeting of the Ashbourne Branch; Sir M. Blakiston, Bart. Chn. Total Collections, about 318l.

**Guildford**—May 28: Sermons, at Stoke, by the Senior Secretary: Col. 24l. 17s. 8d.—May 29: Fourth Ann. Meeting of the Surrey Association; Rev. W. H. Cole, Chn. Col. 10l.

minaries and Places of Instruction for their Students; but, in these, the opportunities for acquiring Oriental and other Foreign Languages were necessarily limited. The Church Missionary Institution at Islington had, indeed, the advantage of the great powers and talents of Professor Lee of Cambridge; but his attendance there was confined to particular seasons of the year: and, on the whole, it was not to be imagined, that one man, however powerful, connected with one Institution, however extensive, should suffice for the work of instructing those numerous Messengers of the Gospel, who are sent out, year after year, from this favoured land, among all people, and nations, and tongues.

There existed, moreover, no distinct provision for the very important object of preparing Elementary Works in the different languages in which such assistance is, or may become, necessary. That such books should exist, and should be easily accessible to the Student, is a point of obvious and first-rate importance.

This being the state of things, it seemed much to be desired, that a separate Establishment should be formed, which might direct its efforts to these particular departments alone; its object being to furnish such means as might be accessible, for communicating instruction in foreign languages to Missionaries and others engaged in similar pursuits, without distinction of the Society or Institution with which they might be connected.

An Address was issued on this occasion, which is quoted at large in the Report, and will be found at pp. 305—307 of our last Volume.

*Lectures delivered in the First Year.*

The free admission of Missionaries, Ministers, and Students to the Lectures was stated at p. 232 of the Number for May. On the Lectures of the First Year it is said—

In giving an account of the proceedings of the Institution during the first year, it seems necessary to refer to the circumstances which gave rise to its establishment. It was observed by some persons, deeply interested in the propagation of Christianity among the Heathen, that though provision had been made for sending forth Missionaries to various countries, and printing and publishing the Sacred Scriptures for their use, no effectual means had yet been offered for imparting a knowledge of the languages spoken in those countries, to the persons thus destined to proceed to them as religious instructors. Some of the Missionary Societies possessed Se-

In the very commencement of their operations, gratuitous assistance was offered to the Committee, in the most liberal manner, by two able Oriental Scholars, the Rev. Dr. Morrison and the Rev. Henry Townley, whose names it will be necessary to mention again hereafter. These two Gentlemen offered to give each a Course of Lectures; Dr. Morrison in Chinese, and Mr. Townley in Bengalee: their offers were thankfully accepted by the Committee, and

## LANGUAGE INSTITUTION.

### FIRST REPORT.

#### *Motives for establishing the Institution.*

the Courses of Lectures commenced early in December: they were previously announced by public advertisement.

The Lectures were continued for the space of three months. Dr. Morrison, at the conclusion of his Course, gives the following report of his labours:—

I have now finished the Three Months' Course of Lectures in Chinese, which I engaged to give in the Rooms of your Institution; which, I have the pleasure of saying, afforded the most comfortable accommodation to the Students.

Of seniors and juniors, there have been in all thirteen Students. Four of these are devoted to the propagation of the Gospel in the Indian Archipelago: two will soon sail for Malacca; and the other two, Messrs. Wilkins and Dyer, will remain one or two years longer in England: they are competent to teach the principles of the Chinese Language, the reading of the Chinese Scriptures, and to initiate those who may desire to peruse the ancient Chinese Classics.

Mr. Townley, in like manner, observes, that his Lectures on the Bengalee had been attended by one Student from the Church Missionary Society, one from the London Missionary Society, one from the Baptist Missionary Society, and one other Gentleman. Two of these have followed the whole Course with perseverance and success. Mr. Townley, though the term for which his Lectures were announced is now expired, still continues to attend and give occasional assistance in Bengalee, as his own convenience, and that of the Students, will admit.

Mr. Townley was kindly assisted in this Course by the Rev. Mr. Pearson, a Missionary lately returned from Chinsurah in Bengal; whose services the Committee would gratefully acknowledge.

Dr. Morrison closes his report, above quoted, with a suggestion, that two of his Students, whom he names, might be found competent to continue the communication of instruction in Chinese after his own departure from this country: these Students being in connection with the London Missionary Society, application was made to the Directors of that Institution; and, with their kind permission, one of these Gentlemen, Mr. Wilkins, still continues to offer assistance in this department: he has five pupils under instruction.

At the commencement of the Institution, another most valuable offer of service had also been made to the Committee, on the part of a Gentleman connected with the Hon. East-India Com-

pany's College at Haileybury, Mr. Johnson. This Gentleman has not failed to carry his proposals into execution; and since the beginning of February he has given his gratuitous attendance as often as official engagements would permit. He is attended by four Students, engaged in the study of Sanscrit, and three engaged in the Arabic. The Committee feel peculiar satisfaction in recording the zeal and activity of this very able assistant.

#### *Suggestion of a Philological Society.*

Dr. Morrison has suggested the expediency of establishing a Philological Society in connexion with this Institution; which might meet at the same house, and have for its object the obtaining and diffusing of information relating to the languages and manners of Heathen Countries, with a view to their evangelization. The Committee have pledged themselves to keep this object in view, as far as circumstances will admit.

#### *Preparation of Elementary Works.*

To encourage and assist in the preparation of Elementary Works, adapted to facilitate the acquisition of languages, has appeared, as before remarked, a measure eminently calculated to promote the objects of the Institution. In furtherance of this design, the Committee have made some grants of paper and writing materials; but they have not hitherto been able to take any other measures in the prosecution of this part of their plan. One of these grants was made to the Rev. Mr. Reeves, a Missionary returned from Bellary; who proposes to prepare some Elementary Works on the Canarese and other dialects of the South of India. Mr. Townley has also been requested to confer with the Rev. William Ellis, a Missionary lately returned from the Sandwich and South-Sea Islands, to ascertain the practicability of preparing some work of the same sort on the languages of those islands.

#### *Assistance and Counsels of Dr. Morrison and Rev. H. Townley.*

The efficient assistance rendered to the Institution by Dr. Morrison has already been described. It remains to notice one more important act of liberality on his part. He has deposited in the House of the Institution his very extensive and valuable Chinese Library; together with an interesting and unique collection of Curiosities, consisting of articles used in dress and domestic life, by

the inhabitants of China. The Committee invite their friends to a view of this collection.

Dr. Morrison, indeed, and Mr. Townley, may well be considered as the Authors and Founders of the Institution itself: and your Committee refer to their names and sanction with peculiar pleasure, because they are men of practical experience in that work, which it is our object to assist and promote. They themselves have seen and felt the need of such an Institution as ours, and their authority may well be appealed to against those who would question its utility. It has been urged, that knowledge of a language can only be acquired, to any purpose, by intercourse with the inhabitants in the country where it is spoken: it is admitted, indeed, that, without such intercourse it is not to be expected that men should acquire the power of speaking or preaching intelligibly in a foreign tongue; but is it not an immense advantage, is it not almost an indispensable preparation, that they should acquire previously some knowledge of the rudiments of the language, before they present themselves at once in the very midst of the people who speak it?

This point, however, has been already discussed at length, and most satisfactorily, in the Address before quoted. It was only introduced again, in this place, to urge the weight which the testimony of such men as Dr. Morrison and Mr. Townley must have on such a subject—men who have spent many of the best years of their lives in the prosecution of the very labours of which we are speaking, among Foreign and Heathen Nations.

*State of the Funds.*

It now remains to advert to the State of the Funds of the Institution; and, on this point, the Committee earnestly wish that it were in their power to give a more favourable report. The permanent yearly expenses of the Institution will, indeed, be at present but small; yet the number of annual subscriptions, hitherto announced, will not supply one-fourth part of the sum requisite: and, if the Institution is to be indeed at all efficient, the services of learned individuals must be engaged, elementary works promoted and published, and various other measures taken, which will considerably increase the expenditure.

But, besides the regular and permanent sources of expense, an extraordinary and considerable outlay was of

course required at the first establishment of the Institution, including the sum requisite for taking possession of the House in Bartlett's Buildings and repairing and fitting it up.

The Committee regret to state, that there are still demands outstanding against the Society to the extent of upward of 200*l.*, while the balance in the Treasurer's hands amounts, at the present moment, to no more than 55*l.* 4*s.* 7*d.*

The formation of a Library, which is obviously a measure of great importance, has been, under these circumstances, necessarily altogether postponed.

The Committee, therefore, earnestly appeal to the Christian Public for support and assistance. Relying on their liberality and on the blessings of God, they have brought the Institution into operation; and they cannot believe that it will now be left to fall to the ground, for want of the necessary pecuniary supplies. No reasonable and just call on British Benevolence has ever yet been made in vain. Shall it be said that this call is unreasonable?—or shall that benevolence now, for the first time, fail? That it will not fail, the Committee confidently trust; and they put a cheerful faith and hope in His blessing, who, while He has appointed the existence of *divers kinds of tongues*, has appointed also *the interpretation of tongues*, as one department and office of the Universal Church. To stir up this divine gift and promote its exercise, is the single object of the "Language Institution."

*IRISH SOCIETY OF DUBLIN.*

*Resolutions of Roman Catholics in behalf of the Irish Scriptures.*

THE following Resolutions appear in the Dublin Evening-Post of March the 16th. They are dated at Greaghmarogue, Dec. 29, 1825; and were signed by FOUR HUNDRED AND NINETY Roman-Catholic Teachers and Scholars, connected with the Irish Society, in the Counties of Armagh, Monaghan, Cavan, Louth, and Meath. These Resolutions, it is stated, were entered into spontaneously, for transmission to the Roman-Catholic Bishop of the Diocese; and were made public with the view of disproving the charge of hypocrisy, which, it seems, was brought against these persons.

It is a singular and important document.

We, the Roman Catholics, Masters and Scholars under the Irish Society, whose names, with our respective residences, parishes, and post-towns, are hereunto annexed, desire by the following Resolutions to express, on behalf of ourselves and upwards of FIVE THOUSAND of our adult fellow-brethren, who in this district alone are in connexion with the Irish Society, our humble, but conscientious and heartfelt sentiments, with respect to that invaluable Institution, and our reading of the Scriptures in our venerated beloved tongue.

1st. Resolved—That, believing the Sacred Scriptures to be the source of all spiritual knowledge and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us and to our forefathers, for a long period, the greatest evil; and that the Irish Society, by their Schools, and providing for us the Scriptures in the language which we best understand, have given to us an inestimable gift, and to Ireland the noblest boon which she ever before received.

2d. Resolved—That it is not true that the NATIVE IRISH are careless and indifferent toward education: on the contrary, they are most ANXIOUS and SOLICITOUS for both moral and religious instruction; and, in every neighbourhood where obstacles are not opposed, most gladly embrace it for themselves and families—that, for a considerable time past, we have observed the good effects of Irish Schools, in removing prejudices, banishing vicious, and encouraging virtuous habits—that, in many places, we have seen those, who formerly spent part of the Lord's Day at foot-balls, dances, card-playing, and whiskey-houses, now resorting to the Irish Teacher's house to learn lessons of wisdom from the Book of God.

3d. Resolved—That, objections having been made to reading the Irish Testament from its being an improper translation, we have, individually and collectively, in a very minute and accurate manner, with our Irish Dictionaries in our hands, compared it with both the Protestant and Rhemish Translations; and find it throughout most agreeing with our own Rhemish Version, and to be an accurate Irish Translation, with the exception of a few orthographical and typical errors: however, if those condemning it convince us of its errors and supply us with a better translation, we (as is our duty) will thankfully receive the better one; but, until this better one is provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide, especially as we are convinced of its being free from radical errors.

4th. Resolved—That, with respect to the objection of our Irish Version not having Notes or Comments, we are humbly of opi-

nion that Notes or Comments are not essentially necessary for understanding the morality and plain truths of the Gospel; and that Scripture, without Note or Comment, as given by the inspiration of God and handed down to us by the Apostles, is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In this our humble sentiment, we are more fully convinced since we read the testimony of the Right Reverend Dr. Doyle, before the House of Lords, on the 21st of March last; wherein he states, that Notes and Comments are often objectionable, and carry no weight as the writers of them are frequently unknown: we conceive that if we were to meet with such Notes as the Reverend Doctor alludes to, that they would tend to lead us into dangerous errors; and that the Irish Testament, presented to us without Note or Comment of any kind, is in the least objectionable form, and is presented with no other object in view but to make us acquainted with the Divine Word.

5th. Resolved—That, as by our opponents we are charged with insincerity and hypocrisy in receiving the Irish Scriptures and to be actuated solely by selfish motives, even should the Society voluntarily or by necessity withdraw from us the salaries which we receive but supply us with Scriptural and Elementary Books, we will continue to read and teach the Oracles of Divine Truth, in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; and, in so doing, we consider ourselves engaged in a work useful to man and acceptable to God—that the Roman-Catholic Church, of which we are members, hath never, by her Councils nor her Spiritual Head, denied the Scriptures to those who read them with reverence and sincerity—that, on the contrary, we find, on the best authority, that several of our Popes have gone further than even the Bible Society to induce the reading of God's Word; not only by recommending it, but also by holding out inducements for doing it: thus in a Book intitled the SACRED DIARY, page 136, containing a catalogue of the various indulgences granted by different Popes, we find that Pope John the 22d, and many others, his successors, have granted the following indulgences to such as read, teach, or hear the Word of God—"To such as teach the Word of God, one hundred days' indulgence: to such as hear and listen to the Word of God with an inward intention of heart, one hundred days' indulgence: to such as do recite the Gospel of St. John is granted, by Pope Clement the 5th, one year's indulgence, and, by Pope John the 22d, forty days, which make in all one year and forty days' indulgence for each time"—that when such pious practices were so highly recommended and rewarded at that period by the spiritual heads of our Church as acceptable to our Creator, they cannot now be displeasing to Him—and that, finally, we consider that the reading of the Holy Scriptures is our right as Men, our duty as Christians, and our privilege as Roman Catholics.



## ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

As but few of the Societies have published the Addresses, at large, delivered at their respective Anniversaries, the following Abstract is unavoidably limited in its extent. The order adopted on former occasions is here pursued: a series of Facts, collected chiefly from eye-witnesses, is followed by a series of Statements tending to direct and animate all who labour in the Cause of Missions.

*High Value put by the Irish on their own Language.*

There is something in the situation of Ireland, which puts peculiar difficulties in the way of circulating the Scriptures. We are bound, therefore, to offer them in that form which will best meet the prejudices and gain the affections of the people. I have no hesitation in saying, that the way of all others the most effectual to induce them to stand against opposition on this subject, is, to give them the Scriptures in their own language. Were I to state some of the circumstances which have come to my knowledge, of the way in which the poor simple Irish have exhibited their opinion of the value of the Irish Scriptures, it would make you smile; but it will turn to good account. They think that Satan cannot understand Irish, and cannot speak it. In 1812, Dr. Dewar travelled among the people who speak Irish: the Gaelic and Irish tongues being nearly the same, he could preach in Irish, when the whole country used to come and hear him: but the amusing part of it was this—he could not persuade them that he was not a priest, because they thought it impossible that a Scottish Minister could preach in Irish. He was much struck with the good-nature of the people: if he asked his way to any place in English, they would tell him very civilly; but if he asked in Irish, they would run along with him. A good man once said of an Irish prayer, "My heart flies up with it." In a part of Ireland where I hope the labours of this Society will do some good, a Gentleman went to an apple-stall to buy some apples; and, concluding from the appearance of the people that they were Irish, he spoke to them in that language: and the consequence was, that they would not take a farthing for the apples—it was enough that he spoke Irish. Here was the heart of the people: and do not such facts shew that we do right in giving them the Scriptures in this tongue, and thus removing the barriers which have been placed in the way of their spiritual good?

[Rev. R. Ualy—at the London Irish Soc. Ann.

*Picture of an Irish School.*

In a remote part of the County of Mayo, one of our Society's Schools was a mud hovel, 12 feet square; and in that space were congregated EIGHTY-SEVEN children; 16 of whom, being very young, were put into a sort of gallery, formed by a board resting on two forked sticks. The Master stood at the door: it was impossible for him to enter further. I asked him if he had any scholars who could read. He smiled at my apparent ignorance of the Society's Schools, and called up his Testament Class: THIRTY-SIX of the boys stood forth, and read fluently, and re-

peated their portions of Scripture. This is what I call an efficient school; and it is to such as these that I look for the reformation of the moral habits of that country.

The evidence of some persons examined by the Commissioners of Inquiry proves, that these lessons of religious instruction are not in vain. Captain Pringle, being examined on oath, declares his conviction, from personal knowledge, that this instruction is permanently beneficial to the children, and through them to the parents themselves; and he quotes a conversation between a Clergyman, the Rev. Mr. Armstrong, and one of these scholars:—"What book do you learn at school?" "The Testament"—"What does that teach you?" "That Jesus Christ is the way to eternal life"—"Can man forgive sins?" "No: none can forgive sins but God only"—"Is drunkenness, dishonesty, or disloyalty, permitted by the New Testament?" The boy, in reply, repeated the whole of the 13th chap. of Romans, the 2d of the First of Peter, and the latter part of the 5th of Galatians—"Is it lawful to make POTTHEEN (illicit) Whisky?" "No: we must give tribute to whom tribute is due." Proofs like these might be multiplied against the objection, that the New Testament of itself is insufficient to teach religious or moral duty.

(J. E. Gordon, Esq. R. N.—at the Hibern. Soc. Ann. Improvement in the Protestant Population of France.

I regret not being able better to express the gratitude which the Paris Bible Society feels to you and to your illustrious Institution, for the assistance which you continue to afford us, with so great generosity, in our enterprise to spread the Holy Scriptures among our Protestant Brethren. You will learn from our Report, that your assistance has not been as seed fallen among stones and remaining fruitless. We have made, this year, considerable progress in every thing—in the number of our Auxiliary Societies; in our income; and, above all, in the amount of the copies of the Holy Scriptures issued from our Depository: the number has been about 12,000, nearly double that of last year; and what is more than this arithmetical result, is the improvement produced by the propagation of the Gospel among the Protestant population of France. Many persons had long neglected their religious duties; but now they not merely frequent Public Worship, but even seek their edification in private and family prayer, which were so long the only consolation of our forefathers. The Protestants, in general, seem aware of the duties imposed upon them, by the happiness, the liberty, the peace, the enjoyment which they now have, compared with the lamentable



period of our religious wars and unjust oppression : and, truly, nothing is more proper to produce in our hearts piety and gratitude than this change. Our ancestors then came into this hospitable island to search an asylum against oppression ; and, to-day, we come only to entertain a peaceful and pious intercourse. The Bible found in their hands was a sufficient reason to condemn them to the galleys ; but, now, there are Institutions publicly formed to circulate the Holy Scriptures. I saw lately, in the subterraneous parts of your Cathedral at Canterbury, the place where our ancestors were allowed to celebrate their worship among the tombs ; but, now, their children are building, in every part of their own country, fine Churches. Your Queen Elizabeth sent an assistance of soldiers and military stores to our Henry the First ; but, now, we ask only a supply of copies of the Bible—the weapon which alone destroys misery and sin.

I am happy, My Lord and Gentlemen, to say, that this improvement in our public feeling is not confined only to the question of religious toleration, but extends itself to every thing which can contribute to the happiness of mankind. I have assisted, lately, at the Public Meeting of a Society, which has offered a prize for the best work on the Causes of National Hatred in general, and the means of extirpating it entirely. Assuredly, it will be found that the best way, and indeed the only way, is the propagation of the Gospel. I mean not merely the material, but the moral propagation of it. We know that philosophers have attempted to destroy these animosities by serious argumentation or ridicule : but the powerful Word of our Divine Redeemer will no doubt remove it entirely ; because it preaches love and charity, and unites, in a bond of brotherhood, men of every colour and every clime.

[Baron Pelet de la Lozère—at the Bible Soc. Ann.  
*The Scriptures a Bond of Union between  
 Britain and France.*

It is one of the peculiarities of these our assemblies, that they impress us with mixed and various feelings—a joy chastised always with solemn reflections, and grief cheered and enlightened by lofty and holy anticipations. Something of that mixed feeling we have just now experienced, in the absence of the Noble President, and your occupation of the chair [Lord Teignmouth had retired, through infirmity of health ; and Lord Gambier had taken the Chair] ; and something of it have we experienced, in a still warmer and more elevated degree, by what passed but a very few minutes since, when we were called back to former times and periods of opposition and persecution. We cannot look to these periods without regret ; but we have before us a living memorial, that those periods have passed by, and brighter days have succeeded. Happy should I be, if I could, in any adequate manner, convey our feelings to that Noble—I was going to say STRANGER, but I recall the word—that Noble Friend, that Noble and Christian Associate, who has come to this Meeting, to unite his spirit with ours, and to proclaim himself, in the eyes of

the British Nation, our co-partner in the glorious career in which we are engaged. Well do I remember the day, when the first whisper was heard of the prospect of a Bible Society in France : well do I remember the delightful feelings then excited throughout the country : well do I remember its first announcement in this room ; and happy am I that I have lived to see the period when every anticipation has been more than accomplished. We have heard from that illustrious Frenchman, sentiments which do honour, not to human-nature alone, but to our Society. He has told us that the seed which we have sown in France has not been fruitless : and well has he proved the truth of this assertion in what he said. It naturally recalled to my mind those lines,

“Coasts frown on coasts, by adverse waves disjoin'd ;  
 Arms—gods opposed—but most the adverse mind.”

These lines shall now be banished from our recollection. We shall forget National Enmity—a thing hateful to humanity, and execrable in the ears of Christianity. We now deny that “coasts frown on coasts, by adverse waves disjoin'd.” We say, coasts smile on coasts. We say, that they WERE opposed ; but ARE so, thank God ! no longer. There are no longer the adverse minds, but friendly and fraternal minds ; and, above all, we are ranged round the same memorial of our common salvation. We acknowledge one Redeemer. We bow to one God ; and confess ourselves one flock under one Shepherd. And well has that illustrious person observed, that this eradication, as I hope it may be called, of national hostility, may be ascribed to a higher cause than mere human philosophy : much may be done by philosophy : much may be done by learning and science : but let me say, and only repeat what he has so well said, that this science is not taught in the sun-burnt arena of other science, but in that Volume which we are met to circulate—taught in the recollection of those scenes, to which we look back with wonder and affectionate sympathy—the scenes of Gethsemane and Calvary ; and taught, best of all, at the foot of that Cross, which was elevated as the banner of all nations ; and which at this moment, though we see it not, is as truly elevated as if we did see it with our eyes ; and is collecting in its ample shade all the ransomed nations of the world, who will henceforth follow one leader, the Captain of their Salvation, made perfect, indeed, through suffering, but crowned at last with triumph and glory. [Rt. Hon. C. Grant—at the Bible Soc. Ann.

*Zeal of a Young Lady near Valenciennes, in  
 Sunday-School Instruction.*

A Young Lady, daughter of a Protestant Minister in the vicinity of the mountains of Valenciennes, resolved to attempt a Sunday School. Her first step was to visit the Protestant Poor, and explain her object : upward of 100 children, on the following Sunday, applied for admission ; which number was soon increased : they were instructed ; and the attendant expenses were defrayed, for a considerable time, by the pious founder and a few other Young Ladies, influenced to assist

through her example. Circumstances removed her coadjutors; so that, left alone, after consideration she thus addressed the Scholars—"My dear children, you know that I love you all: you have often said that you love your Teacher, and that you find pleasure in your School: now shew me that this is true. One of the greatest pleasures of my life is to be among you, and to seek your welfare; but it is not in my power, singly, to pay for your books, and to bear the other charges of the School. Now listen to my plan; and then prove to me how far you are sincere, when you tell me that you think it good to be at school. I propose that you should work (as little silk-manufacturers) each day one hour later than you have hitherto done, and bring me the produce of this extra labour every Sunday: thus will you create to yourselves a source of pleasure, and promote your own industry; and your parents will neither be alarmed nor offended." The little community heartily adopted the proposed plan; and, from this fund, nine Bibles were almost immediately purchased, and distributed among the most diligent as rewards: from this fund, has the School since been maintained; besides which, it has contributed to the Bible and Tract Associations formed in that Department. The children assemble at seven and remain till five on the Sabbath, when they depart for their cottages among the mountains; and it is truly gratifying to the Christian Teacher's mind, to observe the alacrity of the children and the concurrence of the parents, to avail themselves of the advantages of instruction.

[Rev. Mark Wilks—at the Sund. Sch. Un. Ann.

#### *Want of Labourers in West Africa.*

Africa, that ill-fated land, seems still destined to cast a gloom over our minds. Who can help associating the most delightful recollections with Regent and Gloucester? But now there is scarcely a labourer at either; and those who seemed impressed with the most serious of all concerns—the salvation of their souls—are left without adequate instruction, and the means of increasing in the knowledge of our Lord and Saviour Jesus Christ.

My mind seems depressed on the score of a want of religious principle and feeling in the community at large; for, though our impressions have led us to make some efforts and to forego many comforts, yet we are not willing to give up our lives, that this part of God's creation may be brought from darkness to light and from the power of Satan unto God. There is much religious sentiment in the country; but there still wants that kind of feeling, which shall so deeply sympathise with those thousands and ten of thousands of our fellow-creatures who are perishing for lack of knowledge, as to induce us to go forth to convey the Gospel to them. But let me ask those who are afraid that their lives will soon be brought to an end in such a cause, how long was that of their Master prolonged? He terminated His life at an early age; and shall we be backward to devote ours to the extension of His kingdom?

[Rev. C. Jerram—at the Church Mission. Ann.

#### *Encouragements under the Difficulties of Missions in West Africa.*

I am now led to that part of our work which is carried on in the Colony of Sierra Leone. I do think that, so far from finding cause for despondency, we find here a strong hold on our consistency and fortitude. If I am asked, amidst all the calamities to which this Mission has been subject through disease, what we have gained there, I reply—"We have gained much, in a bright example that the Gospel of Christ is still what it was—the power of God unto Salvation:" and though the Negroes in Regent Town may not now exhibit that fine scene of harmony and religion which they once did, yet I rejoice that no one individual has returned to idolatry, amidst all the distresses of the Mission; and that many, we doubt not, have passed to glory from those unhappy climes, with hallowed emotions of holy faith and holy joy. If I am asked where we are to look for the genuine proofs of true religion on the hearts of men, I would say, "Go and search among the Liberated Africans of Sierra Leone, for some of the most noble emotions of generous feeling."

We have seen exhibited there a striking example of Christian courage. Though I cordially join with our friend in praying that it may please God to impress with deeper energy on our hearts the value of immortal souls, and that others may go forth to support the fainting work in that Colony; yet it must not be forgotten that we have seen many go forth, to fill up the ranks of those who have fallen. I refer particularly to one individual, who went thither since I left these shores four years ago, and who was connected with that congregation over which I was then placed: he went forth fully aware of the insalubrity of the climate: he went, aware that he might die; and he died: and I doubt not that he now lives in the peace and recompence of a higher world.

I find no eulogium in the Scripture to be compared with that passed on an individual in humble life—I mean the poor widow, who cast into the Lord's treasury her whole living, even all that she had—which was pronounced by Him of whose benevolence it was a counterpart. No other principle, than that which actuated this woman, can effectually influence us to go forth and devote our lives to His service. But had there been no Colony formed at Sierra Leone under the impulse of Christian Feeling, you would not this day have heard of a territory ceded to the British Crown, and twenty thousand of our wretched fellow-creatures saved yearly from the effects of the Slave Trade. What is this but a reward granted by God, to the labours of Christian Benevolence? We are under the banners of Him who liberally rewardeth those who serve Him; and, though His plans may seem to want the celerity of those of earthly power, yet let us recollect, that it is by the retarding of the work of God, that the discipline of the human mind is carried forward. Let us remember, that souls are continually adding to the ranks of the redeemed, who, but for Missionary Labours, had never known the truths of our Holy Religion.

This should encourage us in the great and hallowed work of God. I beseech you, in the Name of that Saviour into whose arms we shall be desirous to fall when nature's strength ebbs away, not to go hence to criticize speeches—not to depart to the petty details of private life; but to take this cause on your hearts and knees before God—to blush and be ashamed that we feel so little and so coldly for the honour of our God, and the conversion and salvation of our fellow-men.

[Hon. & Rev. G. T. Noel—at the Ch. Mission. Ann.

This Motion calls us to notice those brave men who have fought the battles of the Cross in Africa. It is impossible for us to suppose that a bloodless victory is to be achieved on this globe. Let us then consider all these sacred graves as so many pledges of the conquests which the Society is to gain. I have heard of great men, in the hour of battle flinging a standard among their enemies to excite their soldiers to fight up to it: so let us consider that we are called to fill up the places which have been left vacant; and to make all those efforts by which victory is certainly to be achieved, under the banners of Him who goes forth conquering and to conquer.

[Rob. Grant, Esq.—at the Church Mission. Ann.

#### *Acceptableness of the Scriptures in South Africa.*

Among the Colonists, I have met with no class of persons who have not thankfully received the Scriptures; and many instances of the beneficial effects resulting from their distribution have, from time to time, come under my own observation. Among those in South Africa who prize the Bible, I cannot omit mentioning the descendants of the French Protestants, who were driven from their country by the revocation of the Edict of Nantz: there is perhaps no part in Great Britain itself where the cause of the Bible Society is more warmly espoused than amidst the beautiful and picturesque valleys in which this interesting people reside: the first European inhabitants of these valleys preferred the wilds of Africa and a good conscience to the advantages of civilized life, when they could no longer worship God according to their apprehensions of the nature of the worship which He requires; and the God whom they served has blessed the descendants of those noble confessors, both with temporal and spiritual blessings, in a manner that I never could contemplate but with the liveliest sensations of gratitude and delight.

On a late journey into the interior of Africa, in which I travelled 2500 miles, I took with me as many Bibles and Testaments as I could carry in my waggon; and if I had had three times the number I could have disposed of them all. In many instances, when my stock was nearly exhausted, and after I had no more left to give away, Bibles and Testaments were as earnestly pleaded for as the starving mendicant asks for an alms.

[Rev. Dr. Philip—at the Bible Soc. Ann.

#### *Speeches of Hottentots at a Bible Meeting at Theopolis, in South Africa.*

The Chairman, Jan Tzatzoe, of the Royal Family of Hinza, opened the business of

the day, by calling the attention of the Meeting to the former condition of the Hottentots and Caffres. He remarked, that they were without the Bible, without God, and without hope in the world: he then noticed, in a feeling manner, the kindness which strangers had manifested to them, in sending among them that book which is able to make them wise unto salvation: others, he observed, are still destitute of the Word of God; and he called on the Meeting to assist in sending them the Bible.

*William Plaiges*—The Bible, he remarked, had taught him that he was a sinner; that he was born blind; that he was within a hair's-breadth of destruction; that Jesus Christ came into the world to save sinners; and that he was led to esteem the Bible as the greatest of blessings. He added—We are poor; but out of our poverty let us endeavour to help others, by aiding the Bible Society in giving them the Scriptures.

*Piet Spandel* said, that he had thought the Bible was greatly needed in the Colony; but, on a late journey into the interior, with the Rev. Dr. Philip, he had discovered others who needed it still more. First, he noticed the Bojesmans, whom he described as being in the greatest consternation; always watching the movements of men, who shoot them like wild beasts: those, he said, enjoy no consolation: from what he observed when he was among them, he thought that they were capable of being instructed in its (the Bible's) contents; for, when he tried to convey to them an idea of its first principles, he saw tears running down their cheeks. He next adverted to the Bootsuannas: their numbers demand an immense number of Bibles: he added—A field is open for the distribution of the Bible among them, of which he could give the Meeting no idea. These, he said, all must have the Bible; for its contents must be published to all nations. He added—I have witnessed the effects of the Bible among the Griquas: they had been at enmity with one another, the inhabitants of Griqua Town against the Bergaans, and the Bergaans against them: he could assure the Meeting, that when Dr. Philip pointed out to them, from the Bible, the impropriety of their conduct, they all felt it, all wept, and all promised to attend to the dictates of the Gospel of Peace. This, he said, he had witnessed with his own eyes; and he was ready to support the Bible Society to the utmost of his power.

*Piet Compher*—I shall not trouble the Meeting long; for if we had commenced early in the morning, the Bible is of such importance that we could not have done justice to the subject by night. I remember that my brother-in-law (now present, and who has since learned the value of the Bible himself), once asked me, "Why do you take so much pains to read the Bible?" My answer was, "Because it teaches me the will of God; and, without the knowledge of its contents, there is no salvation for the soul:" this was years ago; and my esteem for that book is not diminished, but increased, as my mind has become more enlightened. To the Bible

we are indebted for the instructions which we receive from the Missionaries; and to the Bible Society we are indebted for the Bibles which we hold in our hands: we are bound to assist the Bible Society.

*William Valentyn*—I know I speak the feelings of all, when I say we are all willing to assist the Bible Society to the utmost of our power. We all feel it to be a duty of those who enjoy the benefit of God's Word, to aid that Society which furnishes us with Bibles. We have a Society for the relief of our poor: we have formed a Missionary Society: we have much to do for the improvement of the Station; and we have our families to support. Nothing would give us greater pleasure than to establish an Auxiliary Bible Society, if there be a prospect of supporting it: we, however, pledge ourselves to do all that we can, to aid the British and Foreign Bible Society, and to manifest our gratitude for the benefits which we and our children derive from it. (*Rev. Dr. Philip—at the Bible Soc. Ann. Improvement of Public Feeling in British India.*)

It is now sixty-six years, since the Hindoos and the followers of the False Prophet contended together on the plains of Hindoostan. On this memorable occasion, 140,000 Hindoo Cavalry perished in battle; and the gigantic effort then made to perpetuate the iron sway of Brahma was frustrated. The triumph of the crescent, however, was but of short duration: it was only preparing the way for Britain to publish the glad tidings of great joy: on these very plains, our Missionaries have gone forth with the Bible in their hands, proclaiming that Name, at which every knee shall bow and every tongue shall confess.

In these eventful days, men are apt to be timid; and persons coming from India are often asked, whether they do not think our possessions in that country are in danger. There was a time, when every pious man could not but behold the state of things with just apprehension—a time, when the Sabbath was only observed by the waving of the flag at head-quarters; when English Gentlemen, holding high official stations under Government, were seen at the car of Juggernaut, encouraging the deluded multitude to fall down to worship the idol; and when my gallant comrades were taught, by painful example, that they would be removed from the British Army, if they dared to forsake their false gods and become the soldiers of the Lord Jesus Christ. These things I have witnessed; and believe them to be pregnant with the utmost danger, because they are at variance with that important end for which the government of that great empire was entrusted to my beloved country. But, blessed be God! better times are now seen: our armies are become pioneers, preparing the way for that Blessed Book which this Society is disseminating; and even his Majesty of the White Elephant will soon be taught, that Judon and Price and others, whom he has bound in fetters, are the best friends of his country.

We are taught, that *a little leaven leaveneth the whole lump*. A Bishop has been sent

thither, whose going forth as a Missionary and a firm friend of this Society has justly distinguished him: we have there Archdeacons, warm friends of the Society: we have Chaplains and Missionaries, all labouring most zealously in promoting the great object which our Society has in view. When we looked at India a short time back, it might justly have been called a *valley of dry bones*: and what has been done may be compared to a *shaking among them*: and I rejoice that it is daily more visible. The Almighty has given us the early rain and the latter rain; and the bud, the bloom, and the blossom, already appear. It was formerly the reproach of my countrymen abroad, that they hindered the preaching of the Gospel and the circulation of the Scriptures; but many examples have now been shewn of their obedience to that command, *Do good to all men*. The Noble Lady, whose Husband governs the land, has shewn a bright example, in becoming Patroness of a Society now established for the Instruction of Females. The Official Servants of Government are men known for their exertions, in establishing schools and promoting the education of children. The time is not remote, when any thing connected with educating the Heathen was considered so hazardous, that people holding any official situation under Government scarcely dared to speak on the subject: but now, one of the Secretaries has devoted the few hours which he could spare, to write the history and present state of all religious, benevolent, and charitable Institutions founded by Britons in Calcutta and its vicinity: this work, from such a quarter, speaks volumes, as to the change which has taken place in the tone of public feeling in India.

(*Lieut. Col. Phipps—at the Bible Soc. Ann. Instances of the Growth of Religious Knowledge among the Natives of India.*)

I was recently with a tried friend of mine, who had received a Letter from a General Officer in India, who had led the troops to victory, but had not obtained that victory which overcometh the world: he stated that he had had several conversations with a Prince there, who had become very desirous of learning the doctrines of Christianity; and this General found himself very much at a loss to answer the questions put to him: he therefore wished for a brief account of those doctrines to be sent to him; such as he should find leisure to read, in order that he might converse with his friend the Prince.

A Mahratta Soldier, a native of India, whom I have been acquainted with 14 years, went into the service of a Native Prince, who sought the marriage of one of the Princesses: but, finding his claims disputed by a neighbouring Chieftain, he invited this Chieftain to a feast; and, while they were sitting in the tent, the ropes were cut, the tent fell, and the Chieftain was murdered: the soldier was shocked to find a Prince guilty of so base an act, and left his service. He afterward heard a Chaplain read the Gospel in Hindoo: he heard with the hearing ear and the understanding heart; and, having ceased to be a soldier of the kings of the earth, he became a

soldier of the Lord Jesus Christ. Desirous of communicating his knowledge to his friends and his own family, he went to Lucknow; but he was there despised, contemned, spit upon, and obliged to flee for his life. In a letter which I received a few days since, I was informed that he went again to Lucknow, and that a Gentleman introduced him to the King of Oude; who received him very kindly, and invited him to an entertainment, where he called on him to explain his reasons for forsaking the religion of Mohammed, and some of the learned men were invited to enter into a dispute with him. He told the Prince, that he must be conscious that his answers to the questions put to him might endanger his life; but that he was willing to lay it down, to convince them of the truth as it is in Jesus. In the course of the conversation the King interrupted them, by stating that he was of opinion that it was not fit that a person should continue in the religion in which he was born, merely from the circumstance of his having been born in it; but that, in a business of infinite consequence, it became every man to search what was the true and acceptable religion in the eyes of his God, and that religion he ought to embrace. The man, when he quitted the city of Lucknow, returned to Calcutta; where the Bishop ordained him a Clergyman of the Church of England.

I will now relate an instance\*, which has come under my own observation, of the effects of the translation of the Scriptures into Bengalee. I was travelling about four years ago in a remote district in Bengal, and came to the house of a Gentleman belonging to Portugal. I found him reading the Scriptures in the Bengalee to seventy or eighty people, men, women, and children, of that country, who were all very attentive. This Gentleman told me that he had been led to employ some of his leisure moments in this way; "And to-morrow," said he, "as you pass my farm, mention my name, and they will procure you a bed; and you will then see the effects of reading the Scripture." The next day I called at his estate, where I saw one hundred men, women, and children; who had all become converts to Christianity within three or four years. I inquired how they found themselves: they appeared delighted; and thought it a happy thing for them that Europeans had translated the Scripture, that they might read in their own tongue the wonderful works of God. I had some intercourse, also, with an Official Person in that district: and I mention it because some persons tell you that nothing is doing by Missionaries. I asked the Magistrate what was the conduct of these Christians; and he said, "There is something in them that excites astonishment: the inhabitants of this district are particularly known as being so litigious and troublesome that they have scarcely any matter but what they bring into Courts of Justice; but, during three or four years, not one of these people has brought a cause against any one, or any one against them." I mention this to shew that Christi-

anity will produce, in all countries, peace and happiness to those who know the truth as it is in Jesus.

[Lieut. Col. Phipps—at the Bible Soc. Ann.

#### *Beneficial Influence of the Scriptures in Ceylon.*

The Natives of Ceylon were under the dominion of Europeans for two-hundred-and-fifty years before their conquerors gave them any part of the Word of God; and it was not till this Society arose, that they had Versions of the Scriptures.

I beg to relate one very striking circumstance respecting the first labours of this Society in Ceylon: 300 copies of St. Matthew were circulated, and one of them fell into the hands of the second person in the island: he was one who had ridden on the White Elephant, and had been raised to the highest honours in the Buddhist Priesthood: it is usual for them to have a great feast three times a-year, in which they read in the Buddhist Writings of the five-hundred-and-fifty transmigrations: one of these is read by the chief person, as an introduction to the business of the day: having obtained the Gospel of St. Matthew, he had read it, and was struck with it; and, on this occasion, he read the Gospel before the Meeting: this Gentleman is now become a Clergyman of the Established Church.

When the Scriptures were completed, it was supposed that the Cingalese would not receive them: but a number of Schools had been established; and, as soon as the first edition came out, the copies were taken up by them. There are now 20,000 persons who can read the Sacred Volume; and, by the liberal supplies of this Society, within 18 months one in every fifty speaking this language will have a copy.

There are a number of persons descended from the Portuguese, who are as black as jet; but their language remains, and it seems likely to continue in use. This most simple of all languages, which may be learned in a few weeks, is spoken by persons along an extent of 2600 miles; and it has been honoured, by the Society giving to these scattered tribes who speak it, a complete copy of the New Testament in their own dialect.

So great has been the effect of the Scriptures, that there are now whole parishes in which there are Heathen Temples but no worshippers; and the inhabitants offered, about four months ago, a Buddhist Temple for Christian Worship. But the most singular thing which I have seen, is the destruction of Caste, that horrid monster which had dominion over all India; and, while all ages have shewn that it is not by might nor by power, but by the Spirit of the Lord, it is true that in the same degree that the Book of Revealed Truth has circulated, Caste has hid its head.

As I was travelling in a jungle in the dead of the night, which is the usual time for travelling, I heard a voice reading. I drew near to the cottage, and found that the party was reading the Word of God. I put aside the leaves of which the cottage was composed, and saw the whole groupe, consisting of three

\* See pp. 62, 63 of the Survey for 1825.—*Editors.*

or four generations, sitting on the ground, while a youth was reading the Fourteenth of St. John. I waited in silence, to see the result; and, at the conclusion, the boy began to invoke the Divine Blessing on what he had read: one of the petitions was very remarkable: he prayed that God would make larger the ears of his grandmother. I suppose, from this circumstance, that his poor relative was so deaf that she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land.

I would also state, that the Burmese received their books from Ceylon: they were in the Pali Language. The very first spice which they had of Buddhism went from Ceylon; and there seems the highest probability, that, as they had Heathenism from Ceylon, they will have Christianity from thence—the Scriptures being now about to be printed in the Pali Language, which is considered so sacred, that nothing written in that language will ever be destroyed. They will shortly be sent among the Burmese; and we know not what will be the consequence: but mercy has followed the British arms; and the probability is, that the time is arrived when that door shall be opened which shall be shut no more.

[Rev. W. B. Fox—at the Bible Soc. Ann.

*Great Change wrought by Christianity in the Georgian and Society Islands.*

England, My Lord, may have many friends, but there are none who feel a more lively or affectionate concern for the advancement of her best interests than the Natives of the South-Sea Islands: they look to Britain as the agent, under God, from whom they have received all those blessings which the Gospel has imparted. The tie, that binds them to us, is the tie of gratitude; and often is that gratitude expressed, when, in their worshipping assemblies, they pray for Britain. "Thence came the Word of God to us," they say. "Long may that word grow there! and long may that country be employed by God in sending forth His word, till it shall grow in every land!"

The first Missionaries who reached their shores, found the language of those islanders distinguished by its beauty, variety, and strength; but, like their mountains and their valleys, it was uncultivated. Its elements they reduced to a system: books were prepared; and the Natives taught to read. Portions of the Scriptures have been translated; and not less than 26,000 copies of different parts of the Sacred Volume have been printed, on paper liberally furnished by the British and Foreign Bible Society: these copies have been distributed among the people; of whom, in all the islands, there are probably 10,000 capable of reading in their own language *the Holy Scriptures, which are able to make them wise unto salvation.*

Time would fail to tell the change which the Bible has produced in the islands of the Southern Sea. The verdant landscape, once lovely in romantic wildness, often now appears a cultivated garden: the lowly leaf-thatched hut is now a neat and cheerful cot-

tage; and the wanton, roving, idle Native, has become a decent, steady, and industrious member of society. Domestic happiness was unknown, and had not, in their language, a term by which it could be expressed; but it now pervades the families, and sheds around their social circles its unnumbered blessings. Their Civil Institutions, since the introduction of the Gospel, have undergone a change no less surprising: their government was formerly a most cruel and despotic system, but is now both mild and equitable: a Charter, or Code of Laws, has been adopted by mutual agreement between the Chiefs and People, by which the rights of person and of property are inviolably secured: Courts of Justice are established: judges are appointed, to administer justice according to the laws; and the TRIAL BY JURY, with all its advantages, is now enjoyed by the Natives of the South-Sea Islands. A high tone of independent feeling, and a bold attachment to their natural and acknowledged rights, pervade the several classes of the community; of which they have given many striking instances. War, the delight of savages, has ceased: its ravages have been unknown since the principles of the Bible have prevailed among the people; and the delightful prediction of the Prophet, that men shall beat their swords into plough-shares and their spears into pruning-hooks, has been more than fulfilled; for they have not only converted their instruments of death into implements of agriculture, but have actually employed them in the service of the sanctuary: the last pulpit which I ascended in the Society Islands was at Rurutu, where the rails connected with the pulpit-stairs are formed of warriors' spears! Not less striking and satisfactory is the change in their moral character and religious feelings: their cruel and absurd idolatry has been abolished: as a Nation, they profess Christianity; and many have realized all the divine comfort which it is adapted to impart in the solemn hour of death.

[Rev. W. Ellis—at the Bible Soc. Ann.

Having lately quitted scenes where licentiousness reigned to an extent almost incredible, the contrast was, of course, the greater, when we reached the Society Islands; and if my testimony will incline one heart to assist the Missionary Cause, I do not hesitate to declare, and let God have the glory, that so great was the change and so palpable the blessing, that the attention of one, not alive to the interests of religion, was excited by it, and he was convinced that nothing but that Power, which called the world out of nothing, was able to call such men from darkness to light. Were I to dwell on the effects produced by the Gospel in those islands, I should detain you the whole evening. I will, however, state that mothers came and said that they formerly disregarded their children, but that now they were their chief solace. The whole attention of the people seems given to the subject of religion. At Otahete, the Natives came on board our ship, and I used to ask them to take refreshment with us: the first day they did so, whether from inattention or otherwise I know not, we did not



use the grace: to my astonishment I perceived that the poor Natives did not eat: I knew not the reason; but, after some time, I found that they were waiting for us to say grace. This shews how strong a sense of duty they have; and I trust it will have the effect of inducing you to use every effort for the promotion of the Gospel: and you will perceive by the statements which I have made, that seamen may indirectly receive benefit from your efforts in favour of the Heathen.

[Capt. Gambier, R.N.—at the London Miss. Ann.

These happy changes in their Civil Institutions have not been produced by the direct instructions of the Missionaries; for they have invariably avoided all interference with the civil and political usages of the countries in which they have laboured, and have directed their attention to the moral improvement and religious instruction of the people. The alterations that have taken place in their political economy and their civil constitution have been but the legitimate effects of the truths of the Bible on their minds; in which, through all the various relations sustained by them in civil society, they are taught to do unto others as they would that others should do unto them.

[Rev. W. Ellis—at the Bible Soc. Ann.

*Striking Instance, at Huaheine, of the Sense of Justice introduced by Christianity.*

In the autumn of 1822, the Queen of Tahiti, the Widow of Pomare, visited Huaheine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit-tree growing in the garden of a poor man: her orders were obeyed, and the tree carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw that the spoiler had been there: the stump was bleeding, and the boughs lay strewed around; but the stately trunk was gone. Informed by his neighbours that the Queen's men had cut it down, he repaired to the Magistrate of the district, and lodged a complaint against her Majesty the Queen. The Magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge: he afterward sent his servant to the Queen, and invited her attendance at the same hour. The next morning, the Missionary residing there went down to witness the proceeding; and, as the sun rose above the horizon, Ori, the Magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree: on a finely-woven mat, before him, sat the Queen, attended by her train: beside her, stood the native peasant; and, around them all, what may be termed the police-officers. Turning to Teuhe, the Magistrate inquired for what purpose they had been convened. The poor man said, that in his garden there grew a bread-fruit-tree, whose shade was grateful to the inmates of his cottage; and whose fruit, with that of those which grew around, supported his family for five or seven months in every year: but that, yesterday, some one had cut it down, as

he had been informed, by order of the Queen: he knew that they had laws: he had thought that those laws protected the poor man's property, as well as that of Kings and Chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The Magistrate, turning to the Queen, asked if she had ordered the tree to be cut down: she answered, "Yes." He then asked if she did not know that they had laws: she said, "Yes;" but she did not know that they applied to her. The Magistrate asked, if in those laws (a copy of which he held in his hand) there were any exceptions in favour of Chiefs, or Kings, or Queens: she answered, "No;" and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man, as a recompence for his loss. "Stop," said the Justice, "we have not done yet." The Queen began to weep. "Do you think it right that you should have cut down the tree without asking the owner's permission?" continued the Magistrate. "It was not right," said the Queen. Then, turning to the poor man, he asked, "What remuneration do you require?" Teuhe answered, "If the Queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompence." His disinterestedness was applauded—the assembly dispersed—and afterward, I think, the Queen sent him, privately, a present equal to the value of his tree. [Rev. W. Ellis—at the Bible Soc. Ann.

*High Value put on the Scriptures by the Georgian and Society Islanders.*

By these people, the Bible is highly valued, and earnestly sought. At one time it was thought desirable to distribute Tracts: some were translated, and shewn to the Natives: they asked whether they were parts of the Word of God, or merely the word of man: we told them that they were designed to illustrate or enforce parts of the Sacred Scriptures, though they were only the writings of men. "Stop, then," said the Natives: "give us all the Word of God first, and then the writings of men." There is nothing which they so much desire, as the parts of the Scriptures published in their language: they bring the produce of the soil to pay for them; as a small price, equal to the value of the paper &c is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The Scriptures are their constant companions, when they voyage from one island to another, or travel to different parts of the same island: they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books: even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the Holy Scriptures: I do not think, in my various journeys among



the islands, since the Natives have possessed the Scriptures, that I ever met a party travelling which had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them. One stormy day, when the tempest howled and the foaming surf rolled dreadfully on the shore, I saw a canoe in distress outside the harbour, about two miles from the beach: I directed some Natives in the neighbourhood to take a large canoe, and go to their assistance: on reaching them, they found the canoe full of water, and the men in the sea, supporting themselves on their paddles, and swimming toward the shore: they took the Natives on board their large canoe, and towed the small one to the beach: when they landed, I met them; and asked them if they had been in danger: they said, "Yes: they were afraid of the sharks, and fearful lest their canoe should sink." I asked them what they thought when the sea began to fill their canoe: they said, they thought of their books, and were only concerned to keep them dry; pointing, at the same time, to the canoe, where their Gospels, carefully wrapped in native cloth, were tied to the top of the mast, in order to secure them from the spray of the sea: thus their books were preserved, while their apparel was completely spoiled by the salt-water. On another occasion, a native of Huahine lay down on his mat in the evening; and, by the light of a rustic lamp made of a cocoa-nut-shell, read in one of his books till he fell asleep: the lamp burnt down—the house took fire—and, awakened by the flames, he sprang from his mat, and ran out of doors: in a moment he recollected that his book lay on the mat where he was sleeping: he rushed through the flames; and, though scorched in several parts of his body, retreated not till his books, which were copies of the Gospels, were secured: all his other property was consumed.

[Rev. W. Ellis—at the Bible Soc. Ann.

#### *Missionary Meetings in the Georgian and Society Islands.*

More than ten eventful years have rolled away since I had the privilege of meeting the friends of Missions at this hallowed festival, held yearly in my native city. But, though absent in body, I have ever been present in spirit. Even at our antipodes, in the distant Islands of the Southern Sea, we have participated in the sacred joy of these assemblies. We hail the tidings of the Gospel's progress with no common joy—watch the advancement of the Cause at home with peculiar interest—and when we hear that its friends increase in number, in efforts, and in prayers, we are encouraged to go forward.

We also have had our Public Meetings in the South-Sea Islands, where thousands meet for purposes similar to those which have convened us here. Shortly after their reception of the Gospel, the Natives of those islands were convinced that it was their duty to extend it to the islands around, and to aid its universal promulgation.

In May, 1819, the first Auxiliary Missionary Society was formed at Eimeo. I never shall forget the day: it was fair, and the sky cloudless; and, long before the hour of meeting came, the House of God was thronged, and multitudes could not approach the door. A spacious row of lofty cocoa-nut trees grew near; and, underneath their shade, the people were directed to assemble. An elder brother preached on this occasion; and, afterward, the King, Pomare, addressed the thousands of his subjects who were seated round him on the grass—compared their present with their former state—called their attention to the means which had produced the change—reminded them of the labour, cost, and suffering, which they and their forefathers had endured under the influence of idolatry—and asked if they did not think that they could do something toward sending the Gospel to those who yet were strangers to its blessings; adding, "Let each man determine for himself: let there be no compulsion, but that of duty and of sympathy; but if we think that we can devote a part of the fruit of the trees to send the Gospel to the ignorant, let us have a Society." When, at the close of his Address, he asked—"Shall we contribute a little of our time, and a little of what we enjoy, to cause the Word of God to grow in every land?"—the listening throng instantly elevated in the air, amidst the rustling of their matting-dresses, upward of two thousand naked arms, to signify assent from as many generous and willing hearts.

In the succeeding year, a similar Society was formed in Huahine, where I laboured several years.

Every island now has its Auxiliary Missionary Society: and the Second Week in May, when their Anniversaries are kept, the Natives hail it as a time of jubilee: their ordinary avocations are suspended; and, for the Public Meetings, I have known them take down their Chapel Walls, and, from the edges of the roof which was supported by pillars, spread out a shade of platted leaves, that the assembled multitudes, who sought in vain admittance to the area of the building, might participate in the pleasures of the day: the walls were not, indeed, so solid as those of the building in which we now are met, but were formed of large bamboos or slender poles.

To these Meetings all repair: the parent takes his child: the son conducts his aged parents: and, on the day of Public Meeting I have seen the halt, the lame, the blind, and many an aged and withered form, on which the sun had not shone for many a long day, carried by their friends or children to be present at the Annual Meeting of their Missionary Society. On those occasions, I have often been delighted to see Kings, and Chiefs, and Priests, and Warriors assembled; and to hear them, in bold and affecting strains, proclaim their gratitude and joy at the success of the Word of God, and animate one another to greater interest, and to increased prayer for its more wide diffusion.

Silver and gold they have none; but they have hearts that feel, and hands that labour willingly. They have fertile lands and

fruitful trees: and, when their Annual Missionary Festival is over, they repair to their respective lands, and climb the lofty cocoa-nut-tree and with its juicy fruit manufacture oil, or dig the arrow-root which grows indigenous throughout the island, or cultivate the cotton; and, at the time appointed, bring the produce of the soil, in oil or arrow-root or cotton, as their subscriptions to be sent to England, as they express it, "to buy money with," that Missionaries may be sent to Heathen Lands. I have often been delighted to see a family carrying their subscriptions: perhaps the Father has led the way, and has paid his five bamboos of oil: his Son, has followed; and the Mother, bearing on one arm a lovely babe, another standing at her side, has paid in her subscription, and then has held out, with extended arm, a bundle of arrow-root, wrapped in the matted fibres of the cocoa-nut, exclaiming, "Here! Here! take this for my child. I wish my child to subscribe to the Missionary Society, for if the mothers of *Britania* (Britain) had not given of their money to send the Gospel here, my child would have been murdered!"

They stop not here; but have sent Native Teachers to the Islands of Raivaiva in the south, to the Sandwich Islands in the north, to the Palliser Islands and the Marquesas in the east, and to the Harvey Islands in the west, most of whom are highly useful in their work. Oh, it was an animating sight, to behold a young, intelligent, and active Native, leaving the cottage of his fathers, the bread-fruit grove, the plantain bower—the spot, where, over his head, in infant days, the lofty cocoa-nut had waved its plumes with every passing breeze—and go to distant islands to teach the Gospel of Christ.

[Rev. W. Ellis—as the Lond. Miss. Ann.

#### *Sunday Schools in the same Islands.*

The beneficial effects of Sunday-School Instruction are no where more strikingly manifested than in those islands; where, among the indefatigable Missionaries, may be seen many, formerly Teachers in London and Members of this Union. With them, the Sunday-School Spirit is not an inactive spirit; but a vital principle. They have established Schools; and God has so blessed their labours, that, from their former scholars, have been chosen valuable Native Teachers, who nearly altogether conduct the Schools.

Often has my heart rejoiced to see, early on the Sabbath Morning, the little Islanders running to school at the sound of the iron suspended from a cocoa-nut-tree and struck by a stone, which told them that the hour of instruction was come. Often, when the second summons from this substitute for a bell intimated that Public Worship was about to begin, have I heard their voices mingling in sweet melody to the Saviour's praise; and have then seen them arranged to attend the several Places of Worship, with clean and cheerful faces, in neat attire made from the produce of the islands, each with a little basket in one hand and in the other their books. When, during the Services, I have observed them

quiet in prayer and attentive to the Discourse, and knew that they were ready on their return to school to meet the questions of their Teachers from the Sermon just heard with intelligent and appropriate answers, I have felt unfeignedly thankful.

Here, also, in imitation of England, they hold their Sunday-School Anniversaries.

Not long since, the Deputation from the Missionary Society being in Huahine, more than 1200 adults and 350 children were assembled on such an occasion. The scholars were examined, and acquitted themselves most creditably. After whole Chapters, portions of Catechisms, and various Hymns had been recited, some books, as rewards, were distributed. This added not a little to the interest of the occasion; particularly in the instance of one scholar, a boy, who, for his diligence and good conduct, received the Gospel of Matthew bound in morocco: from amidst the admiring multitude stepped forth this child: with a smiling face he reached forth his hand to take the book, put it into his bosom, and could scarcely return to his seat his little heart was so full of joy. This was a scene, in which it was hard to tell whether children or parents shared most pleasure. But there was present one—a Mother—in whose sad countenance was depicted the deepest grief; now suppressed by covering her face with a cloth, and wringing her hands amidst heavy sighing and sobbing, till, overcome by the emotions of her soul, it burst forth in touching exclamations of "Oh, that God had sooner taken our hard hearts away! Oh, that the light of His Word had come sooner to these islands! Then my poor, poor child had not been gone! She, too, might have been here to-day!" This woman once had a daughter, and had offered her as a sacrifice to the idols of the islands, previous to the Gospel being made known to them by the Missionaries!

On another occasion, the several schools were assembled on the side of a mountain: many of the Chiefs were present: each school had its banner, with an appropriate motto: the girls and boys sang alternately; and, on being examined, gave great satisfaction to the Natives, the Teachers, and the Missionaries. The schools, in passing to and from the mountain, were objects of pleasurable notice to the Natives; who, hanging over their cottage doors, and remembering at the moment their former times of idolatry, and contrasting them with the passing scene, were obliged to give utterance to their feelings in blessings on these schools and those who formed them—"God be good to these little ones, and give us all grateful hearts!"

[Rev. W. Ellis—as the Sund. Sch. Un. Ann.

#### *Influence of Christianity in the Sandwich Islands.*

With regard to the Sandwich Islands, the scene of my labours, I would observe that their past state has been very partially known. It would, indeed, be quite impossible to lay before you the state of the Heathen before their minds are enlightened by the Gospel: Christian delicacy and refinement forbid the

full disclosure of it. Some persons have supposed that certain means should be employed, as preparatory to the introduction of the Gospel: but, for many years, the Sandwich Islanders shared the advantages of commerce and other means of improvement; and what effect followed? Was any thing thus introduced that tended to alleviate the miseries of their condition, or to give them consolation in the hour of distress? A few years since, intoxication and gambling were prevalent among the Natives; but, since the Gospel has been introduced, a great change has taken place in these and various other respects. Not less than 10,000 of them are now capable of reading and writing in their own language: at least 15,000 are under daily Christian Instruction; and about 20,000 listen to the preaching of the Gospel. We have reason to believe, that not less than fifty have *received the truth in the love of it*. One of the Chiefs, who occupies a high official situation, was formerly enslaved by all the abominations of Heathenism: but when, about four years ago, he received the Gospel, he immediately abandoned them; and, though formerly greatly addicted to intoxication, there is no evidence that he has since been in that state. The news of the death of the late King and Queen arrived on the Sabbath Day: after the Public Service, this same Chief rose and besought the people to observe, with him, fourteen days of prayer and humiliation before God; adding that Jehovah had done right, and that the evil was with them, and, instead of charging Him with having done wrong, it was proper that they should humble themselves in His presence.

[Rev. C. S. Stewart—at the Lond. Miss. Ann. Improving Spirit in West-India Colonists.]

There is reason to rejoice, that a disposition to support this and other kindred Societies is still more fully manifesting itself in the West Indies. During the last year, very considerable sums have been subscribed by the Societies and Congregations there, and by many respectable persons, toward the erection of New Chapels for the use of the Missionaries; and especially a very spacious one at Basseterre, in St. Christopher's, to the erection of which the inhabitants have subscribed upward of 3000*l*. You will also be gratified to hear that some of the inhabitants of Barbadoes have manifested regret for the outrages committed in that island against the Mission: on the 18th of December, a numerous Meeting of the inhabitants of that island took place for other purposes; and they took that opportunity of making a declaration of their abhorrence of those riotous proceedings. This was signed by a considerable number of Planters, Clergymen, Members of Council, and some Members of the House of Assembly.

[Jos. Buttersworth, Esq. M.P.—at the Wesleyan Ann.

#### *Missionary Success connected with Piety at Home.*

If our own hearts were more deeply impressed with the importance of eternal things, we should make greater efforts to promote the extension of Christianity. In proportion as we grow in grace and in the knowledge of

our Lord and Saviour Jesus Christ, we shall be anxious for the promotion of the spiritual welfare of all mankind. Let it then be a subject for serious self-examination, whether our hearts are truly interested in this great work; or whether our affections are merely under a temporary excitement, while there is no principle in the heart to induce us to cut off a right hand or to pluck out a right eye, in order that the Saviour may be glorified. There should be more earnest and constant PRAYER, for the out-pouring of the Holy Spirit on all our Institutions. Unless the Divine Spirit give His special unction, we shall not have GREAT success; but if our hearts are duly affected, and we call in earnest prayer on the Holy Spirit of God to give His blessing, then there can be no question, but that we shall see greater effects from the labours of Missionaries. They will go forth with fuller confidence, when they know that they leave behind them thousands of Christians daily and earnestly importuning God for a blessing on their labours.

[Rev. C. Jerram—at the Church Mission Ann.]

I have great pleasure in moving this Resolution, though another engagement lays me under the necessity of leaving this Meeting directly afterwards; being obliged to meet the Commissioners for Building Churches, on business in which my own Diocese is particularly concerned. But I go in the hope, that, in due time, these Churches may produce many ardent friends of Missions; and perhaps future Missionaries, who, having been called to taste the grace of God, will be sent forth accompanied by your prayers and contributions, to diffuse the knowledge of Christ among the benighted Heathen. I also hope to promote this Sacred Cause still more extensively in those districts committed to my Episcopal Care; and shall feel happy, if it please God to grant me health and strength—though separated in residence by half the globe, yet united in heart and soul—to co-operate with my highly-esteemed brother, of whose exertions in India we have just heard, in advancing the Cause of Missions among our poor brethren for whom Christ died.

[Bp. of Lich. & Cov.—at the Church Miss. Ann.]

The present year has been marked by peculiar difficulties; yet still this Blessed Cause is found to triumph, and its means of extension are still improving. I rejoice, not merely because our own labours abroad are extending—because instruments are rising up on all sides, and one of such a nature, that, if I had wished for a proof that the Divine Blessing rested on our Cause, I should find it in the providential appointment to the Diocese of Calcutta, of that distinguished Individual to whose pastoral care our East-India Subjects are committed—but I rejoice also, that there are striking and unequivocal evidences continually manifesting themselves, that we are labouring in a field which the Lord hath already blessed.

There is a subject on which, above all, our minds and hearts ought to rest, with complacency and overflowing gratitude. It is, that, among ourselves, there is, I firmly be-

lieve, a growing sense of the obligations which we are under to forward this work—that we are not merely contemplating it as that which is called for, by the peculiar blessings which we ourselves enjoy—not merely that, in promoting it, we are obeying an express command of Scripture—but, that we are, in an increasing degree, alive to that very feeling by which the great Apostle of the Gentiles was animated, when he spoke of *preaching to the Gentiles the unsearchable riches of Christ*, as of something infinitely surpassing the highest objects of human ambition. I perceive, in the growth of this feeling, an increased sense of the value, and magnitude, and dignity of this great work. It is in a large and an increasing measure the feeling of those who engage in it, that to our Country, our Church, and ourselves is this high and pre-eminent privilege afforded, that we should be thus instrumental in conveying the Gospel of Christ to the Gentiles.

[Lord Colthorpe—at the Church Mission Assn.

#### *Increase of Benevolence at Home.*

I would ask those who reproach us for feeling for the distant Heathen, and think that we ought to look at home and diffuse over our own population those comforts and that knowledge of which they are at present destitute, whether the reaction arising from the great principle of Missionary Cultivation has not already begun; and whether the increased attention to the poor in our own land did not take place at the very time when you began to send the Gospel to distant nations. I would ask whether this reaction has not conferred blessings on our own country; and whether God has not thrown in this great gift, because we have fixed our thoughts on the world at large, lying in darkness and in the shadow of death. He who gave us Christianity, has directed us to carry into effect the larger objects of His grace, and all the minor, subsidiary blessings will follow in the train.

[Hon. & Rev. G. T. Noel—at the Church Miss. Assn.

#### *Support of Missions the Duty of all Christians.*

I have been surprised at the peculiar objection, which I have seen pressed with extraordinary emphasis, as if perfectly conclusive, with respect to Missions: it is the oldest objection of all, or indeed all the old objections concentrated in one. "Why should you take all this trouble, and put yourself to all this energy of operation, to disturb the religion of the people of those parts of the world, who are contented to live and die in that of their fathers? If you are disposed to do any thing, look at home." This objection is at least open to the charge of a little inconsistency: for, if we are the troublers of mankind, if this Society cannot act without creating disturbance and mischief, it would seem desirable that we should extend our operations in every part of the world, rather than concentrate our disturbing energies on our own countrymen. I cannot find that the objector is animated with that pure spirit which he recommends; because all his philanthropy is for distant parts of the globe, and he has no feeling for his fellow-country-

men whom he calls on me to molest. But I may ask those who are swayed by objections like the present, whether they are perfectly sure of their real attachment to that Christianity, which they are disposed to monopolize: it is impossible for me to conceive, that any person should esteem that system rightly, and not feel, not only that it is the greatest of all treasures, but that we are guilty of the most unpardonable selfishness, in seeking to appropriate to ourselves that to which we owe our chief happiness: it is like the sun of heaven, which we cannot eclipse from others, without effectually eclipsing it from ourselves.

[Roberts Grant, Esq.—at the Church Miss. Assn.

#### *Support of Missions the especial Duty of the United Church.*

I cannot help narrowing that more general topic on which I have ventured to touch, to that Establishment of which the present Meeting profess to be Members. Is it not mockery, to profess attachment to that Establishment, and to attend her Offices, which cherish the recollection of those eminent men who acted the part of Missionaries, not counting even their lives dear to themselves, to communicate the Gospel to us; which Gospel, while we profess to venerate their memories and love their doctrines, we are doing what in us lies to restrict and confine?

But the Church of England is a Member of a larger, a more numerous, a more interesting, a more ancient Family: we belong to the Christian Community; and, if that be the case, can we possibly forget that the very mandate which we look to as our charter, contains a direction to go and *teach all nations*? It is impossible that these things should be separated. The commission was given at the same time that the Promise was made—*Lo, I am with you alway, even to the end of the world*. And is it possible for the Church Missionary Society to forget, that the very same authority which gave the Christian Community the character of a Church, gave it also the office of a Missionary?

With respect to the present Society, there is the less occasion to guard ourselves against the imputation of erratic and quixotic schemes of adventure, when we recollect, that, through the larger portion of India, we have the deepest interest in those whom we attempt to serve. We are not departing from the limits of that strict rule, which tells us that our first duty is to attend to the interests of those who are the subjects of the same government with ourselves; for such is the condition of eighty or one hundred millions of people in India. And when we look to other quarters of the globe, and mark the extent of those possessions which we have made our own for purposes of commerce, shall we withhold from their inhabitants the advantages of true religion? Shall we derive great revenues and preponderating political consequence from our acquisitions, and not seek to identify ourselves with their populations in that high and holier policy, which ought to make them and us citizens of a better country? If we make them ours for the purposes of empire, impelling our conquering arms over burning sands and

fathomless morasses to the utmost parts of the world, and planting our red-cross standard in the most distant regions, without communicating to them those high and holy institutions which have rendered our country what it is—if they are to be ours for every purpose but one, and that the highest, the noblest, and most sacred that can animate human hope and nerve human exertion—we are unfaithful servants of Him, who, though he refused to receive the glories of this world, will not refuse to receive the nations as his inheritance, and the uttermost parts of the earth as his possession.

[Robert Grant, Esq.—at the Church Miss. Ann.

*Zeal for Missions a Bulwark of the United Church.*

There is something in the circumstances of the age in which we live, that seems to require for that Church to which we belong, more than a common degree of support. That Church has to contend with enemies, who are formidable just in proportion as the refinement, the luxury, the wealth, and the philosophy of the age in which we live increase. It is an utter mistake to suppose, that the chief danger, to which that Venerable Establishment is exposed, arises from the efforts of other Denominations of sincere Christians to extend the triumphs of religion. Her most formidable and most besetting enemies are those, which have been so from the very first institution of Christianity—the *lust of the flesh, the lust of the eyes, and the pride of life*. While, then, I see her so encompassed with foes, which are the more dangerous as their influence is but little perceived, it is a peculiar blessing that we should be enabled to point the followers of that Church to the very same unequivocal evidences of the power of Christianity as existed in its first and purest age. It is, at such a moment, most gratifying to be able to point them to that mark and stamp of the power of God, which is exhibited in the life of every faithful Missionary—that he, stripping as he may be in himself, is strong just in proportion as he feels his own personal and individual weakness—that while he declares, with fervour and with sincerity of heart, that of himself he can do nothing, that very same individual, wielding the sword of the Spirit, shall present himself to the deepest superstition and ignorance, assured that the powers and principalities of darkness must one day fall before him. It is an evidence just of that sort, which our Church most wants—that, in the most splendid, and luxurious, and refined state of things which the world has ever seen, her Missionaries go out, imbued with her spirit, using her Liturgy, proclaiming that Word of God to which she appeals as the venerable authority for all that she prescribes, and replying to all the insinuations and temptations of the god of this world—*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world*.

[Lord Calhorne—at the Church Mission. Ann.

*Anticipation of the rapid Increase of Religion.*

The influence of the great Cause of Mis-

sions on our National Establishment is most manifest: I see its effects in the feelings of our parishes throughout the country. If another twenty years should pass over us with the same rate of progress as has been witnessed in the last twenty, we shall go far to promote Christianity in the greater part of the British Empire. It requires but a due progress in the feeling of this and kindred Societies, the further illumination of Divine Love and Grace on the mind, and those concurrent circumstances of Providence which have hitherto encouraged our Institutions—Hope kindles at the prospect—and we shall realize our fervent desire—the Conversion of the World! The signs of the times seem to indicate that the period cannot be far distant, when all antichristian error, superstition, and vice, and all the brood of evils which sin has let in on the world, shall terminate in the reign of truth and grace, and the diffusion of pure happiness among men.

There is one consideration, with respect to the present appearances of this Society, and its hope for the future, which delights my mind. I know that there are numberless hearts beating high throughout this country to join the Society, though they have not yet the courage to do so. I have reason to know that there exists a strong confidence in what this Society and kindred Societies have done—a firm and settled persuasion, that they have accomplished a great work—that they have kindled a dormant world, roused lethargic Christians, raised the Saviour's Cross, and proclaimed the redemption of His blood and the power of His Spirit. I know that, in every part of the country, there is a heartfelt persuasion of the goodness of this Cause.

I am not afraid, in the station which I fill, and with all the reverence that I ought to feel toward my superiors in Church and State, to say, that there will be a revival of Primitive Religion—the religion of our Reformers; of Luther, and of Cranmer, and of Ridley. Does not any one see, that, with these mighty men, our cold phlegmatic representations of Christianity, which are called the Gospel, would not bear comparison? What, then, is the hope that fills our hearts?—that we may be enabled to trace back our steps from the days of Charles the First, from the vices which polluted the Church in the days of Charles the Second, and from that coldness and indifference which have since so greatly prevailed. I would retrace our path to the period when our Sixth Edward, and Cranmer, and Ridley, and others, led on the way for the Reformation in this country; and established those Articles—forgotten as, by some, they may be—which will ever live in the exhortations and discourses of those who love the Saviour. It is with hope that I look forward to those great blessings: and I am sure that if, in our hearts, our parishes, and our connexions, we could infuse the Missionary Spirit, in connexion with the great truths of religion, we should be a holier and a happier people, and have more of the Divine Blessing resting upon us. I ask my Brethren around me, whether

they would not wish to have this Missionary Spirit resting on the hearts of the young in their parishes, and bringing an affectionate audience to hear the truths of Salvation from Sunday to Sunday. The Salvation of the World is wrapt up in the progress of religion at home, and I therefore affectionately commend the Cause of Missions to every one before me.

[Rev. Daniel Wilson—at the Church Mission Ann.

*Duty of all Governors to rule for Christ.*

With respect to the duty of the Governors of a country, in those parts of the world which God hath put under their dominion, I conceive that the doctrine of the Scriptures hath in all ages been the orthodox doctrine of the Church, to wit, that Christ Jesus is the Prince of the Kings of the earth. It is He, who hath purchased the world and those that dwell in it from beneath the curse of God: it is in virtue of His sacrifice, that we live upon the earth, and the earth brings forth its fruits to man. When the Lord did require the first-fruits to be offered to Him, it was in token that the earth was to be redeemed by Him; and we now take bread and wine, the productions of the earth, in token that we hold this world and all we have in right of His sacrifice; and the declaration which He made to His Apostles after He had risen from the dead was, *All power is given unto me in heaven and in earth*; and when He appeared to John, in Patmos, the title and style by which He denominated Himself was, *The faithful witness, the First-begotten of the dead, and the Prince of the kings of the earth*. I hold it to be a principle of His government, that magistrates and kings are placed in authority under Him, that they may watch over His interests in the world, and propagate His truth, and establish it to the ends of the earth: and if I look into the history of the world, and see for what cause Paganism was brought low and Rome visited with all its desolation, I find that it was for its persecution of the Church. If I ask why Jerusalem and the Jews were cast out, it was because they would not receive His government, and because of their persecution of Himself and His Church; and if I look at the whole history of the world and the Word of God, I find the principal object for which God's judgments descend upon men, is, their disregard of that which is the foundation of all governments, that kings and magistrates are invested with power, as His vicegerents, to cause His government and His words to be executed to the utmost of their power.

[Rev. Edward Irving—at the Wesleyan Ann.

*Religion the Basis of Public Welfare.*

If there be any class of persons in the nation, to whom the formation and progress of this Institution is particularly important, it is to those who preside over the energies of this great Empire and wield the sword of administration. It was said in the Report, that this Institution derives importance, at the present period, from a reference to the great change which is in operation throughout the whole of our people. There truly is a great revolution effecting: I mean particularly to

allude to the efforts now made to promote education throughout the great mass of society. It is impossible that these efforts should be neutralized: they will circulate knowledge, and circulate it more and more widely. But it becomes those who are anxious for the interest of their country, to consider whether this does not call them to new duties: for let us never forget, that, through security may have been derived in former times to political institutions, from prejudice, from prescription, and from habit, these are gradually dissolving under our feet; and if these are taken away, which have in a manner been the foundation of every ancient institution, it becomes us to be careful that we substitute in the room of such delusive securities others of a more sound and substantial nature, which shall not weaken, but strengthen the political fabric. Among these securities, none can be like that supplied by the diffusion of Religion; which teaches every one the necessity of gradation in the community, and the true secret of dignity in every rank of society.

[Rev. C. Grant, M.P.—at the Bible Soc. Ann.

*Benefits arising from there being various Missionary Societies.*

Different religious communities may labour in different portions of the vineyard: but they appear, by this, only to be excited to more active labours; and there is more likelihood of their improving the vineyard of the Lord at a more early period than would otherwise take place. Monopoly in religion is calculated to produce an arbitrary and inefficient state of things. Variety of operation is one of the greatest securities which the public can have, with regard to the right application of those funds which they may be pleased to lay on the Missionary Altar. Missionaries from different religious communities, going forth to the same labours, and with cordiality and Christian affection, are guardians of one another's conduct—the most effectual guardians whom you can place on men in a savage country, where there are so many excitements to do wrong, so much danger of sinking from the dignified standard of Christianity into the rudeness of the savage; and they are also a mutual encouragement to one another in the same cause.

[Rev. Dr. Stewart—at the Wesleyan Ann.

*Oneness of Heart to be cultivated.*

If there be a point common in our nature, and as much to be deplored as hated, it is its Narrowness. It is perfectly wonderful and incredible, except from experience—for the *prima-facie* observation of human nature would never have discovered it—that men, who cordially co-operate with others on great points, should differ on minor topics. What has been the History of Christianity? Persons, who agree on the principal points, have differed about some of a trivial nature; and these have proved the cause of war, the element of discord: and, instead of erecting the one great banner of Christianity, we have been hoisting our own little flags—instead of coming to the help of the Lord, we have been anxious to secure our own interest, at the



expense of the ruin of the world. I speak to many with whom I have not the happiness to accord on some points of Church Discipline. But what do I feel for them? I would say, Let them differ from me on all the points in which Dissenters ever differed from Churchmen; and if they will recourt to me all the points on which we differ, I will give them five hundred times as many on which we agree. We agree in our wants: we agree in the pains and anguish of our hearts: we agree in those oppressive necessities and sorrows, by which the heart is distressed and bowed down: we agree in having been wrecked by the same storm; and we also agree in this, that, if ever we be rescued, it must be by the same Redeemer: and, not to say more, I will repeat the statement, that it would be no difficulty for any man to mention five hundred points of concord for the very few points of discord. We must remember, therefore, the tendency of our nature to narrowness: we must remember the tendency of our nature to shrink from our brethren; and then, also, those points of concord in which we are agreed; and must cultivate that Oneness of Heart, that great tenderness of feeling, which, as the golden chain, comes down from heaven, and fast binds us to God, and then to one another.

(Rev. J. W. Cunningham—at the Bible Soc. Ann.

*Lesson taught by the Apocryphal Controversy.*

It has been to me one of the most pleasing ingredients of that cup, out of which a kind Providence has permitted me to drink, that we can here meet on common ground, merging our minor differences: and, in a world of difficulty and distress, it has been delightful here to anticipate a world in which these differences will all be forgotten. We have, in order, I conceive, to remind us how feeble and mutable are all human things, been called to feel something like the shock of an earthquake: the ground has seemed, for an instant, to rock beneath us; perhaps to remind us that we have not, with sufficient humility, looked to that great and glorious Being, who alone can bow the hearts of men as the heart of one man: but, I trust, by turning to Him, with fresh feelings of affection and deep contrition and humility and anxious prayer, we shall find that that common ground, which the Divine Providence has permitted us to take, will now stand faster and firmer beneath our feet; and that no circumstances connected with our destiny in life, no circumstances connected with our different views of Christianity, shall force us from that Sacred Enclosure which the Providence of God has placed around us. I trust we shall rally round the standard of the British and Foreign Bible Society with deeper interest and more holy affection; and pray more fervently that its career, which has blessed the world in former days, may meet with no obstacle: but that the sacred banner of our Redeemer may be found waving over the crumbling fortresses of Paganism; and that it may be seen in distant lands, that Christians have the glory of God at heart and long to agree at home, that they may have converts abroad,

who, after their example, shall dwell together in unity.

(Hon. & Rev. G. T. Noel—at the Bible Soc. Ann.

*Just Spirit of Proselytism.*

I was struck with an expression of the Bishop of Elphin's, in reference to the Society's Scholars—"The regular attendance of the children at their respective Places of Worship does away the charge of UNDUE PROSELYTISM." Yes! there is an honest and holy Proselytism, which we will ever glory in. I love that spirit, which led an Apostle, in the midst of Heathen Persecutors, to say, *None of these things move me, neither count I my life dear unto myself.* I rejoice at observing such a spirit animating the friends of Ireland, and I will not withhold my voice of reprobation against that system of religious despotism under which that country groans. The SYSTEM, I say, and not the MEN—the system which would fling back into the caverns of superstition and ignorance the torch of Divine Revelation, and leave the world in darkness. No, while I have a tongue to speak, or an arm to lift up, I will use both in this holy and bloodless conflict—I will draw the sword of the Spirit, which is the Word of God, and smite down the foes of truth until error and falsehood, and idolatry and superstition, be laid prostrate, and the Lord of Glory be exalted.

Hon. & Rev. G. T. Noel—at the Hibernian Soc. Ann.

*Reviving Nature of the Works of Grace.*

There is no other work, but that of grace, which will survive the perishing existence of earthly things, and live when the objects dear to ambition and power shall have ever passed away. It has lately been my lot to stand amidst the relics of a mighty empire, to behold its gigantic ruins; and forcibly to recollect that nothing shall rebuild those ruins, and that when empires pass away they pass away for ever. There is no principle of resuscitation in the decays of temporal greatness; but, in the work to which I have referred—the work of grace—though it may disappear for a moment from outward eyes, it is not lost in its effects. The day will dawn, when the moral ruin shall be rebuilt, and the moral light shall again penetrate those dark recesses. The hallowed moment shall arrive, and that Mighty Saviour, who despised the offer of temporal authority, looks with eager eyes to that moment, when he shall sway the sceptre of His love over the hearts and the happiness of a willing world.

[Hon. & Rev. G. T. Noel—at the Church Miss. Ann.

*Implicit Faith in the Power of God.*

I was going to add, standing here as a Minister of the Gospel of Jesus Christ, my word of encouragement to Missionaries. I have my own view with respect to the character of Missionaries, and this a highly exalted one. I have my idea, that we are gradually advancing into that dignity; and that your endeavours, and the endeavours of other Missionary Societies, to purify themselves from all worldly trust and put their trust only in God, will raise them into the true Apostolic character of Missionaries.



They will feel that their trust is in God; and, in proportion as their trust is reposed in Him, so exactly will be their success.

I see the way of the Lord preparing—I have seen Missionaries diverted, as it were, by the strong current of God's Spirit, from that purpose for which they were sent out, and forced to translate the Scriptures; in which they have done a work to make England glad. And now I perceive that the Lord is forcing the energies of your Missionaries into another channel, the channel of Education. You see how the strong current of His Providence does, as it were, shut one door, as not being the door that it is proper now to open, but always openeth another door; because He alone is wise, and He alone can turn the rivers and streams of our energies into the channel of His own good and wise purposes, whereby He is bringing about the redemption of the world. It is ours to say, with the Virgin, *Behold thy servant! be it unto me according to thy word!*—behold our energies, behold our means, behold our lives! take them and turn them according to the good will of thy pleasure! He hath already done one work, in circulating the Scriptures; and He is now doing another work, in teaching the people to read those Scriptures; and the perfection of the work is yet to come. Your Missionaries shall find, and we shall find, if we persevere in our labours, that, when the seed has thus been sown and the land has been irrigated, the summer of the Lord will come; and the Sun of Righteousness will arise upon your labours, and men will then gather in a plentiful harvest into the garner of the Lord. The Lord's work is everlasting, His dwelling-place eternity, and His Name endureth for ever: we pass away as a tale that is told, and the place which knows us now will soon know us no more; but the Church is eternal, being founded on the rock Christ, who is the Prince of the kings of the earth, the possessor of all power in heaven and on earth: therefore, let us labour to the end, and hand it down to our children to labour more effectually than we have done—to labour with more simplicity of faith, and more sincerity of devotion; assured that the work of the Lord shall prosper, because it is the work of Him who saith, and it is done, who commandeth, and it standeth fast.

[Rev. Edward Irving—at the Wesleyan Ann.

#### *A Closet Missionary.*

It is a great satisfaction to me to see the union and liberality of Christians for the promotion of the Gospel; but still there is one thing which we lack: there has not yet resulted that extensive success, which the Scriptures authorise us to expect. When we remember the agony of the Garden, and the dignity of the Person who expired in blood and anguish on the Cross; when we reflect on these things, nothing has yet resulted at all equal to what we are entitled to expect. But how then are we to attain the object? I answer by PRAYER, for the outpouring of the Spirit of God, without whose efficiency all the labours of man will be in vain. And this is an ENGINE which may be worked

by all; by you, my Sisters and Daughters: though you cannot appear on the platform, yet, in this department, in which we are willing to allow you to have the pre-eminence, you may call down divine energies from above on behalf of the rougher and more courageous sex. This is an engine which may be worked by the poor, who have no silver nor gold to give; for they can pray; and if so, they may highly benefit the Society. This is an engine which can be worked by the infirm and those who are laid aside by incapacity. On this subject I shall mention a circumstance which occurred at Islington. A clergyman, a venerable father, with whom I had been acquainted upward of 40 years, addressed me thus: "I have got a list of all the Benevolent Institutions in the metropolis, written on a piece of paper; and every day of my life I pray for all these Societies; so that, Sir," said he, "I am a CLOSET MISSIONARY."

[Rev. John Clayton, sen.—at the London Soc. Ann.

#### *True Emancipation.*

To every one who is friendly to the emancipation of our Slaves I would say, of Missionaries. Here are the true emancipators! You shall never emancipate a people from thralldom and slavery, but by diffusing among them the benign light and charity of the Gospel. Civilisation, political laws, and all other things will go back and return to a condition of slavery, if the preaching of the authority of God, and the benevolent doctrines of Christ Jesus, be not continually spread abroad: and I believe sincerely, that however it is right, (and it is most right for Legislators to argue this in their National Councils, because it is a point in which National Character is concerned,) yet it is our part, as knowing better the secret springs of human action and the secret springs of national well-being, to carry with us that which will soften society and bless all its desolations; making the very beasts of the field to be peaceable, and the wilderness and the solitary place to rejoice and blossom like the rose. I do indeed wish, and I do indeed entreat, that the religious part of the community, who know, as I do, these things more perfectly, would, in a great degree, put their trust in those means, over which the Lord hath made them specially the ministers; namely, the Gospel of Peace: and while the world handles its own question of political expediency, let us join hand and heart to carry the true liberty of Christ both to the Masters and the Slaves, founding ourselves not on this interest or that interest, but on the promises of God, and on that Saviour, who came to bind up the broken-hearted, to comfort all that mourn, and to free the prisoners, and give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

[Rev. Edward Irving—at the Wesleyan Ann.

#### *Beneficial Effects of Public Meetings.*

Pleasant indeed are these associations: they take away the depressing feeling of the feebleness and insignificance of our efforts, by shewing us that we are not alone in opposing the empire of Satan and promoting the cause of the Redeemer, but are part of a

large body, one common mind circulating through the whole. They encourage us by reports of the success of past efforts, and stimulate us by fervent appeals to the heart and conscience. It is delightful to observe the improved and improving state of these Meetings: the Reports and Speeches are shortened: fulsome panegyrics are exchanged for plain and faithful statements: and a meretricious eloquence is superseded by the narration of interesting facts; and by appeals, suggested at the moment, and growing out of the subjects before the Meeting—

“ Warm from the heart, and faithful to its fires.” How any one who has enjoyed the benefits of these Meetings can suspend his attendance or wish them ever to be laid aside, I am at a loss to conjecture. For myself, I am free to confess, that my best moments have been there: there my devoutest feelings have been kindled, my greatest horror excited against idolatry, and the most delightful consciousness of union to the people of God, of all denominations, experienced: there I have inhaled the vital breath of Christianity, and felt its invigorating influence on the whole of my spiritual frame and constitution for many days: and if the time should come, when the pecuniary supplies of Christians could be raised without these Meetings, I still hope that they would not be laid aside, on account of their happy influence in binding heart to heart, one denomination of Christians to another, and all to the great Cause of evangelizing the world. And, Sir, they shall not be laid aside! Too many have enjoyed their benefit to submit to the privation; and, though worldly men may ridicule our fervour, misrepresent our speeches, and call our Missionary Enterprises a “ converting expedition,” these things shall promote our caution and circumspection, but they shall not quench our zeal, or prevent us from joining heart to heart and hand to hand; nor from renewing and redeeming our pledges of mutual support and co-operation, in standing up against the great Adversary who has usurped the dominion of the world, till his kingdom come tottering down, and the kingdom of Him whose right it is to reign be established on its ruins.

[Rev. John Leitch—*at the London Soc. Ann.*

#### *Right Improvement of Anniversaries.*

When I look behind you, my Lord, I see a company there that reminds me of Milton's host, every one of them able to guide an army. They are all waiting for their Master's commission; desiring, that, as they are empty vessels themselves, He, who has the residue of the Spirit, may so fill them with His and joy in the Holy Ghost, that, when they return to their different charges, they may preach Jesus more faithfully, more boldly, and with more gladness and rejoicing of heart than they ever did before. I only express the feelings of every one of my Brethren, when I say, that we should not have thought this a fit occasion to come together, but in our Master's service, and to be benefitted by one another's society. We expect a kindling of heart in hearing what our

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other Brethren have done; and that each shall say, “ Now I mean to begin in real earnest, and to take this more and more for my text, God forbid that I should glory, save in the cross of our Lord Jesus Christ!”

[Rev. J. H. Stewart—*at the Church Miss. Ann.*

Feeling as I do, that I am drawing very near to the appointed years of man upon earth, my reflection, every time I come to this numerous Meeting, is, that this will perhaps be the last time I shall have the delight and pleasure of assisting in this assembly. However this may be, and however it may please the God of all mercy and grace respecting me, one great consolation in my last moments will be, that I have assisted in this blessed, this hallowed work of faith and labour of love, to the furtherance of the salvation of man and the glory of God. May you retire from hence, under the impression made on you by the eloquent, pious, and impressive speeches which have been addressed to you; fully determined to let them rest on your hearts, and impel you to more vigorous and persevering exertions for the consummation of this glorious cause.

[Lord Gambier—*at the Church Miss. Ann.*

## **Western Africa.**

### **Liberia.**

#### **AMERICAN COLONIZATION SOCIETY.**

THE following are the Constitution, Plan of Government, and Code of Laws, mentioned, at p. 30 of the Survey, as having been adopted for the Colony.

#### *Abstract of the Constitution of the Colony.*

The Constitution provides that all persons, born within the limits of the territory or removing thither to reside, shall be free; and entitled to all such rights and privileges as are enjoyed by the citizens of the United States—that the Society shall make such Rules as they may think fit for the Government of the Settlement, until they shall withdraw their Agents, and leave the Settlers to the government of themselves—that the Society's Agents shall compose a Board, to determine all questions relative to the government of the Settlement, decide all disputes between individuals, and exercise all judicial powers, except such as they shall delegate to Justices of the Peace—that the Agents shall appoint all Officers, not appointed by the Managers, necessary for the good order and government of the Settlement—that there shall be no Slavery in the Settlement—that the Common Law, as in force and modified in the United States, and applicable to

the situation of the people, shall be in force in the Settlement—and that in cases of necessity, where no Rule has been made by the Board of Managers, the Agents shall make the necessary Rules, which shall continue in force until the Board shall send out their decision upon them.

*Plan of Colonial Government.*

1. The Agent of the Society is invested with sovereign power, subject only to the decisions of the Board—2. Three individuals are to be annually nominated by the Colonists for the Vice Agency; one of whom must be appointed by the Agent, unless special reasons forbid—3. The Vice Agent is to be admitted to the councils of the Agent in all important matters, to aid the Agent in the discharge of his various duties, and in case of his absence or sickness to become the general superintendant of public affairs—4. The Vice Agent with two other persons, nominated by the Colonists, and, if approved, appointed by the Agent, constitute a Council; who must meet when requested by the Agent, to deliberate on measures to be adopted for the prosperity of the Colony—5. The Judiciary consists of the Agent and two Justices of the Peace, created by his appointment. The Justices have cognisance of all cases affecting the peace, and criminal cases within the definition of petit-larceny, and of all actions of debt not exceeding twenty dollars. In the Court of Monthly Sessions the Agent presides, and the Justices are his associates: the Court of Monthly Sessions have original jurisdiction in all actions of debt where the amount in litigation exceeds twenty dollars, and in criminal cases above the degree of petit-larceny, and appellate jurisdiction in all cases whatsoever—6. The Militia of the Colony are organized into one corps, which acts as Infantry and as Artillery. This corps is officered by one Captain and two Lieutenants; elected by the men, but confirmed in their appointments and commissioned by the Agent. The Officers, in Committee, appoint all the Non-commissioned Officers subject to the approbation of the Agent—7. The Agent has under his direct controul a guard of twelve privates, two corporals, and one sergeant-commandant: this guard perform all the Military Service of the Colony, except in case of war or manifest danger. The Settlers in all other cases are exempted from military duty.

*Laws of the Colony.*

1. Simple theft, in which the property stolen shall be less than five shillings, is petit-larceny; and shall be punished by a fine of fourfold the value of the property stolen, and the culprit to find recognisances in twenty times the amount.

2. Grand-larceny and all felonies are punishable with whipping and imprisonment, or by a term of labour in chains on the public works.

3. Every able-bodied male person receiving rations is to labour for the public, under the superintendence of the Commissioner for Public Works, two days in each week.

4. Persons obstinately refusing to acquiesce in the express decisions of the Board of Managers shall, on conviction thereof by a Court of Justice, forfeit all their real estate in the Colony, and be compelled to leave it.

5. Expulsion from the Colony may take place, on conviction for offences directly affecting the peace and good government of the same. The property of exiles shall pass to their next heirs resident in the Colony. In all cases of banishment, where the banished person has no heirs in the Colony, the land held by him shall revert to the Colony.

6. The party in any judicial trial is entitled, if he desire it, to Trial by Jury.

7. The Common Law, and Usages of the Courts of Great Britain and the United States, are to regulate all judicial proceedings.

8. In all lands appropriated to Settlers, every third lot, when practicable, shall be reserved for public uses.

9. No person shall own lands who does not reside in the Colony, and cultivate at least two acres, or carry on with consent of the Agent some mechanical trade, and build a substantial house on his own lot.

10. All Settlers, on their arrival, shall draw town-lots and plantations, for which the Agent is to give them a certificate, specifying their number and the time of drawing. If within two years from that date, two acres of land on the plantation shall have been brought under cultivation, the town-lot cleared and enclosed, and a substantial house built, the said certificates may be exchanged for a title-deed of such lands, to be held thereafter in fee simple.

11. Every married man, besides a

town-plot, shall have for himself five acres of plantation land, two for his wife, and one for each child, if they are with him: provided, that no single family shall have in all more than ten acres.

12. No Colonist shall deal with the Natives of the country for lands.

13. Missionaries are permitted to reside, coming out with the approbation of the Society, so long as they devote themselves to their Sacred Functions.

## Mediterranean.

### BEYROUT.

#### AMERICAN BOARD OF MISSIONS.

SOME account of a School, established at Beyrout, was given at pp. 57, 58 of the Survey. The Missionaries, Messrs. Goodell and Bird, have transmitted the following report of the

#### *State and Increase of the Schools.*

The School, which, amidst many anxieties and prayers, we established about a year ago, has, through the Divine Goodness, continued to this day; and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between 80 and 90 scholars, who are all Arabs, and who are all boys except two. The boys are generally between five and twelve years of age. Three of them profess the Mahomedan Faith, two belong to the Maronite Communion, two are Greek Catholics, and the rest belong to the Greek Church.

The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning, which are so characteristic of Greeks: they are less ambitious and less studious; and are more trifling, inconstant, and proud of petty things: many, however, in this school are lively and promising, and have done themselves honour by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer; and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath Schools. A considerable number have learnt the Ten Commandments; and a few, part of the Sermon on the Mount. In spelling words, the school would not probably sink in comparison with any of the common schools in New-England:

some of the boys seldom miss any word which is put to them from the New Testament. The Mussulman Boys attend solely for the purpose of learning to write: they, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school: and, though the greater part which they hear may be speedily forgotten, and the little which is remembered may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought-of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert, and sanctify their souls. This school has cost nearly 80 dollars.

A school in which Mr. Bird teaches Italian has considerably increased in numbers and importance: the whole number of Arab Youths that have attended is about thirty.

About four months ago, we succeeded in establishing another school, in a village several hours' distant from Beyrout. It is on the side of one of those elevated peaks, which were the last and the loveliest objects on which the dying prophet on Nebo fastened his eyes, as he was closing them on all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnest and prospects of Heaven. This school will cost about 40 dollars annually.

In addition to these, we patronize a Greek Priest in Beyrout, in giving instruction to a few pupils in Modern Greek.

Our Schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing on the things concerning the kingdom of God. The Maronites, Greek Catholics, and Latins are, in general, very hostile to these Schools; while, at the same time, it must be a source of trouble to them, that their own children cannot enjoy equal advantages. Should it be seen, as we trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the Priests will lose influence, and the cause of knowledge and truth be promoted. In Turkey, every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these Schools, than

there is now, that we shall succeed in establishing others.

### ALGIERS.

Mr. Joseph Greaves, whose Visit to Tunis is printed at the end of Mr. Jowett's Researches in Syria and the Holy Land, has furnished us with the following

#### *Notices on the State of Algiers.*

Mr. Greaves received the information which he here communicates from a Gentleman, who resided several years in that country in an official capacity.

Of the population of the Kingdom of Algiers, it is impossible to form a correct estimate: the Natives state that of the town to amount to 80,000 souls; but my Informant was of opinion that it does not exceed 50,000. The plague, with which the country was visited a few years ago, made great devastation. There may be from 5000 to 6000 Jews: they are very ill-treated; and, as in the other Barbary States, are extremely base and depraved. The Dey has about 15,000 troops: they consist of Levantine Turks, or of their children born in the country: he never leaves his palace or castle; for, were he to do so, he would certainly be murdered: he is protected by a strong guard, in which he can confide; and has probably a hundred Blacks about his person, who would sacrifice their own lives before they would permit that of their Master to be taken: it is the character of Negroes to become much attached to individuals by whom they are well treated.

The Turks are very proud and insolent; but they may, in some measure, be depended upon: in the Moors, not the slightest degree of confidence can be placed. There is great enmity between the two parties; and it is only owing to the ignorance and superstition of the Moors that the Turks are able to maintain an ascendancy: if the Moors were, in any degree, enlightened, such a handful of individuals as the Turks would very quickly disappear; but the Moors have such a rooted hatred of the name of Christian, that they would prefer the greatest possible degradation and oppression to any melioration of their condition which might proceed from a nation professing that religion.

There are Mahomedan Schools in Algiers, and more learn to read than formerly: the attainments, however, of

the generality are extremely limited; the instruction which they receive consisting of little more than learning to recite passages from the Korân. Alluding to printed books, my Informant stated that he had begun to distribute copies of portions of the Holy Scriptures, received from the Bible Society; but an order was issued, requiring all who had accepted them to give them up on pain of death. The same arbitrary proceeding had been adopted with reference to a number of Pilgrims who had been detained for some time in Malta, as prisoners-of-war, and had there been supplied with the Scriptures\*: the copies collected were burnt; and no one probably would hazard a non-compliance with the requisition, for he would know that in the event of detection no mercy would be shewn to him.

There are many Kabayles, who come from the mountainous districts; and reside for a longer or shorter period, according to circumstances, in the city: they are a quick, intelligent race; far superior to the inhabitants of the plains. All the Mountain Tribes consider themselves independent: the greater part of them pay a small tribute to the Algerine Government; and, for this, are permitted to live without further molestation: they are, however, in an almost continual state of warfare among themselves: by this they are much weakened; and consequences are prevented, which might probably result from a greater degree of unanimity. In travelling among them, it would be as good as no protection to be accompanied by individuals in the service of the Algerine Government: persons visiting them should be accompanied by one or more of their Marabûts: these, in consequence of their reputed descent from Mahomet, are greatly respected; and would ensure respect for all under their protection.

Under the generic title of the language of the Kabayles, my Informant included the several dialects of North Africa. He was of opinion, that all the Mountain Tribes understand one another; and conjectured that no greater difference would be found, than is met with in the Arabic of Barbary, Egypt, and Syria.

The language of the Kabayles has no other affinity to the Arabic, than such as arises from the introduction of a few Arabic terms: Arabic is, however, very

\* See p. 41 of the Survey for 1825.—*Editors.*

generally understood by them: and my Informant was of opinion that individuals might be met with without difficulty, who possess a grammatical knowledge of this language; and who would be able to assist in the compilation of a Grammar and Vocabulary, or in the translation of books into their native tongue: some might probably be unwilling to read or to translate from the Scriptures, but others would not. A person residing in the British Consulate, and quietly pursuing the study of Arabic or other dialects, would be subject to no molestation.

There is an extensive Tribe called Romir, the general name in Barbary for Europeans; and another, Welled Eisa, or Children of Jesus: they are all Mussulmans. My Informant never heard of any who are not; except at Tombuctoo, where, it has been stated to him, that there are some individuals who are Christians, or at least who are not Mahomedans.

The Kingdom of Algiers might be rendered extremely productive: at present, in consequence of oppression, much rich land lies in an uncultivated state: an appearance of prosperity among the Moors would only be attended with heavier exactions. There may, probably, be about a hundred rich proprietors; but it not unfrequently happens that the head of a family, after acquiring a fortune, is suddenly removed, his property confiscated by the government, and his widow and children left destitute.

The average number of vessels, which arrive in Algiers in the course of a year, may be stated at about one hundred. The principal trade is with Marseilles and Leghorn. Returns are generally made in specie, because the country has at present but little to export. The oil is of inferior quality: this does not arise from the quality of the olive, but from the indifference of the people: the exportation of it is prohibited. Shipments of corn are sometimes made from Bona, but not from Algiers. A caravan arrives from Tunis about every two months: they bring ostrich-feathers, gold-dust, senna, and sometimes a few slaves; but the importation of slaves is chiefly by shipping from Tripoli. The distance between Algiers and Tunis is fifteen days: the road lies near the sea-coast, and caravans have consequently not to traverse the mountainous districts: they have, however, to pass

through one Tribe which is very oppressive, and travellers would incur considerable risk of being laid under contribution.

My Informant did not appear to possess accurate intelligence as to the number of Slaves annually imported into Algiers: he thought 1000 or 1500 a moderate estimate. The Bey of Tripoli is in the habit of sending them as presents to the Dey. Comparatively few males are imported: they chiefly consist of young women. It is not so common to sell them in the slave-market as in Tunis: they are kept in the Fondok or Caravanserai; and persons desirous of purchasing attend for that purpose. A strong healthy young woman would cost about 200 dollars. The Slaves are not generally ill-treated, because it is the interest of proprietors to take care of them. There are usually three or four Blacks in a house—sometimes Slaves, sometimes free. Manumission is not unfrequent: it is practised as a meritorious act, in the prospect of death: in the event of sudden removal, the relatives or friends of the deceased would consider it an act of disrespect to his memory, not to perform this duty, in cases where it is known to have been the intention of the departed. The condition of Slaves is not, however, in a general way meliorated by manumission: for, while in a state of servitude, they are provided for; whereas, by manumission, they are not unfrequently thrown upon the world at a time of life when they are incapacitated for exertion.

Provisions in Algiers are cheap: eight fowls may be purchased for a dollar, and other articles in proportion. There are no houses tenanted by Europeans, except the Consulates: a tolerably good one might probably be rented for about 100 dollars per annum.

The European Nations, with the exception of Austria and Russia, have their Consuls: these two have only Agents. Tunis and Tripoli have also their Envoys. It is frequently the case that several Consulates are held by one individual.

The French had formerly a Mission in Algiers: at present there is only one Roman-Catholic Priest: he is attached to the French Consulate.

My Informant expressed his surprise, that any one should attempt to travel in Africa, without an acquaintance with the



Vulgar Arabic: under such circumstances, the individual is treated with reserve; but, if he adopt the dress of the country and can speak to the Natives in their own language, he has it in his power to do much with them.

### India within the Ganges.

CHRISTIAN KNOWLEDGE SOCIETY.

FROM a Letter of Dec. 7, 1825, addressed by the Bishop of Calcutta to the Society, we extract the following particulars.

#### *State of the Society's Missions.*

At Vepery, since the death of Mr. Falckè, there are only the venerable Dr. Rottler and Mr. Haubroe: of whom, the first is unequal, from his age and infirmities, to bear, even for a time, the weight of the Mission alone; while the second is obliged, from time to time, to leave him, for the purpose of inspecting the progress of the southern Missionary Stations in the neighbourhood of Tanjore, and administering the Sacrament to their members.

Still farther south, the populous and important district of Palamcottah appears to offer one of the most favourable and promising fields in India for discreet and diligent labourers; and though this field, first planted by the Society for Promoting Christian Knowledge, has, since their Missionaries have been withdrawn, been cultivated with considerable success by the Church Missionary Society, yet both would further help be extremely acceptable and valuable there, and, by all which I can learn, the very name of their ancient Benefactors sounds agreeably in the ears of these poor people; and they would hail with no common delight, and receive with no common reverence, a Teacher from the Society, by whose bounty their ancestors and themselves were first brought from darkness to the light of salvation.

Nor can I hold out any early probability of these wants being supplied from Bishop's College. That Institution, indeed—I thank God, being enabled to say so—is, in point of discipline, method of instruction, the progress made by its few Scholars, and the unwearied diligence and distinguished talent of my excellent friend, the Principal, every thing which I could wish it to be. There are already two very fine youths among its inmates, Godfrey and Garstin—the one

the son of respectable parents in Madras; the other, of one of His Majesty's Chaplains in Ceylon, whom I have always regarded as peculiarly applicable to the Missions of Southern India: and I expect, every day, a Young Man who has been highly recommended—a Native Christian, and son of a man of some consequence among the Malabars of Ceylon—to fill the place of Tamil Teacher, and possibly himself, in due time, to be a Candidate for Holy Orders and the office of a Missionary.

It is evident, however, from the age of these lads, and the utter ignorance of every thing like European Literature which they brought with them to the College, that some considerable time must elapse before they can be safely dismissed from it. Nor do the Statutes allow, even if the obvious propriety of the case did allow it, to send out any as Missionaries themselves, till they had served a reasonable time as Catechists under other Missionaries.

#### *Advantages, in India, of English Episcopal Ordination.*

While, however, I am anxious for the speedy arrival of Missionaries, I trust I am not illiberal in expressing a hope, that the Society will supply us with Episcopally-ordained Clergymen. English by nation, as well as in Church Discipline, are, on many weighty accounts, to be preferred. But if these are not forthcoming, I earnestly recommend a recourse to the ancient and Apostolic Churches of Denmark and Sweden; from whose Universities, I conceive, there would be no difficulty in obtaining learned and meritorious candidates for such an employment.

With the individual Missionaries of the Lutheran Church now in the employ of the Society, I am far, very far indeed, from having reason to be dissatisfied. Mr. Haubroe is highly spoken of for his diligence, abilities, and general character: and, in the venerable Dr. Rottler, and the excellent Mr. Falckè but lately lost to us, we have had two men, such as India has seldom seen, in the most illustrious times of Missionary Labour. Still there is a difference between them and us, in matters of discipline and external forms, which often meets the eye of the Natives, and produces an unfavourable effect upon them. They are perplexed what character to assign to Ministers of the Gospel, whom we support and send forth to them,



while we do not admit them into our own Churches: and so much of the influence and authority, which the Church of England is gradually acquiring with the Christians of different oriental stocks (the Greeks, Armenians, and Syrians), arises from our recognition of and adherence to the Apostolic institution of Episcopacy, that it is greatly to be desired, that all, who are brought forward under our auspices in these countries, should, in this respect, agree with us.

A strong perception of these difficulties has induced three of the Lutheran Missionaries, employed in Bengal by the Church Missionary Society, with the approbation of their body, and in a considerable degree influenced by my opinion, to apply to me for re-ordination according to the Rites of the Church of England; and I had much satisfaction in admitting them to Deacon's Orders on the last St. Andrew's Day. And, though I am far from urging any of those already engaged with us, to contract, except by their own free choice and purpose, this closer union; and though I trust that I shall not be suspected of shewing any unkindness or distance toward those who are content with the species of commission which they have already received; I trust that, in their choice of future Labourers, the Society will not disregard the suggestions which I have ventured to offer.

*State of the Bombay District Committee.*

At Bombay, I found the Committee of the Society actively and usefully employed, under the auspices of my excellent friend, Archdeacon Barnes, and of a very zealous and effective Secretary, the Rev. D. Young, Chaplain of Matonghe. Their exertions have been chiefly devoted to the circulation of the Scriptures, the Liturgy, and the Society's Tracts, in the English, Mahratta, Guzerattee, and, recently, in the Persian language—to the supply of schools, regiments, &c.—and to the establishment of Lending Libraries. They have no schools under their own care; and, looking to the establishment which I then meditated, and have since, by God's blessing, effected, of an Archidiaconal Committee of the Society for the Propagation of the Gospel, I did not think it expedient to recommend their undertaking a task, which seemed more properly to fall within the department of this latter Institution. Here, as elsewhere, the funds were low; and I

thought myself justified in applying to their aid 100*l*. of the sum, which the liberality of the Parent Society had placed at my disposal.

*Necessity of Pecuniary Aid from Europe.*

With reference to this inadequacy of public subscriptions to answer all the widely-extended objects of Societies such as ours in India—an inadequacy, which I found also complained of in Ceylon; which, as I have reason to believe, is felt in Madras; and of which, as will shortly appear, we have been made painfully sensible in Calcutta—it must be remembered, that, in India, our contributions are raised from, comparatively, a very narrow circle of individuals—that of these individuals, very few are in the receipt of large incomes—and that even these, looking forward to the cessation of these incomes and their own speedy return to Europe, consider themselves as rather laboriously engaged in acquiring a competence, than as already in the possession of affluence.

Great fortunes, indeed, are no longer, under any circumstances, to be made in the East; and the situations are very few, where an ample fortune can be acquired, under any circumstances whatever: and, when we take into account the great and almost inevitable expenses of living and educating a family, in the manner which our previous habits and our anxiety for our children prompt us—the great number of private applications for charity, from disappointed and ruined European adventurers, the widows and children of Officers, and distressed Christians of almost every country and complexion—with the number of public Charitable Institutions, supported by subscriptions only—it is, perhaps, rather matter of surprise, that so much can be raised in this way, than that all that can be raised should be often found insufficient.

But, besides all this, our English Society is fluctuating, to a degree, of which, without personal experience, it is difficult to form an idea. What with deaths, departures for Europe, and changes of residence, the Presidencies and more considerable Stations are each like a vast inn: and, after the absence of even a few months, the person most familiar with any of them returns to a new world of unknown faces and new predilections; in which, at every step, he is made painfully sensible of the loss or absence of some valued friend, now separated from

him by an expanse of ocean, or a yet more awful interval. Under such circumstances, it is needless to point out the loss which our Institutions yearly sustain, in the persons of some of their best and most bountiful benefactors: or the increasing efforts—I may almost say the unceasing and importunate mendicancy—which is necessary to sustain even the most popular and cherished Institutions on a liberal and efficient basis.

### SERAMPORE.

#### BAPTIST MISSIONS.

##### *Examination of Female Schools.*

OF this Examination, mentioned at p. 91 of the Survey, the Rev. John Mack gives the following particulars:—

The present state of the Female Schools is such, as to fill one, who has watched over their progress as I have done, with the purest joy. Our last Examination afforded perhaps one of the loveliest spectacles ever exhibited in India; upward of 200 little Bengalee Girls, arranged in proper classes, in the great Hall of the College, and all as happy as princesses. I don't know, my Dear Brother, whether you can understand the feeling which such a sight excites in our breasts. I cannot describe it. It is true, our little Girls are not so fair as those whom you might assemble in England; but, among them, you might find many an engaging, lively child, that would as irresistibly attract your interest. We have the advantage of all the other Societies here, in having so large a room, where all our children can be brought together without the slightest inconvenience; and it adds considerably to the effect. All our Girls learn the principles of Christianity, by reading books in which they are taught; one of our chief school-books being Mrs. Sherwood's Little Henry and his Bearer, in Bengalee. Our Christian Girls have, in addition to the common books, the Scriptures, several Catechisms, and Hymn Books; and are, besides, sedulously instructed orally in the things of God. The examination closed by a group of these dear children singing a Bengalee Hymn very sweetly. We have not much idea of increasing the number of our Schools, in and about Serampore, which is now twelve. We can scarcely manage the superintendence of more; and those which we have are pretty fairly scattered through all the accessible parts

of the neighbourhood. We do intend, however, to increase as much as possible the number in each School; and to make gradual, but sure advances in the system of instruction: and at the different Stations we have yet much unoccupied ground. The work is begun well at Daeca and Chittagong: at neither place has it arrived at its maximum; and, at the other Stations, a beginning has scarcely been made.

### BOMBAY.

#### AMERICAN BOARD OF MISSIONS.

##### *Care employed in Translating.*

THE Missionaries state, in reference to their method of translating—

We endeavour to keep our translations of the New Testament and Genesis, with the Original Scriptures, before us, for the further investigation of difficult questions and passages: making use, at the same time, of the Versions and Commentaries which we possess; and also inviting every aid, which it is in the power of our Brethren Missionaries, or any other Gentlemen, to bestow. We have published a request for all the aid, by way of remarks, which any Gentleman in the country may be inclined to afford us. In endeavouring to attain a style, and the use of those words, most suitable to the Original, and universally known in the Mahratta Country, we are in danger, we know, of inducing obscurity, as it respects certain classes of people and districts of the country: but this we endeavour to avoid, as far as may be, by consulting, as we have opportunity, learned Natives from various places; yet, after all our care, we are not insensible that our work, as well as others of this kind, must bear many marks of imperfection, and will need much improving. Yet had we not been aiming for something that will be, in the main, correct and permanent, we should have proceeded with much greater rapidity, and spared our often repeated investigations: but we think them requisite, not only on account of the importance and difficulty of discovering the most appropriate words and phrases, but because the idiomatical position of words, in Mahratta, requires so much transposition of the original words and members of sentences, that, without the greatest care, their relation to one another is liable to be lost. Whatever degree of success may attend or be

wanting in our exertions in this part of our work, we are actuated, in our moderation, we believe, by a reverent regard to the purity and sacredness of God's Holy Word.

*Estimate of the State and Prospects of the Mission.*

The following estimate, by the Missionaries, of their own labours, manifests exemplary fidelity and wisdom.

As a Mission connected with the Cause of Christ, we are sure of final success. We do not, therefore, reckon the delay of success hitherto as discouraging; for every day brings it nearer: but there may be things which will necessarily delay it still longer; and which, till they are removed, may absolutely prevent it. Such obstructions we cannot attribute to any causes which exist exclusively among the Heathen, because many of them often receive Gospel instruction. But, although we cannot think ourselves quite DESTITUTE of zeal for our Saviour and compassion for the Heathen, yet we do feel and confess, and would lament, our deficiency in both: though we feel some ardour and a yearning compassion, yet these are not sufficiently strong, nor sufficiently steady. In a very similar way, we may mention our deficiency in prayer, and our deficiency in confidence of Divine power and favour.

We know that God can accomplish His work, with the utmost ease, by whatever means He chooses; and that He is infinitely more attached to His Cause than any created Being: yet we do not realize these things so much as if we saw special displays of His glory, or so much as we ought and wish to do.

We also regret that we cannot spend all our time, which health and climate will permit, in directly communicating the Word of Life. We have devoted, and suppose it our duty to devote, much time to the investigation of questions, concerning the Original Languages of Scripture, and concerning the nearest approximations to them in Mahratta words and phrases: but all the time spent in this way, or in any other besides that of communicating the Gospel, diminishes our prospect of success, both as to its nearness and greatness.

We deeply regret the smallness of our number. We have ever been as nothing to the millions around us; and the  
June, 1826.

Churches do not even send enough to replenish our diminution by removals and deaths. Both ourselves and the Churches are to expect, that success, should it be granted, will bear some proportion to our numbers. Our case would be somewhat different, had we Young Converts, in a course of preparation to enter into our labours. If the course of thirteen years to come should be like that of four years past, our Mission would become extinct.

Although we greatly rejoice, and would be thankful to God for the confidence, that many, in our country and elsewhere, are praying for our success; yet we fear that some others, and perhaps some of those who have supported us, begin to despair of a special blessing on our exertions: if this be the case, they cannot truly pray for such a blessing: and if it be so with great numbers, we consider it a dismal cloud, in the horizon of our prospects. Though we are far away, no doubt God connects us very much with the moral state of those who support us: if THEIR faith and prayers are deficient, and OURS too, what wonder, if their charities, as to the salvation of souls, are bestowed in vain? We therefore desire the Churches to assist us more by prayer in our behalf: and we now pledge ourselves, in hope of Divine Help, that we will endeavour to be, as to faith and prayer and zeal and compassion, more what we should be.

We would now gratefully particularize a few considerations, which cannot but encourage us and those who contribute to our support.

1. The Schools are exerting an increasing influence in the country. The heartiest opposers of the Gospel themselves being judges, this is true: the most observant of them sometimes confess it, and even predict the ultimate ruin of their religion. The Numbers of Children in the schools are greater now than ever: Books, even the Scriptures, are more freely used and more fully explained: many Children, who have been made sensible of the reasonableness and purity of the Christian System and the irrationality and impurity of the Hindoo Superstition, are entering into active and influential life: the Teachers seem more and more persuaded that they are taught and teaching the truth: Parents respect the source of their children's knowledge, and, we believe, in many instances, of their good habits.

Hence, in some small measure, many are open to the influence of Christian Truth, like the hearers of the Gospel in Christian Nations.

2. We are persuaded that the oral recommendations of the Gospel, and the repeated silencing of cavils, in the presence of many, will not all pass away with the breath that utters them.

3. Attendance at appointed places of instruction is somewhat increasing. The Scriptures, or portions of them, are becoming more extensively known and read: and these, we know, beyond all question, are the good seed, from which, by the power of the Holy Spirit, plants of righteousness will spring.

4. A Native Young Man has recently connected himself with us, by signing articles of a Christian Congregation; and some others, we believe, have partially at least forsaken the practice of idolatry.

5. We now have no difficulty in obtaining permission to visit the interior, where we find generally good attention; and we are rarely straitened in recommending the Gospel, but often have a greater freedom than ever we had while using our own language.

6. If the above things do not of themselves ensure success, we are persuaded that they do so in connexion with the Divine Promises. We believe that God *will pour water on him that is thirsty, and floods upon the dry ground. Yea, we know, this desert will yet blossom; and fragrance, as of the rose, will sweeten and purify this now-polluted land, and the temples, of God only, will adorn it. We believe the voice of Divine Providence—not by might nor by power, but by my Spirit, saith the Lord of Hosts.*

We, therefore, though unworthy, yet as an Embassy from the KING OF KINGS, remain in confidence, while presenting the terms of peace to this portion of Satan's empire. We give thanks for what is accomplished, and wait for greater things. Of the human powers that exist here, we expect to be allowed the free fulfilment of our commission from the Most High our Saviour. Of the American Churches we expect much prayer in our behalf, with pecuniary assistance and fellow-labourers. Of all who love our Lord Jesus Christ, we expect the assistance of prayer; we greet them, and wish them God speed, in all their service of our common Redeemer.

## West Indies.

### Diocece of Jamaica.

#### SLAVE CONVERSION SOCIETY.

##### Progress of Education.

SOME particulars on this subject are communicated in the following Letter from Bishop Lipscombe, dated Jamaica, Feb. 11, 1826.

I have very sincere pleasure in announcing to the Society a growing disposition for the establishment of Schools. Institutions of this kind have been lately placed on a better footing, in the Parish of St. Thomas in the East; where the exertions of the Clergy have been zealously seconded by the Laity. I am on my return from a visit to the Parishes of St. James and Trelawney, and I am happy to say every attention has been paid to my suggestions.

Every day's experience convinces me, that the adults must be instructed through the instrumentality of the young. I have succeeded in following the Bell System of Instruction on some Estates, where quick Negroes, under the direction of the Clergy, impart to a class what they know themselves. The Lord's Prayer, the Belief, the Commandments, and Duty to God and our Neighbour, are broken into short questions; and repeated over and over again, till they make the proper impression. The result of the lecture is immediately communicated to the adults; and I feel convinced that no pains of the most zealous and indefatigable Clergymen can be attended with half the success of this simple and obvious method.

By the provision of a consolidated Clergy Act, which has just passed into a law, full powers are given to the Vestries in each Parish to tax themselves for the erection of Chapels, the purchase of Burial Grounds, building Schools, &c. All fees are abolished, as far as the Slave Population is concerned. The stipends of Rectors are raised to 600*l.* per annum, subject to the Widows' and Orphans' Fund; and all certificates for their quarterly payments, as well as of Island Curates, are to be signed by the Bishop instead of the Vestry. A Register Office is established, and certified copies of all Parish Registers will be transmitted annually to the Registrar. I anticipate much benefit to the Church from this Act, and already perceive the good effects of it.

At our last Meeting, the whole sum of 500l. granted by the Society, was appropriated to the use of Schools, which I am striving hard to establish in every part of the Diocese.

I purpose visiting Honduras and the Bahamas about the middle of next month.

## North-American Indians.

### Choctaws.

#### AMERICAN BOARD OF MISSIONS.

#### *Influence of Religion on Choctaw Girls.*

THE Female Teacher at Mayhew, among the Choctaws, makes a report of the Girls under her care, from which we extract some pleasing particulars.

—The girls, while at work, were conversing in their own language, and were desirous to speak English. One of them, who could speak but very little English, requested that the one, who was talking, might go through with what she had to say; for she was interpreting the hymn, which they had been repeating about the crucifixion and ascension of our Saviour. When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, His rising again from the dead, and saying to His disciples, *Go into all the world, and preach the Gospel to every creature*; and added, that this was the reason Missionaries came hither.

—One of the girls complained that another had spoken improperly to her. The Teacher inquired what was to be done, if such large scholars set such an example to the others. The girls were nine and ten years old. One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know: the Teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose that the other should have discredit. The Teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explain-

ed the meaning of the petition, *Forgive us our debts as we forgive our debtors*, in Choctaw, to the unforgiving one; to which the greatest attention was paid by the whole school. No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

—The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "When I go to breakfast, my heart feels so bad that I can't eat;" another—"I think so much about my soul, that I can't sleep: when I go away alone I kneel down to pray; the tears come, my heart feels so bad." One said to her Teacher, "Isn't the Bible a sort of friend to you?"

—After attending prayer-meeting, I found that the girls had spent the evening in prayer, and other religious exercises; and were bringing their meeting to a close, by rising and singing the doxology. They had read, *Remember thy Creator in the days of thy youth*, and concerning the crucifixion of our Saviour.

—A number went to another room for religious instruction: one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell. I don't feel any thing." She was told that she would be excused from relating any of her feelings, and went reluctantly, saying, "When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterward, she often referred to that meeting, as being the means of doing her much good: "I never saw my sins so before; never felt able to pray so earnestly: it seems as if I get nearer and nearer to Christ every day: it seems as if I could never love Him enough." At another time—"I have not felt bad but once to-day, that was when I was at supper: something told me, I should not get religion—I should be ashamed of it." On another occasion she said, "Things keep coming into my heart, and calling me every way. Miss Burnham, don't you know I have been angry almost all day? Sometimes I want to pray very much, and my heart is so hard I can't. When I think about dying, it troubles me, so that I cannot sleep. I think if I should die, I am so wicked, God would not take me to live with Him."

—One of the girls observed, "Sometimes I feel as if I could lift up my

whole heart in prayer to God, and sometimes not at all. It seems as if God takes away one load of sin, and another comes, and God takes that away. Sometimes, when I do not think about God all the time, it troubles me so that I cannot rest. And when I see my brother so stupid, it troubles me very much. When

I look around on the scholars, it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment. Her answer was: "I don't know. I think I should. IT LOOKS BAD ANY HOW."

## Recent Miscellaneous Intelligence.

### *American Tract-Society.*

This Society, for some notices of which see pages 593 and 594 of our last Volume, has issued Tracts which will form Six Volumes of about 400 pages each. It is now stereotyping these Tracts; and has advanced in this work to the 127th Tract, which finishes the Fourth Volume. The expense of stereotyping the whole, with an edition of 4000 copies, will exceed 7000 dollars; exclusive of all charges for agency and other incidentals. The Six Volumes will be sold, bound, for three dollars.

### *American United Foreign Missionary Society.*

The Rev. James C. Crane, who laboured several years among the Tuscarora Indians, died on the 12th of January, the day on which he completed his 32d year. He had recently travelled in behalf of the Society; and was, in May of last year, appointed Secretary.

### *Baptist Missionary Society.*

From some notices in p. 153 of the Survey, it appeared probable that the Mission at Sebolga in Sumatra would not long be tenable. These apprehensions have been confirmed: the insurgents, who had been desolating the island under the pretext of reformation, had approached, at the end of July, within a day's march of Sebolga. It is stated—

Under these circumstances, Mr. Burton felt it to be his duty to remove his family, with the Orphan School under Mrs. Burton's care, to the island of Tappanuli, for temporary shelter in the fort erected there; and, seeing no prospect of resuming his labours among the Bataks, at least for some time to come, and having been directed by the managers of the Orphan School to take the children to Bengal, he engaged a passage for Calcutta, and landed at Serampore, Aug. 27th.

Mr. Evans was still at Padang in September, and did not apprehend that he should be obliged to leave it; but the Dutch Possessions, in that quarter, appear to be in such a state of insecurity, that it is by no means improbable that he also may be constrained, ere long, to transfer his services to Bengal.

### *Church Missionary Society.*

The Rev. J. F. Beddy did not land at Portsmouth, as stated at p. 263; but at Dover, on the 29th of May. Mrs. Beddy died on the 26th of February; and their infant Son, eight months old, on the 5th of March.

We regret to state that Mrs. Scholding's recovery (see p. 255 of our last Number) was but apparent: she soon relapsed, and survived Mrs. Betts only a few days, dying on the 26th of March.

The Rev. G. W. E. Metzger was married at Gloucester, in Sierra Leone, on the 11th

of April, to Miss Mary Hickson. Mrs. Metzger was brought up by Mr. and Mrs. Renner, at Bashia, on the Rio Pongas; where she lived with them ten years, when she removed with them, on the Mission being obliged to leave the country, to Sierra Leone.

Messrs. Gobat, Leider, and Mueller (pp. 292, 263) arrived at Malta on the 25th of April; after a wearisome voyage of eight weeks from Marseilles, having stopped at many places. On the 27th, Mr. Mueller was married, in the Government Chapel, by the Rev. W. Jowett, to Miss Kuepper, who had arrived with the Missionaries.

Mr. and Mrs. Krusé and Mr. Kugler (p. 263) arrived safely at Alexandria, on the 15th of April, after a voyage of ten days.

The Rev. Richard Kenney (p. 108) had taken his passage, from Bombay, on board the Alfred, bound for Liverpool: his health had suffered much during the last year; and would, of itself, independently of his long separation from his family, require his return.

The Rev. J. W. Doran (p. 114) arrived at Calcutta on the 26th of November. He continued there, among the Society's friends, till the 15th of December; when he embarked for Madras, in the Woodford, Captain Chapman, and reached that place on the 28th. At the end of January he was still there; not having been able to procure a passage to his ultimate destination, among the Syrians in Travancore.

Sir Thomas Brisbane, a little before he quitted the Government of New South-Wales, granted to the Society, subject to the approval of the Government at home, 10,000 acres of land, to be occupied for the benefit of the Aborigines.

### *Gospel-Propagation Society.*

On the 5th of May, at a Meeting held in the Town Hall at Cambridge and attended by most of the principal resident Members of the University and by Gentlemen of the County and Town, a Society, or Diocesan Committee, for the Diocese of Ely and University of Cambridge, was formed in aid of the Parent Institution. The Lord Bishop of Bristol was in the Chair. The Vice-Chancellor, the Masters of Sidney, Jesus, and Downing Colleges, the Master of Clare Hall, the President of Queen's College, Francis Pym, Esq. jun., Professors Musgrave, Sedgwick, and Farish, and other Gentlemen, took part in the proceedings. His Royal Highness the Duke of Gloucester, Chancellor



of the University, has accepted the office of Patron.

*London Missionary Society.*

Of the Fund for the Widows and Orphans of Missionaries, to which (see p. 157 of our last Volume) the sum of 2000*l.* was appropriated by the Directors and by the Trustees of the Evangelical Magazine, the Directors say—

Since that period a few Donations have been received, for which the Directors return their most sincere and grateful thanks: but they are concerned to state, that the whole amount of these Donations is only about 400*l.* The Directors, therefore, beg leave again to solicit the attention of their friends, whether as Individuals or Auxiliary Associations, to this truly benevolent plan; and they would, in a special manner, respectfully entreat the countenance and support of Ladies, who are favoured by Providence with affluence; a more appropriate object, it is humbly conceived, can scarcely be submitted to their affectionate notice.

Mrs. Ray, Wife of the Rev. W. Ray, who was returning from England to India (see p. 327 of our last Volume) with her Husband, died on the 1st of October, when the ship was off the Sand Heads in the Bay of Bengal.

*Wesleyan Missionary Society.*

Mr. and Mrs. George and Mr. and Mrs. Percival sailed, on the 5th of May, in the *Alexander*, for Ceylon.

Mr. and Mrs. Rule, (p. 263) arrived at Malta on the 27th of April.

Mr. Rayner, who was driven (see p. 382 of our last Volume) from Barbadoes on his first attempt to settle there, has landed in that island, but had not been permitted to enter on the work of the Mission.

In reference to the loss of Missionaries lately suffered, it is stated—

To supply the places of the Missionaries lately lost in the West Indies, the Committee are sending out several Brethren for this destination; and they have the pleasure to acknowledge, with great gratitude, an eminently-generous offer, spontaneously made to them, by Messrs. Carson, Merchants of Dublin, to send out, entirely free of expense, in one of their vessels on the point of sailing, five Missionaries and two Missionaries' Wives to the island of Antigua. In consequence of this liberal offer, the Brethren appointed are about to proceed to embark at Dublin.

*United Brethren.*

There are now living Nine Bishops of the Brethren's Church—four in Germany, two in the United Kingdom, and three in the United States.

In reference to the Seminaries established by the Brethren, the Synod of last year state—

The Synod found great reason to be grateful for the signal blessings which the Lord continues to bestow on the different Seminaries for Education, through means of which we strive to render ourselves useful to our Fellow-Christians. A number of pupils, exceeding thirteen hundred committed to the care of the Brethren in the different Boarding Schools established in our Congregations on the European Continent, in the British Islands, and the United States of America, are, we trust, for the most part, now improving in useful knowledge, and imbibing principles of religion and morality which will one day prove invaluable to them.

*United Kingdom.*

The late Bishop of Durham has bequeathed 12,500*l.* to twenty Institutions: among which

are the following:—National Society, 1000*l.*—British and Foreign Bible Society, 500*l.*—Society for the Propagation of the Gospel, 1000*l.*—Church Missionary Society, 500*l.*—Society for the Conversion of Negroes, 1000*l.*: the rest are Domestic Charities. Besides these Benefactions, the Bishop has left 3000*l.* for the erection of a School in Durham, and large Donations in 3 per cent. Consols amounting to not less than 55,666*l.* 13*s.* 4*d.* of that Stock: of this sum, 5000*l.* is appropriated to the Sons of the Clergy, and 6666*l.* 13*s.* 4*d.* to the Charity for poor Widows of Clergymen under the Corporation of the Sons of the Clergy; the remainder being chiefly applied to local objects in the Diocese of Durham.

*France.*

In the Second Week of April, the Anniversaries of several Societies were held in Paris: on Tuesday, the 11th, the Fourth of the Paris Religious-Tract Society; Professor Stapfer in the Chair—on the 12th, the Seventh of the Paris Protestant Bible Society; the Marquis de Jaucourt in the Chair—on the 13th, the Fifth of the Christian Morals Society; the Duc de Broglie in the Chair—and on the 14th, the Third of the Paris Protestant Missionary Society; Professor Stapfer in the Chair.

*Sierra Leone.*

Mr. Giles, who proceeded to the Colony (see p. 496 of our last Volume) as a Cultivator, died on the 31st of March, greatly regretted by the Missionaries.

The Steam-vessel *African*, Lieutenant Austen, arrived in 33 days from Falmouth.

*Persia.*

Dr. Foot, who spent nine years in India as surgeon in the army and two years in Persia, is studying Persian under Baron De Sacy at Paris, with the view of establishing himself as a Physician and Surgeon in the heart of Persia, for the purpose of gaining that influence which may enable him to assist the progress of Christian Truth among the Persians. To this object he purposes to devote his substance and his life.

*India.*

Archdeacon Corrie writes from Calcutta—A Native, named Budinath Roy, has, among other gifts, with a view to immortalize his name, granted *twenty thousand rupees* toward the Central Female School of the Ladies' Society for Native Female Education. This benefaction is important, not only in a pecuniary view, but as a sanction to our School Labours among the Females.

The number of Newspapers, published in the languages of India and designed solely for Native Readers, has increased, in the course of seven years, from one to six: four of these are in Bengalee, and two in Persian. The "Friend of India" gives the following account of these Papers:—

The first, in point of age, is the "Sumachar Durpan," published at the Serampore Press; of which the First Number appeared on the 23d of May 1818: it gives a translation of the political intelligence of the Week; brief notices concerning the most remarkable events and discoveries in Europe; and two, and sometimes three columns of articles, amusing and instructive: it steadily supports the interests of the British Government. The next two Papers are the "Sumbad Koumoodi" and the "Sumbad Chundrika," the editors of which, not having easy access to the English Papers, borrow their political intelligence from the "Durpan": they give a weekly sum-



inary of "moving accidents" in town and country; and sometimes engage in controversy, occasionally virulent, with each other—the one advocating Hindooism, the other maintaining more liberal sentiments. The youngest of the Papers is the "Teemer Nausuck"—"The Destroyer of Darkness"; and it brings to light most wonderful and portentous prodigies: from the perusal of its columns, one might almost fancy the golden age of Hindooism returned, and the gods so far reconciled to men as to renew their personal visits for the succour of the faithful: it would be gratifying were the character of the Paper more in harmony with its title; but instead of holding up these pretended miracles to derision, it is ever attempting to create a belief of their authenticity. With the two Persian Papers we are not so well acquainted: they are, we believe, chiefly occupied with extracts from the pithless Ukbars, or papers issuing from the Native Courts, and detailing with minuteness the daily uninteresting and unimportant actions of the Native Princes. The number of subscribers to the Six Native Papers may be estimated at from eight hundred to a thousand; and we may, perhaps, allot five readers to each Paper.

#### South America.

The Editors of the Boston Recorder state—

It is remarkable with what rapidity the light of knowledge is advancing in South and Central America; where, at the beginning of the present century, there was almost nothing on which the eye of the Christian could rest with satisfaction. To the numerous proofs of this fact which have been mentioned in the public prints, might be added the frequent and heavy demands for type and other printing apparatus, which have of late proceeded from that quarter. The gentlemen, from whom we have our supplies of this kind, inform us that they have just received orders from Carthagena and Guayaquil, in Columbia, for considerable quantities of type, from Guayaquil to the amount of a *ton*, together with presses and other articles of printing apparatus in proportion. We learn, also, that a firm in New York have received from Mexico a single order for type, to the value of 10,000 dollars. A gentleman from Buenos Ayres informs us, that two printing-offices have been recently opened in that city; and that both of them, as well as one which had been previously established, are now in the most active operation: it is expected that one, and probably two other presses, will shortly be added to the number. There have been shipments of similar articles from England to the new Republics, within the past two years; and we have no doubt that the above-mentioned constitutes but a small part of what has, in the same period, been ordered from this country.

#### French Colonies.

The following particulars relative to the French Colonies are given by M. Moreau de Jonnes, in his Work on the Commerce of the Nineteenth Century—

In the Islands of Martinique, Guadaloupe, and Bourbon, and the Settlements of Guiana, there are 38,500 Whites, 25,000 Enfranchised Slaves, and 247,500 Slaves—total population, 309,000. At the same places, the total amount of exports is 70,000,000 francs—of imports, 64,000,000.

#### Hayti.

The President has refused to ratify the Treaty lately negotiated with France, and has published his reasons in a Proclamation. The following extract will sufficiently explain the grounds of his refusal—

In accepting the Act which recognises the independence of Hayti, we did not conceal from ourselves the vagueness of its dispositions. We saw, at once, the diversity of interpretation that might be given to it; but we should have thought it injurious to the French Government, to suppose it actuated by any other thoughts or intentions than such as, in a Declaration of that nature, can alone honour and immortalize the Sovereign who proclaimed it.

Interests, however, and rights so dear as those of our country, could not be abandoned to arbitrary interpretation. My duty required of me to ask precise explanations. I have asked them. The Commissioners chosen for that purpose, whom I invested with full powers, and who were moreover charged to regulate in France the basis of our commercial relations, have returned. They have done every thing in their power worthily to fulfil their mission, but *they have not obtained* that, which they were specially charged to require. The essential clauses of the Convention which they have handed to me not being conformable precisely with the interests of Hayti, prudence requires that nothing should be concluded in the business, in the well-founded hope that ulterior explanation may produce the desired result.

#### The President adds—

In the existing condition of things, I owe it to myself, to my country, and to the world, to declare the sense in which the Government of Hayti accepted the Ordinance of the 17th of April.

Free and independent for twenty-two years, Hayti only saw in that Ordinance the application, with respect to her, of a formality to legitimatise, in the eyes of other nations, the government of a people who had constituted themselves sovereign. It is this formality from which results the renunciation by the King of France, for himself and his successors, of all sovereignty over the territory of the Republic; which we have obtained for an indemnity, of which the first instalment has been paid, as will the others be punctually. The present Legislature, in declaring this indemnity a *national debt*, have given a new guarantee of the good faith of their government.

#### United States.

**Ohio Episcopal Seminary**—The Columbus Journal, published in Ohio, states that the Legislature has passed an Act to enable the President and Faculty of the Seminary to confer Collegiate Degrees, and that every exertion is making by the Bishop to carry into effect the generous intentions of their Transatlantic brethren. A beautiful set of stereotype plates of the Common-Prayer Book, cast expressly for the purpose, had already arrived; and an elegant press, on an improved plan, had been purchased and was ready for putting up. The town to be laid out on the ground belonging to the Seminary will be called after Lord Gambier; the College, after Lord Kenyon; the Chapel, after the Countess Dowager of Rosse; and the names of the Streets and of the Towns, together with those of the neighbouring Streams, will perpetuate the memory of the numerous Benefactors of the Institution.

**Methodists**—The Return, for the year 1825, of the Members connected with the respective Conferences, is as follows—

	Whites.	Coloured.	Total.
Ohio .....	38153	86	38239
Kentucky ...	21791	3303	25094
Missouri ....	12139	420	12579
Tennessee ...	11828	1749	13577
Holstein ....	13443	1491	14934
Mississippi ...	8024	2000	10024
S. Carolina ...	27756	15293	43049
Virginia ....	21623	7876	28999
Baltimore ...	22976	6840	29816
Philadelphia .	28997	7658	36655
New York ..	28507	341	28848
N. England .	15802	253	16055
Maine .....	6957	3	6960
Genesee ....	26836	104	26940
Canada .....	6755	16	6771
Total....	291607	46433	338040

There were also 104 Indians under the Canada Conference, which make the entire total 338,144. This is an increase, in the year, of 19,672. The Travelling Preachers are 1231, giving an increase of 42: there are 83 Superannuated Preachers.

*Education in Alabama*—It is stated in the New-York Observer of Feb. 25th—

The Trustees of the University of Alabama have made a Report, from which it appears, that 12,718 acres of land belonging to that Institution have been sold, producing, with interest and rents, the sum of \$76,956 dollars. There remain yet for sale 33,361 acres: it is supposed that the aggregate produce of the whole will exceed 705,000 dollars.

*Prayer for Colleges*—The Boston Recorder states that several Denominations of Christians unite in prayer for the Divine Blessing on the Public Seminaries: in reference to a late occasion of this nature it is said—

The day which was set apart as a season of special prayer for our Colleges, the last Thursday in February, was observed in Boston with an interest exceeding that of any similar occasion. Park-street Church met at eleven o'clock in the Vestry: the particular object of the day was kept distinctly in view in all the exercises: between the prayers, information was communicated, illustrating the great importance of revivals in our Literary Institutions. In the afternoon, Park-street Vestry was crowded: several Clergymen were present, who had witnessed revivals in Colleges; and stated many interesting facts to shew the powerful effects of the operation of the Holy Spirit on those Institutions, and the happy results of such seasons in enlarging the number of pious Ministers: the Old South and Essex-street Churches observed the afternoon, in their respective Vestries, in similar exercises. In the evening, Members of the Congregational and Baptist Churches assembled in Essex-street Meeting-house, which was well filled. Our brethren of the Methodist Episcopal Church joined cordially in the Concert; but at a separate meeting.

## Miscellanies.

### SOME ACCOUNT OF TOOI, THE LATE NEW-ZEALAND CHIEF.

(WITH A PORTRAIT.) *Appendix A. 264.*

THE name of Tooi is familiar to our Readers. He arrived in this country, with his associate Teeterree, in February 1818; and sailed, on his return, at the end of January 1819. The numerous friends who knew him in this country will recognise his features and his form in the accompanying Engraving. In the back-ground of the Engraving is seen part of a Native Town, built on a hill, as they usually are, for greater security.

Various particulars of the residence of these Young Chiefs in this country will be found at pp. 72—74, 93, 94, 231, and 525 of the Volume for 1818; and at pp. 66, 67 of that for 1819. In the Volume for 1820, at pp. 221, 222, are given some anecdotes of Tooi, illustrative of his fine natural character for courage and humanity; and, at pp. 309—311 of the same Volume, copies of very interesting Letters from both Tooi and Teeterree.

At the end of July 1819, the Rev. Samuel Marsden set sail with these Young Men from Port Jackson, on their return to New Zealand. On their arrival, Tooi went to reside with his elder brother Korrokorro, Chief of a Tribe near Cape Brett in the Bay of Islands. He was very importunate for a Missionary to be fixed with his Tribe; and he wished this chiefly, as there is good reason to believe, in order to enable him to maintain and improve what he had acquired. During the voyage; indeed, from England, both he and Teeterree gave pain to Mr. Francis Hall, who accompanied them, from the injurious influence which some society had on them into which they fell while on board. On settling among their friends, still living under the power of their native superstitions, the difficulties of these Young Men would naturally be very great; as they had no Missionary at hand to countenance them in what was good, and to check the influence of old habits and of surrounding scenes: their new feelings and habits seem, however, to have yielded but slowly, and not without much reluctance and frequent misgivings.

In June 1821, Mr. Hall, in his Journal, speaks very feelingly of Tooi: see p. 507 of our Volume for 1823. At p. 516 of that for 1824, are some notices of a visit by Mr. Marsden to Tooi, in 1823, when he was become the head of his Tribe.

In the beginning of April 1824, Mr. George Clarke arrived in New Zealand from New South-Wales. His account of an interview with Tooi awakens hope in our minds, that, through the merits of Christ and the mercy of God, it was well with him in his latter end. He writes—

Among the number that thronged on board the ship was Thomas Tooi. Having seen him in England, I had now much conversation with him. He wanted to know if a Missionary was to be sent to him; and told me, in a mournful tone, that one had long since been promised to him—that his Brother was dead, and he at the head of the Tribe—but that he feared he should have no Missionary till it would be too late—he might soon die, and then what good in sending Missionaries to him! “Poor Thomas!” thought I, “your observation is too just. Oh that every one who names the Name of Christ thought thus, that they

### 304 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

might redouble their exertions to save these wretched Heathens ere it be too late!—they will soon be too late!"

I had much conversation with Tooi on religious subjects; and found that the impressions made on his mind during his residence in England were not wholly worn off. There still seems some concern for his soul; and, were a Missionary placed under him, I think that both the Missionary and his message would meet with a favourable reception—far more so than among many other tribes who have Missionaries. He is certainly superior to many of the New Zealanders, and bears but few marks of the Savage. He is remarkably gentle. His conduct was admired by Captain Duperrey and another Gentleman on board, who invited him to dine with them.

Tooi's eyes sparkled at the sound of the names of Mortimer, Pratt, and Bickersteth; and when I told him that they were still his praying friends, he would hang down his head, seemingly ashamed of his present condition, and in conscious unworthiness of an interest in their prayers. May the Lord bring back this poor wandering sheep to His fold!

But Tooi is now dead: he departed this life, under painful circumstances, on the 17th of October 1824. Captain Lock, of the Mary, then lying in the Bay, heard that he was very ill on shore, and had no support but fern-root and water. His Tribe had suffered greatly from plundering parties from all quarters of the Bay. Captain Lock sent his boat for him, that he might have medical assistance and proper food. But it was too late: Tooi died on board. One slave was killed by his Tribe, to avert his death; and four more were sacrificed to appease his manes!

We cannot speak with confidence of the state of this Young Man: there was hope, however, in his death; and if the Society could have complied with his early and earnest and repeated request to place a faithful Missionary with his Tribe, that good thing which seemed to be in him toward the Lord his God might not have been so hidden and kept down by the temptations and difficulties which surrounded him. We wish that we could give a good account of Teeterree, but we have reason to fear that he is gone back into his country ways. But these things should lead us to feel more for the New Zealanders, and for the Christian Men and Women who are endeavouring to bring them to Christ, and to pray more constantly and fervently that the Holy Spirit would open their understandings and hearts to receive the glorious Gospel of the Blessed God.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From May 21, to June 20, 1826.*

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.		Present. L. s. d.	Total. L. s. d.
Barnard Castle	25 0 0	91 4 5	Staffordshire, North	50 0 0	4015 7 10
Boston (Bickersteth)	52 0 0	865 18 1	Suffolk	62 0 0	6204 9 10
Bristol	4 0 0	17611 7 5	Tytherley, East, Hants.	4 0 0	80 5 6
Bunny, Bradmore, and Rud- dington, Notts.	20 0 0	244 0 8	Wellington, Somersetshire	37 0 0	818 14 5
Cambridge, Town, County & University	200 0 0	73 4 0 11	Weymouth	75 12 3	359 11 11
Carlisle	10 12 0	2330 7 7	Wheler Chapel	88 8 8	1706 6 11
Ceylon	8 17 8	97 15 3	Yardley, Worcestershire	5 5 8	16 9 11
Church-Lawford	5 5 0	715 18 11			
Clapham	5 0 0	3084 16 6	COLLECTION.		
Derbyshire	20 0 0	9051 5 0	J. H. H.	4 0 0	58 8 0
Evesham	21 12 1	21 10 1	BENEFACTIONS.		
Hampstead (Cong. Collection)	50 3 3	603 18 8	Brooks, S. B. Esq., Old Jewry	10 10 0	
Hull and East Riding	50 0 0	7981 10 1	Friend, by J. H. H.	5 0 0	
Kendal	18 10 0	930 3 10	Hulbert, Mrs., Aston Lodge, Derbyshire	23 0 0	
Kent (Woolwich)	6 6 0	5231 18 1	L., by Messrs. Seelye	5 0 0	
Malmsbury	4 0 0	215 18 7	Lady, a Well-wisher, at Stamford	10 0 0	
Manchester & East-Laneshire	250 0 0	7673 1 8	LEGACIES.		
Melton-Mowbray (Sale of Fancy Work)	48 15 0	62 15 0	J. M. Barnes, Esq., late of St. Albans, by his Executors, Samuel Barnes, Esq. and Mrs. Sarah Mines	1000 0 0	
Monmouth and its Vicinity	51 4 0	150 7 11	Legacy Duty	100 0 0	200 0 0
Northamptonshire (Titchmarsh)	30 0 0	4763 6 1	Miss Ann Rodwell, late of Hull, by her Executors, Rev. G. Maddison & Rev. K. Baskett	50 0 0	
North-East London (Stamford-H.)	10 2 0	2798 4 2	Legacy Duty	5 0 0	45 0 0
North Shields	9 11 0	208 16 7	Mr. Henry Turpin, late of the Commercial Road, Lambeth, by his Executors, Messrs. T. and J. Turpin	50 0 0	
Nottingham	28 10 0	2957 16 5	Legacy Duty	5 0 0	45 0 0
Oxford and its Vicinity	25 0 0	1230 8 1			
Portsmouth, Portsea, & Gosport	30 17 6	1060 8 3			
Redruth, Cornwall	38 0 0	182 8 8			
St. Arvans and its Vicinity	53 18 6	660 7 9			
Southwark	30 0 0	2447 11 6			

**Erratum.**—P. 292, the sum of £. 19. 4 from Devon & Exeter, included £. 17. 7 from Hatherleigh.

# Missionary Register.

JULY, 1826.

## Biography.

### MEMOIR AND CHARACTER OF REV. JACOB MAISCH,

LATE ONE OF THE CHURCH MISSIONARIES IN BENGAL, WHO DIED AT CALCUTTA,  
AUG. 29, 1825, IN HIS 28TH YEAR.

THE following account is abridged from a Memoir drawn up by the Rev. Theophilus Reichardt, one of the Associates of the late Mr. Maisch in his labours, and printed at the Society's Press in Calcutta.

Mr. Maisch was born at Gerlingen, in Wuerttemberg, on the 19th of October 1796, and was piously educated by his parents. Their prayers and exertions were not in vain; for, in his 19th year, he felt the grace of God most powerfully in his heart, and turned to Christ with a sincere desire to be His servant: and now, when he had found peace for his own soul in HIM, he felt an earnest desire to proclaim Salvation to those who had never heard the Gospel. Though he was their only child, yet his parents readily gave their consent to his devoting himself to the arduous office of a Missionary to the Heathen. He was received into the Missionary College at Basle in 1818, where he applied to study with an assiduity and success peculiar to himself: he collected there a stock of general knowledge, as well as a knowledge of languages, which, had his life been spared, might have been most usefully employed in this benighted land. He left that excellent Institution with three of his Brethren, in July 1821, and proceeded to Stuttgart; where he and his Brethren, C. W. Beckauer, W. Metzger, and Theophilus Reichardt, were ordained for their Sacred Office, in the Cathedral of that place, by the Rev. Dr. C. Ch. Flatt, member of the Consistorial Council of the German Evangelical Church. This ceremony took place on the 5th of August 1821; and as it is the order of the German Church for a Clergyman to give an outline of his life at his Ordination, we have much pleasure in giving here a translation from the German, of Mr. Maisch's own account of himself, delivered before a

July, 1826.

Congregation of nearly 3000 persons, some of whom were of the highest rank in the country:—

In early life I enjoyed the great blessing of being kept from every evil by my pious parents, whereby the seed of better and eternal things and of love to the Lord Jesus Christ was laid deeply in my heart; and although, in succeeding years, having been carried into a state of carelessness concerning my salvation, it appeared to be choked, yet it always sprung up again, and our faithful Lord gave me, according to His love and grace, deeply to feel the great loss which I should sustain without Him in this world.

The desire for peace was never satisfied during the years I was at school: I promised often secretly to devote my life to Him who had done so much for me, and avowed it solemnly with tongue and heart at the day of my Confirmation in 1810.

But, as all holy purposes receive a firm foundation alone through the grace of God and by watchfulness and prayer, so those also fell to the ground because the latter were wanting. Sin drew me insensibly into her net; and I remained unacquainted with the sweet peace, which the communion with our Lord and His children affords: not seldom did I resist even all the warnings and exhortations which the Gospel made to my heart; and yet the Lord followed me, and sought His sheep which had run astray, until He succeeded in making me to know the pardon of my sins first in a Christian House in this city. There He had mercy on my soul; and has, I trust, cast all my sins behind Him. He gave me to feel His peace which passeth all understanding, through the faith, that He has atoned for MY sins also, and has drawn me to Him though I was entirely undeserving of it. I prayed now to Him that He might sanctify and purify me, and permit me to live in future for Him and my own eternal welfare, as a sheep of His pasture, led by the Good Shepherd alone.

Before this time I had enjoyed the privilege of being acquainted, through Christian

Friends, with the cause of Protestant Missions: but now was created in me the secret wish to devote my life, in future, wholly to this Sacred Cause; though, for a long time, feeling my unfitness, I did not venture to express it, but prayed in secret for light from the Lord. To live to HIM, who has loved us and washed us from our sins in His own blood, was the earnest desire of my heart, which had found rest in Christ; and to carry this joyful message to those also, who are still far from the Gospel, but shall be brought nigh to Him according to His promises, and shall hear the gracious call, *Come unto me all ye that labour and are heavy laden, and I will give you rest.*

After my parents, through the leadings of the Lord, acquiescing in the Divine Will, had given me their consent, I addressed myself to a friend, who was at that time preparing himself in Basle for the holy office of a Missionary, and is now on the distant shores of India, preaching the glad tidings of Salvation: he, however, left me but a glimpse of hope; and exhorted me to examine my purpose more strictly and closely before the Lord, to pray diligently and ardently, and to communicate it to the friends of the Missionary Cause.

Thus, under manifold events and trials, a whole year passed away, until it pleased the God of my life to receive me, through the interest of the Directors of the Missionary College at Basle, among the number of their students, in the year 1818.

This was the place which was eminently blessed to my heart and life; where I have attained, by the grace of the Lord, to a more accurate self-knowledge; and where, I trust, I have been brought nearer to my God and Saviour. I am deeply ashamed of my great ingratitude to the Lord, who has done for me far above what we can understand and pray for. The affection, which was here shewn to me, shall, through my whole life, remain a memorial of the favour of the Lord. I have found here fathers, and mothers, and teachers, and beloved brethren, and friends, who were not only anxious for my welfare and due preparation for the service of the Lord Jesus, but who also, in Love and Christian Virtues, have been an example to us all. Never shall I forget the many happy hours of heavenly blessings, in which my spirit, in the enjoyment of Divine Truth, was strengthened and refreshed in the esteemed circle of my future fellow-labourers in the Gospel. New power and new life from above seemed to be streaming forth upon us, through the mercy of the Lord.

With feelings of most heartfelt gratitude toward the Giver of all good, do I look back upon my ever-memorable instructors, Messrs. Blumhardt, Von Brunn, La Roche, Handel, Schlatter, Miville, and Merian; who, in dependence on the Lord, were engaged, with unwearied zeal, in our preparation for our future labours; whose affection always roused us to renewed efforts, and who joyfully held forth the hand of fraternal regard. Ever memorable will be to myself our dear Inspector, the Rev. Mr. Blumhardt; to

whose particular care we were entrusted, and whose presence was a blessing to us all. May the Lord reward them all according to His kindness and faithfulness; and prosper further their labour of faith and love, that they may be a blessing to all around them for many years to come!

And now, having passed three years in the circle of my dearly-beloved brethren at the Mission College at Basle, I have received the blessed call to travel with my dear fellow-labourer to the burning clime of India, and to occupy the stations where the souls of our brethren have entered into their rest.

Here I stand, in the presence of that God who tries the heart and the reins, and before this numerous assembly, poor and unfit in myself, but made rich and fit through Jesus Christ, in order to proclaim in future reconciliation to the sinner who is hungry for pardon and grace. To Him, who has loved me before I knew him, to Him shall henceforth be devoted every hour of my life. He will strengthen me, and keep me, and provide me with the power and spirit from above. Confident in the fulfilment of all His promises, I go, consoled and joyful, into the midst of Heathen Darkness; because, according to the expression of the True and Faithful One, these sheep also shall be brought near, and He will be with us every day even until our end.

My dear friends and fellow Christians, before I part from your circle permit me to express one petition: Pray for us to the Lord of the Harvest, that He may establish us and strengthen us in the land of the shadow of death, that we may be found faithful in all things! Although the kindness and affection, which I have enjoyed in this city and in my native country, are pledges that you will remember us; yet, looking upon our important office, it is impossible for my heart to suppress this request. Remember your brethren and sisters in the wide Heathen World, who are forsaken, erring, and destitute of the light of the Gospel; while we, in the abundance of Divine Blessings, are but too often quite satiated. The Lord will certainly not leave without a blessing your work for the conversion of your fellow-creatures, who are waiting for salvation, and shall yet come and walk in Divine Light. If we have experienced mercy, and it is still daily offered to us, how shall we withhold from them that great salvation, which is in Christ Jesus? The Lord will look on every gift as done to Himself. O Lord, do Thou live, and work, and dwell in us all! Make us faithful to Thee, and hear our prayers! Amen.

In August 1821, Mr. Maisch set out, in company with his three brethren, for England: on their journey down the Rhine, they visited a number of Christian friends and supporters of Missions, through whose conversation and prayers they were greatly encouraged and upheld in the view of coming events. Having spent some days at Rotterdam with the Missionary Brethren of the

Netherlands Society, they embarked for London, where, after a stormy passage, they arrived on the 5th of September. They were received in a very friendly manner, at the Church Missionary House, by the Rev. Messrs. Pratt and Bickersteth, Secretaries to the Society; with the latter of whom they lived, for seven months, at his residence in Islington. Mr. Maisch devoted all his time to the study of the English Language, in which he attained considerable proficiency. He spoke occasionally at Missionary Meetings, and was heard with no small interest.

Thus engaged, he awaited the time destined for his departure to India. On the 7th of March 1832, at a Special Meeting of the Committee, J. H. Harrington, Esq. in the chair, he received his instructions, together with the Rev. Messrs. W. Jowett, W. Sawyer, and T. Reichardt; the first of whom returned to his station at Malta in the Mediterranean, and the two latter were destined to proceed with him to the East Indies.

Their departure was delayed till the 9th of April; when they embarked for Calcutta, on board the *Agincourt*, Captain Mahon. They had not yet crossed the line, when Mr. Maisch was attacked with an intermittent fever, which lasted eight weeks, and reduced him exceedingly. At one time, when his life was despaired of, he inquired into the reasons why the Lord had afflicted him so greatly; and, when he was told that we, being sinners, deserve to be afflicted even much more on account of our sins, he burst into tears and said—

Ah! now a heavenly light at once breaks on my soul! I have been a great sinner, and have often trusted more to myself than to the mercy of Christ; but now I have nothing to plead: I cast myself entirely on the merits of Jesus, and pray that He may wash me in His blood.

This was a blessed hour: his fellow-passenger prayed with him, and he began to recover rapidly from that time.

After passing the Cape, the weather became very stormy; and, on the 8th of July, the most violent gales lasted for the whole day: though the raging billows tore off several cabins from the poop, and broke that occupied by him and his fellow-passenger, so that the sea rushed in with fury for a long time, yet he was preserved from the water, and escaped a relapse. He was peculiarly cheerful in the evening, when they read the 107th Psalm; and spoke

with much delight of the goodness of the Lord. He gradually regained his strength; and was perfectly restored when the vessel reached Madras, on the 5th of September 1832.

The Church Missionaries of that Station came on board, to conduct the newly-arrived Brethren to their house, where they welcomed them in the kindest manner. They were obliged to stay four weeks at Madras, during which time Mr. Maisch and his fellow-labourer made an excursion to Pullicat, to pay a visit to their friend the Rev. Mr. Kindlinger, and assisted there in opening the newly-erected Dutch School. After an unusually-protracted voyage, he arrived at Calcutta on the 20th October 1832; and proceeded immediately to the Society's premises, where he had the pleasure of meeting his Brethren, the Rev. Messrs. Jetter and Deerr, with whom he had been formerly acquainted. The pleasure of finding dear friends in a far-distant country can be much easier felt than described: thus it was when they met again after a separation of four years. He was most kindly received by the Members of the Committee and the friends of the Society, who soon appointed him to the Society's station at Burdwan with Mr. Deerr.

Mr. Maisch proceeded to Burdwan early in December 1832, where he resided together with Mr. Deerr. He commenced the study of Bengalee, and made rapid progress. All his leisure hours were devoted to the study of the customs, manners, mythology, and philosophy of the Hindoos: so great was his thirst for knowledge, that he neglected taking necessary exercise; which brought on a severe attack of fever in May 1833, when he came down to Calcutta for proper medical aid. At the Rev. Mr. Thomason's he received not only medical advice, but every possible kindness and attention; and, through the mercy of God, was quickly restored to health. Soon after, he returned again to his station; where, however, circumstances were so unfavourable to his health, that he contracted a disorder, which was pronounced by medical men to be an affection of the liver, incurable in this country.

A voyage to England was suggested; and he accordingly left Burdwan in November 1833, and came down to Calcutta. His passage to Europe had been taken, and he was ready to em-



bark; when unforeseen circumstances occurred, in consequence of which he gave up his passage. Shortly after, he was united in marriage to Miss Sophia Harington. A medical opinion was given that perhaps he might be able to stay in India, if he were to have a decided change of air; and it was determined that they should proceed to Pooree near Juggernaut, where it was expected that cool air and sea-bathing would effect his cure. He recovered his health, to a great degree, while at Calcutta; and, soon after his marriage in February 1824, he, with Mrs. Maisch, set out for Pooree, which they reached safely, after a very tedious and troublesome passage. They occupied for some months the house of a kind friend at that place, close to the sea-shore, where the refreshing sea-breezes and sea-bathing proved very beneficial to the re-establishment of Mr. Maisch's health. They removed from thence to Cuttack, and spent several months at the house of the Baptist Missionaries at that station, from whom they experienced much kindness. Mr. Maisch, finding his health considerably improved, felt great anxiety to return to his station; which, however, he could not accomplish until after the rains, when the roads had become again passable: he then left Cuttack for Calcutta, where he arrived in November 1824.

Help being very much required in the Mission at that station, the Committee determined on his stay at Calcutta, and gave seven Native-Boys' Schools into his charge. He continued superintending these Schools, and was zealously preparing himself for preaching to the Natives, which he was most anxious to do, when he was again attacked by a violent bilious fever, in August 1825. He had, of late, apparently enjoyed very good health.

His fever commenced with severe headache and pains in the back; and, although these were removed, yet the fever itself scarcely ever left him. He enjoyed the most unremitting medical attendance; but the obstinacy of his fever baffled all skill. He seemed to be aware of his approaching end, and felt very much grieved at his former sins; but said, he trusted alone in the merits of Jesus—that he had nothing else to look to; and, if the Lord should in mercy spare him, he trusted to become more faithful, and to devote every

moment of his life to His service, and the proclaiming of His great salvation. He continued very restless and uneasy; and, though he was occasionally quite sensible, yet his mind was generally in a wandering state: he was, however, always pleasant when spoken to, and very quiet and attentive when any friend prayed with him.

A friend has favoured us with the following account of the interviews which he had with Mr. Maisch during his illness; but wishes that it may be particularly remarked, that several circumstances conduced to make those interviews more barren of interest and less satisfactory than they otherwise might have been. It was not until the last stages of his illness that he visited him; and then the fever was so violent, that he was under continual apprehension lest, by protracting his stay, or putting him to the pain of replying to such questions as he much wished to ask, he might increase his disorder, or at least retard his recovery.

On my first visit, he seemed to be under considerable mental depression: he told me his heart was unfeeling, his mind wandering, and his spirit restless and unsubdued under the hand of God. "This," said he, "ought not to be; particularly in me, who profess to be a Christian." Fearing lest there might not have been that close and diligent walk with God, which is indispensable to the peace, vigour, and life of the soul, though perhaps not always to its safety, I said, "It is possible, you know, for us even to possess faith in Christ to such a degree that the soul may be saved, yet, from the low attainments which we make in piety and the unprofitable nature of our lives, we may, in a manner, constrain God to chastise us, by depriving us of peace and hiding every ray of comfort from us; and, if saved, it may be *so as by fire*." He felt the remark, and said, "As to my interest in Christ I have no doubt; but my sins, my unprofitableness—these are like a heavy burden or great weight upon my soul." I directed him to the grace and fulness of the Redeemer, read the Sixty-first of Isaiah, and prayed with him, on which he appeared to be deeply interested.

The day following, by his desire, Mrs. Maisch wrote to express the gratitude which he felt for my call, and to request me to repeat my visit; adding, that he had derived much comfort from the interview on the preceding day. I found him much easier in his mind: there was also a tenderness about his feelings, which he did not possess before; and no words can describe the eager delight which he evinced at the proposal for prayer—he clasped my hand in both his, and said, "Do! do! for I much delight in it."

Two days subsequently, he was severely tried with doubts on the reality of all reli-



gion. The feeling of his mind, at this period, was most painful; arising almost to horror. Mr. Schmid read several Psalms to him in German, from which he derived great comfort and composure. I saw him the next morning, and found him more happy and tranquil than I had ever seen him: he appeared to be looking forward into eternity with some delight; and, though he was said to be better in body, yet there was evidently an aspiring after a better world, and more heavenly-mindedness and resignation to the will of God. Though I saw him afterward and was present at his death, yet, as he was in a state of delirium from the violence of fever, I did not think it advisable to attempt to converse with him on religious subjects. Kneeling around his bed, we commended his spirit to God, and then silently waited for the moment of his departure.

During the whole of the 28th, he enjoyed a calm and heavenly state of mind: a friend, about four o'clock, read to him the 130th Psalm, with which he appeared deeply impressed, and apparently united in prayer with much fervour and delight. In the evening he became very restless, and spoke no more: violent convulsions soon after attacked him; and exhausted him so much, that he sunk into a slumber from which he woke no more. He breathed his last about half-past four o'clock, on the morning of the 29th of August 1825. His countenance in death was placid and smiling. His happy spirit had taken its flight to higher scenes, apparently without any distressing sensations; and he fell asleep in Him, whom he had served and to whom he had lived here below.

His career on earth was short: he had not attained to the age of twenty-nine, and had not been quite three years in this country: now, when he might have become eminently useful in his Missionary Sphere, he was cut off in the flower of his life, to enter the blissful regions of eternity.

One of his principal characteristics was AN HUMBLE RELIANCE ON THE WILL OF GOD. He never murmured under trials and afflictions, but always said, "It is the Lord's doing, and therefore must be right." It was his earnest prayer to be kept from doing his own will, and acting according to his own inclinations: he would always cheerfully submit to any thing, which appeared to him to be the leadings of Providence.

He always seemed to FEEL SENSIBLY THAT THIS WORLD WAS NOT HIS HOME; and, in his conversations, he frequently adverted to the New Jerusalem above, and looked for a city which hath founda-

tions whose builder and maker is God: "There," he said, "God shall wipe away all our tears from our eyes: there shall be no more death, neither sorrow, nor crying, nor pain; for the former things are passed away." Under any particular trial, the following text was a source of the greatest consolation and encouragement to him, and he much delighted in repeating it—*We look for new heavens and a new earth, wherein dwelleth righteousness.*

HIS INDUSTRY was very great, and his application to study unremitting, in order to become fit for his Master's service: the progress which he made in the acquisition of knowledge, after having entered the Missionary College, was surprising: his natural abilities were of a very superior kind: he had a quick conception, and acquired languages with great ease and correctness. He had naturally a very SOUND JUDGMENT, and a DETERMINED SPIRIT, which made him resolute in all his undertakings: whatever he had once decided on, he would prosecute with vigour, and not rest until he had attained its accomplishment. His FIERY was unassuming, sincere, and heartfelt; and the glory of God and the good of his fellow-creatures, he had much at heart: his principles were strictly evangelical, though retired habits prevented his being very communicative on the subject. He possessed a great share of TENDERNESS, and gladly lent a helping hand wherever his assistance was required.

It was his ardent desire soon to be enabled to preach to the Natives, and their deplorable condition affected him deeply. He always cherished the pleasing hope of being himself made instrumental to the salvation of even a few Heathens; and he spared no pains to become competent for making known to them eternal salvation through Jesus Christ: but he was not permitted to engage fully in his labours: all things have worked together for good to him; he is taken away from the evil to come: it is the Lord's doing, and mysterious are the ways of His Providence.

His remains were interred in the burial-ground belonging to the Mission Church, on the evening of the 29th of August, by the side of the late Mr. Brown. There he rests in peace, until the day of resurrection, when the voice of the Lord Jesus shall call him again from the dust.

## FURTHER PARTICULARS OF THE SHIPWRECK OF WESLEYAN MISSIONARIES.

THE Committee of the Wesleyan Missionary Society remark, in reference to the details before published on the melancholy shipwreck of their Missionaries, the chief of which appeared at pp. 229—231 of our Number for May—

The account of the late loss of our valuable and lamented Brethren in the West Indies was necessarily brief and imperfect, both from the Letters having been written immediately before the sailing of the packet, and from Mrs. Jones being then too little recovered to be able to give any particulars of the circumstances of this melancholy event: we have now received many particulars from Mr. Hyde, of Montserrat, who went over to Antigua after the news of the loss of the Mail-boat had reached him, and remained there until Mrs. Jones was sufficiently recovered to communicate the painful detail. The case is, in some respects, much more affecting than we had anticipated: a part of the Brethren were appointed to more lingering sufferings: but there is reason also to sing of *Mercy*, as well as of *judgment*; and our friends will have the satisfaction to find, that those excellent men, whose loss is so deplored both at home and in the West Indies, exhibited, in their dangers and sufferings, a calmness and resignation, and a zeal for the salvation of the seamen, their fellow-sufferers, worthy of their hopes as Christians and of their characters as Missionaries of Jesus Christ.

The account which Mr. Hyde obtained from Mrs. Jones was as follows—

After they left Montserrat on Monday Evening, they had to pass through a most fearful night: the wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description; but, toward sunset, they were fast approaching the island of Antigua.

The Captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's Harbour; and endeavoured to avoid them. The Missionaries were on deck, expressing their joy at the prospect of supping and sleeping ashore;

and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones; and her mind, she says, was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her; but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself—

Jesus protects: my fears begone!

What can the Rock of Ages move?

About seven o'clock, an alarm was spread suddenly through the vessel, by the cry of "Breakers a-head! Breakers a-head!" The helm was instantly put down, and the mainsail lowered: but the vessel missed stays twice—a most unusual thing with her; and, before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island, which is a long bank to the south-west of St. John's Harbour. Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course: and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's a worse place could not have been found.

The Brethren now rushed toward the cabin, to seize their wives, their little ones, and servants: the mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the Missionaries on deck. The scene was indescribable. The vessel fell on her side, and filled directly: the sailors cut away her mast, and she righted a little: they cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks; while the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter-deck, up to their middle in water.

Soon after she struck, the boat washed overboard; with George Lambert, a free black seaman, in it: the mate, Mr. Newbold, jumped after it; and, happily for himself, reached it. They endea-

oured to bring her back to the wreck, but could not, and were driven away to sea.\*

In the situation just stated, the passengers remained nearly one hour; calling on Him who alone could save them, and endeavouring to comfort themselves and one another with the prospects of a blissful eternity; when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White with their three children, Mr. and Mrs. Truscott and child, two servants, and Mrs. Jones. Mr. Jones, being next to his wife, saw her desperate situation, and made an effort to lay hold of her; in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of their watery grave, cried much; but the Brethren and their wives calmly met their death. They cried out to them who were on the wreck, "Farewell! The Lord bless you!" and they, in return, repeated the affecting "Farewell!" and offered up the same prayer to God. "Lord have mercy upon us!" "God save us!" were the solemn ejaculations that now passed through the lips of the drowning Brethren! In a few moments, the dear children ceased to cry, and the voice of prayer was turned to endless praise!

The captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest; adding, "Hold on, if you possibly can, until the morning; and then we shall be seen from Goat-Hill Battery, and be rescued." With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark. Wave followed wave, in close succession; and they had frequently but just recovered their breath from the past wave, when the next took it from them again.

At length, the greatly wished-for morning arrived; but, alas! it was not to be the morning of deliverance for them: they made the best signals of distress which they could; but they were not seen. They on the wreck

could see people walking on shore; but no one saw them—there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day; and they unitedly and with one voice endeavoured to hail them, but the beating of the sea on the rocks drowned their voices so that they could not be heard. The Brethren and Sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved: the sailors wept and prayed, while the Missionaries pointed them to the Lamb of God: poor fellows! two of them died this day on the wreck, exhausted, but *looking unto Jesus*.

Night again came on apace, and soon enveloped them in all its dreariest gloom. Seated on a piece of the wreck—up to their breasts in water—without a crumb of bread, or a drop of water having passed through their lips—the sea very rough, and the waves passing over them, each wave threatening immediate death! In this condition they held one another. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night like the last, full of horrors.

When day appeared, it was welcomed with praise to God, that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue: at the same time, according to Mrs. Jones, their language appears to have been that of their Divine Master, *Not my will, but thine be done!* Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday) Brother Hillier said that he thought he could swim ashore; and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them: the Brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required: he, however, still thought he could; and, in the spirit of prayer, he committed himself to the deep; and they, after bidding him farewell, commended him to God: he struck off well; but, in about ten minutes, sunk to rise no more, till the sea shall give up her dead. One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed.

\* The boat drifted down to the back of Nevis, where a French Sloop took the men on board, and afterward landed them at St. Bartholomew's.—  
Editors.

Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day, and the rain fell in showers around them; but Sister Jones says, eagerly as they wished it, only one slight shower fell on them: she put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God.

Night now approached once more; but with every appearance of its being the last, for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling in pieces and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day.

The sea was much calmer to-day (Friday) than it had before been; and, about noon, Br. Oke said that he would endeavour to swim ashore. Mrs. Jones was asleep when he made the attempt; but was informed afterward by Mr. Jones, that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the bits: her husband was beside her, with his head leaning on her shoulder, while her hand held him by the coat collar: he began to lose the use of his legs; and his dear wife called the captain to help her to raise them, if possible, out of the water: the captain made the effort, but was too weak to come to her help. Not long afterward, Br. Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love, I cannot tell." Soon after he cried out, "*Come, Lord Jesus, come quickly!*" and, a few minutes afterward, exclaimed, "Glory, glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer; for he too, poor man, was dying! For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet: for a few seconds she saw the body floating, and then fell into a state of insensibility.

In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two Gentlemen, who, on hearing of the wreck through an American Captain, who, it is said, passed by at noon, humanely went off without delay to render all the help which they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her. They conveyed her ashore with all possible despatch, and at the house of Mr. Kentish she met the best of care and medical skill. Dr. Peddie was up with her all the night—bled her two or three times, to keep off inflammation—and happily, under God, contrary to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives, is a great wonder: God only could have preserved her, and to Him therefore be the praise. She says, that it appears to her as if boats saw them three times: they pulled or sailed toward them a considerable way, and their hopes on such occasions were strongly excited: they now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back or passed them unobserved. I asked her, if she thought the Brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke, on Friday Morning, and yet he died; and she believes that had she not drunk salt water that day, she must have died also: feeling refreshed by doing so herself, she exhorted the Captain and Brethren to do the same, but they declined. I asked her how the sailors died: her answer was, "O! I hope that they are saved. The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved"—and she added, "We were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the Missionaries exhorted them to look to the Lord, which they did; and there is strong ground for hope that they found mercy."

# Proceedings and Intelligence.

## United Kingdom.

### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF ASSOCIATIONS.

**THE** Senior Secretary attended at most of the following Meetings: in Cheshire and Lancashire, he was assisted by the Rev. J. D. Wawn and the Rev. T. Mortimer; and, in Yorkshire, by the Rev. T. Bartlett and the Rev. W. H. Havergal. A very serious decrease appears in the Collections, as compared with those of last year; arising, in part, from the frequent interference with them of the Parliamentary Elections, but chiefly from the distress of the Manufacturing Districts.

**Rothwell**—May 23: Sermon, by Rev. T. Durham: Col. 5*l*. 14*s*. 8*d*.—May 24: an Association was formed for Rothwell, Desborough, and the vicinity, as a Branch of the Northamptonshire Association: Col. 2*l*. 3*s*. 9*d*.

**North-Staffordshire**—June 3: Ann. Meeting of Leek Branch; Rev. T. H. Heathcote, Chn.—June 4: Sermons; by the Senior Secretary, at Newcastle, Leek, and Burslem; by the Junior Secretary, at Burslem, Newcastle, and Lane End; and, by Rev. Mr. Camidge, at Lane End—June 5: Ann. Meeting of Lane-End Branch; Rev. Isaac Temple, Chn.; and of Burslem Branch; Rev. S. Jones, Chn.—June 6: Eighth Ann. Meeting of North-Staffordshire Association, at Newcastle; Rev. Clement Leigh, Rector, Chn. Total Coll. 122*l*. 4*s*. 11*d*.

**Chester and Cheshire**—June 7: Seventh Ann. Meeting; Rt. Hon. Lord Belgrave, Chn. Col. 14*l*.

**Warrington**—June 8: Fourth Ann. Meeting; T. Greenall, Esq. Chn. Sermon, at St. James's, Latchford, by Rev. T. Mortimer.

**Manchester and East-Lancashire**—June 11: Sermons; by Rev. T. Mortimer at St. Paul's, and by Rev. J. D. Wawn at All Saints—June 12: Eleventh Ann. Meeting of the Association; Rev. J. Turner, Rector of Wilmslow, Chn.—June 13: Evening Meeting of the Labouring Classes; Robert Gardner, Esq. Chn. Total Coll. 92*l*. 2*s*. 8*d*.

**Liverpool and West-Lancashire**—June 11: Sermons; by the Senior Secretary, at Ormskirk and at St. Andrew's; by Rev. Ambrose Bawson, at St. Philip's; by Rev. B. Guest, at Everton; and by Rev. W. Rawson, at St. Matthew's—June 14: Ann. Meeting of Wigan Branch; Rev. T. Wade, Chn.—June 15: Sixth Ann. Meeting of the Association; Rev. R. P. Buddicom, Chn.—June 16: Ann. Meeting of Liverpool Ladies' Association. Total Collections, 162*l*. 19*s*. 10*d*.

July, 1846.

**Preston**—June 18: Sermons, by Rev. J. D. Wawn: Coll. 25*l*.—June 21: Eighth Ann. Meeting; Rev. Roger Carus Wilson, Vicar, Chn. Col. 6*l*. 10*s*. Sermon, by the Senior Secretary.

**Kirkby-Lonsdale**—June 18: Sermons, by the Senior Secretary, at Wharton, Tunstall, and Leck: Coll. 18*l*. 10*s*. 6*d*.—June 19: Eighth Ann. Meeting; W. W. C. Wilson, Esq. M.P. Chn.

**Shepperton (Middlesex)**—June 20: Sermon, by Hon. and Rev. Gerard T. Noel. In the evening, the Second Ann. Meeting. Coll. 22*l*. 8*s*. 6*d*.

**Leeds**—June 25: Sermons, by the Senior Secretary, at St. Paul's and at Wortley—June 26: Thirteenth Ann. Meeting; Henry Hall, Esq. Mayor of Leeds, Chn.—June 27: Meeting of the Labouring Classes; R. Dixon, Esq. Chn. Collections, 75*l*. 2*s*. 3*d*.

**Huddersfield**—June 25: Sermons, by Rev. T. Bartlett, at Trinity Church, at Woodhouse, and at the Parish Church—June 27: Thirteenth Ann. Meeting, Rev. James C. Franks, Vicar, Chn. Collections, 48*l*.

**Halifax**—June 25: Sermon, by Rev. W. H. Havergal—June 28: Fourth Ann. Meeting; Rev. S. Knight, Vicar, Chn. Col. 19*l*. 10*s*.

**Knaresborough**—June 29: Twelfth Ann. Meeting; Rev. Andrew Cheap, Vicar, Chn. Col. 9*l*.

**Pontefract**—June 30: Sixth Ann. Meeting; the Mayor of Pontefract in the Chair. Col. 5*l*. 3*s*. 6*d*.

**Sheffield**—July 2: Sermons; by Rev. T. Bartlett, at St. James's, the Chapel, and the Parish Church—July 3: Tenth Ann. Meeting; H. Walker, Esq. Chn. In the evening, Meeting of the Attercliffe Branch; Rev. John Blackburn, Chn. Collections, 60*l*. 16*s*. 1*d*.

**Chelmsford & West-Essex**—July 2: Sermons; by the Senior Secretary, at Steeple, Dengie, and Burnham; and, by the Rev. W. Marsh, at Purlleigh, Danbury, and Woodham-Walter—July 3: First Ann. Meeting; Rt. Hon. Earl of Roden, Vice-President, Chn. Collections, 48*l*. 3*s*. 6*d*.

**Kent**—July 5: Fourth Ann. Meeting, at Maidstone; G. W. Finch Hatton, Esq., in the unavoidable absence of the President Sir Edward Knatchbull, in the Chair: the Junior Secretary attended. Col. 29*l*.

### BAPTIST MISSIONARY SOCIETY.

#### ANNIVERSARY.

An open Committee was held, as usual, on Tuesday Morning, the 20th of June, at the Society's House.

Sermons were preached, on Wednesday—in the morning, by the Rev. Eustace Carey, from Calcutta, at Great-Queen-Street Chapel, from John iii. 35; and, in the evening, by the Rev. James Lister, of Liver-

pool, at Surrey Chapel, from 1 Tim. i. 10 — *The glorious Gospel of the Blessed God.* The Committee state—

After Mr. Lister had concluded his Sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst., but arrived in London on the day of the Meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

At the Prayer-Meeting at Eagle-Street, on Thursday Morning, the Rev. W. Copley, of Oxford, delivered an Address founded on Ps. cii. 16.

The Annual Meeting was held at Eleven o'Clock, in Great-Queen-Street Chapel; Joseph Gutteridge, Esq. in the Chair. The Meeting was addressed by the Rev. Dr. Steadman, of Bradford; the Rev. Caleb Birt, of Derby; the Rev. James Peggs, of the General Baptist Missionary Society, lately returned from Orissa; the Rev. Eustace Carey; and the Rev. Dr. Marshman.

On Friday Evening, Dr. Marshman preached at Albion Chapel, Moorfields, from 2 Chron. xv. 2.

At the Annual Meeting, Dr. Marshman gave the following summary view of the state of the Mission in India:—

We have baptized between four and five hundred persons, and there are now seventeen Baptist Churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the Gospel: it has been insinuated by him and his friends, that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done: if any of you could spend a week, or only two or three days, at Serampore, you would be delighted to see how the Native Children welcome in-

struction, which many of them are now receiving in Schools supported by British liberality. But to propagate the Gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common Day Schools: this consideration pointed out the necessity of another Institution, and led to the idea of founding a College. The Old Testament has been printed in six languages: and Versions of the New Testament in about twenty-five languages or dialects are all finished and in the press: not more than six are now uncompleted. We contemplate no new translations; but intend to devote the remainder of our lives to new and more correct editions of the translations already made.

In reference to Serampore College, Dr. Marshman detailed the manner in which this object had been pursued and effected, the nature and plan of the institution, and the expense of the buildings which has been borne by the Serampore Missionaries themselves. The Professors are four in number. Of Native Students, the College can receive and accommodate two hundred.

The Collections were as follows:—

Queen-Street Chapel.....	148	16	5
Surrey Chapel.....	56	17	0
Eagle-Street Meeting.....	3	19	3
Annual Meeting.....	97	1	4
Albion Chapel.....	28	12	1

Total..... 330 6 1

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

We noticed, at p. 253, the appointment of Major-General Sir Neil Campbell to the Government of the Colony and its Dependencies; and are happy to state that His Excellency most readily appointed to meet a Deputation of the Committee at the Society's House, "being very desirous," to use his own words, "to learn their wishes, and to promote them to the utmost, as far as will depend on myself, in

Africa." His Excellency assured the Deputation of his cordial support to the Society's efforts for benefitting the Natives.

Mr. Kenneth Macaulay, Senior Member of Council, is the present Acting Governor: His Honour kindly and readily promised the Missionaries, on their waiting upon him, his protection and assistance in carrying into effect the objects of the Society.

*Obituary Notices of the late Mrs. Betts and Mrs. Scholding.*

The death of Mrs. Betts was stated at p. 255, and that of Mrs. Scholding at p. 300. The Rev. John Raban transmits, under date of March 31st, the following particulars. Mrs. Betts, it appears, died at Freetown; not, as stated by us in mistake, at Regent.

It is my painful duty to apprise you that events have occurred, very similar in their nature to those, which, in the early part of last year, so particularly called for the exercise of faith and patience.

Mrs. Betts was taken with fever on Sunday the 12th instant; and was brought down, on the 14th, by Br. Betts, to Freetown, for the advantage of medical assistance: they took up their abode under my roof. At first, the fever was thought rather slight, and expectations were entertained of her passing through it with safety: but, on the following Sunday, very unfavourable symptoms appeared. The usual means were resorted to: the medical attendance and exertions of Mr. Fergusson were readily afforded; and some hopes were cherished, that she might yet be spared; till, early on the morning of the 20th, when it became too evident that her end was approaching: and about four o'clock she bade adieu to the trials and afflictions of this mortal state; and entered, we trust and believe, into the mansions of eternal rest. Our departed Sister, from all that I saw of her (which was but little), appeared to be of an amiable temper, and to be desirous of engaging in the work to which she had devoted herself. She was not generally, after she came to my house, in a state fit for much conversation; and was, besides, during the last two or three days,

troubled with deafness. The few words which I exchanged with her on spiritual concerns indicated that her mind was resting on God, and that she was anxious for more of His presence.

In the meantime, Br. Betts had been taken ill with fever on the 15th; and was lying in an adjacent room, unconscious when the solemn event took place, which deprived him of a Partner, and the Society of one of its Labourers, almost before she had thrust her sickle into the harvest ripening before her. When, however, the loss which he had sustained was made known to him, he seemed to bear it with Christian Patience: he was, indeed, too much burdened by his own affliction, to enter fully into his real condition, and will probably feel it more keenly, should he, as I trust he may, be restored. He still continues in a very weak state; and though hopes of his recovery are entertained, they are not unmingled with fears.

This, however, is not the conclusion of the afflictive events which I have to state. The health of Br. Scholding had been remarkably good from the time of his landing; and Mrs. Scholding recovered strength very fast, after their removal to Gloucester, and soon appeared as well as in England: but, on the 17th instant, they were both attacked with fever. Not long after, Mrs. Scholding was seized with the pains of premature labour; and was delivered of a child, which lived but a few hours. From this time, her case became more doubtful: yet still some hopes were cherished that she might eventually be restored; till Saturday the 26th, when her state became alarming. During the greater part of Sunday she was in a kind of stupor; and, on Monday Morning, about ten o'clock, her spirit left its habitation of clay, and soared to worlds unknown, to dwell, there is good reason to hope, in the mansions of the blessed. From what I knew of her character for many years (she being a native of the same place with myself), and from what I have observed of her since she came to the Colony, I could say much in her praise; or rather in praise of that grace which made her what she was: but I forbear. Let it suffice to remark, that I have good ground to believe that her heart was much set upon the work of Missions; and that there was a prospect of her being not only a great comfort to her now bereaved husband, but a help-



mate indeed in the work of the Lord. But, in her case, as well as in that of our other departed Sister, it pleased our Heavenly Father to bestow the crown on one who had only for a short time engaged in the conflict. His will be done!

Painful as these events are to our dear Brethren, and trying as they must be to you and the other Members of the Committee, still let us trust, and not be afraid! If the "blood of the martyrs" was formerly the "seed of the Church," who knows, but that, one day, those may rise up in Africa, whose hearts will be touched by hearing of these and other heroic Women, who, with something like a martyr's faith, have pressed forward to the very same scene of labour in which their predecessors had fallen? Who knows, but that the history of what they suffered, in order to bring Africans to the knowledge of the truth, may be the means of stirring up many to seek those blessings for themselves, which others have manifested so much anxiety to confer upon them? There may be little or no appearance of these delightful effects at present; but *nothing is too hard for the Lord!*

In order to prevent mistake and unnecessary alarm respecting these mournful events, it may be right to state, that the case of Mrs. Scholding was rather peculiar. To the excitement of fever, was added the debility occasioned by child-birth; which must have been very trying in any climate: when it is considered that both these were acting at once on a constitution originally delicate, and much enfeebled by constant sickness during the voyage, it can scarcely excite surprise that the shock was more than nature could sustain. I do not state these things on my own authority only: I have that also of her Medical Attendant, Mr. Fergusson, in confirmation of it: he particularly wished that these circumstances might be mentioned, in order that a fair view of the case should be taken.

Br. Scholding has been very much reduced, and is still in a weak state; but great hopes are entertained of his speedy recovery. He, too, though greatly afflicted by the loss of one so dear to him, is yet enabled patiently to submit to the will of the Most High, so as to bear with calmness the painful stroke. I trust that both he and our other bereaved Brother will find, that, though *no affliction*

*for the present is joyous, but rather grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

I am not aware that any precautions, likely to be useful in the preservation of health, were neglected by any one of our dear friends, who have so lately joined us: in fact, they appeared particularly attentive to this point; and seemed anxious to follow, as closely as possible, the directions given in the Medical Report. I presume not to determine whether these afflictive events are decisive as to the unhealthy nature of the climate; or whether they are to be resolved into the sovereign Will of God: but I think it no more than justice to our friends to state, that, so far as I know, no blame whatever is attributable to them, with reference to the care of their health, since their arrival in the Colony.

We entreat a continuance of your fervent prayers, for the little band of Labourers now remaining in the Colony—that nothing may discourage or affright us from pursuing the path marked out for us by our Heavenly Master—that strength may be graciously afforded us, for the additional duties, which will now devolve upon us by the return home of some of our number—and that it may please the Lord of the Harvest to put it into the hearts of others to come forth and serve Him in this part of the field; in the full confidence that even HERE He can protect them from every danger, and prolong their lives till they have accomplished the work assigned them.

### Liberia.

#### AMERICAN COLONIZATION SOCIETY.

THE Managers of the Society have recently circulated the following intelligence relative to the

#### *Very Promising State of the Colony.*

The Board of Managers of the American Colonization Society have the satisfaction to state, that despatches have been received from the Colony at Liberia, bearing date 23d January 1826. The communications from Mr. Ashmun, the indefatigable and intelligent Agent there, are copious in detailing the condition of the Colony, in all the relations which it sustains. It appears that there is a degree of prosperity in the present, and security as to the future state of

that establishment, which, with all their expectations, the friends of African Colonization could scarcely have been led to hope. In all the internal concerns and foreign relations of the Colony, there is every evidence of growing prosperity, strength, and security.

The health of the Colonists, that first and great consideration, is as good as that of any community. Since June 1825, to the date of the despatches, there have occurred five deaths, three adults and two children. The scorbutic ulcers, which excited some apprehensions, have almost entirely disappeared, occasioning but one death: they occur, as other diseases, in the progress of acclimation during the first year; and exempt the subjects of them from other and more fatal sickness; those, who are affected with pulmonary weakness and rheumatism, are entirely freed from these infirmities. After acclimation, the Coloured Emigrants acquire a perfect vigour of constitution, accommodation to the African Climate, and ability to support every hardship which ordinary life or contingencies may impose. Many of the Whites have fallen victims: to this number is added Mr. Sessions, who died on his return to America; while the Black Population, even under the privations and sufferings peculiarly incidental to the sickness on arrival, are found to bear the change with safety. Whatever the danger may have been, the increasing comforts which emigrants meet, on their arrival, will tend to reduce it to one of little moment.

The Colonists are under the influence of a mild, but energetic government—one which is a terror to evil-doers, and a protection to the good. As the Settlement has increased in population, commerce, and wealth, the moral character has advanced; the intelligence and virtue of the people evincing the capacity for self-government. The arrangements, now making for the settlement of families on farms, promise that Agriculture shall keep pace with Commerce; and these two great sources of support and wealth are now in such happy operation at Monrovia, as to assure the adequacy of the Colony to its own maintenance, in its present condition. The trade in rice, coffee, camwood, and ivory, is already considerable; and is so regulated as to inspire the confidence of the Natives in the liberal and fair dealings of the Colonists.

During the past year, two Churches have been built. Five Schools are in active operation, besides Sabbath Schools: the children, emigrant and native, the latter 60 in number, are well instructed. The adults are busily engaged in finishing and improving their dwellings and property. Mechanics receive two dollars per day; labourers from three-quarters of a dollar to a dollar and a quarter, with constant employment. The whole prospect is animating to the residents, and imposing to the numerous foreigners who resort to Monrovia. A vessel of ten tons, called the St. Paul, admirably fitted for the coasting trade and for procuring supplies, has been built by one of the Colonists, according to the plan and under the direction of the Agent: several other boats belong to the establishment. Fort Stockton has been rebuilt, so as to be one of the most conspicuous objects on the Cape; and, with some other fortifications, renders the town perfectly secure against any foe. Two well-disciplined companies, one of infantry the other of artillery, present an active force, ready for any service, at a moment's warning. The emigrants from Boston have been received as "Brothers and Sisters."

To the American Public, to the State and National Legislatures, to the Free People of Colour who may desire to emigrate, the Board of Managers declare, that a peaceful, healthful, prosperous community has been founded at Monrovia; and was, in January, the date of the last advices, in most flourishing circumstances: and they do, therefore, with renewed confidence, declare their object worthy of the continued patronage of a generous Christian People and of its wise and patriotic Legislators.

In consequence of a piratical act, committed on a British Merchant-vessel, in Liberia Bay, and within our jurisdiction, by a Spanish Slave-trader, it became necessary for the Agent at Monrovia to interfere, and destroy three Slave Factories within ten miles of the town: in doing this, 116 miserable victims were rescued from Slavery; and are now comfortably clothed, fed, and in progress of education, at Monrovia. The circumstances have been minutely detailed to the Government; and the report to the Board assures them of the judicious, firm, and proper course of the Agent. The neighbouring tribes have congratulated the Colonists on

their energetic measures; and, in the language of the Agent, "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a Slave now dares to attempt his guilty traffic."

A Settlement thus formed on the African coast, on a most salubrious spot, with a fine fertile territory, enjoying the respect and confidence of the Natives, with a government in systematic operation, with a military force competent to its perfect protection, with a commerce steadily improving, with Christian and Civil Institutions of the purest character, affixing the seal of performance to the promises and of reality to the hopes of the friends of colonization—speaks to the people of this enlightened country, with an emphasis, which, it is hoped, will not be lost on the patriot and statesman. May Heaven direct the attention of the wise and good among us to the Colony of Liberia, as the means of averting calamity from our land, of securing the happiness of a large portion of our fellow-creatures, of freeing our political institutions from their only blemish, and thus constituting our nation the fairest as it is the freest on the globe!

The Board of Managers have, under the blessing of Providence, accomplished an important object. It is where they end, that the National and State Legislatures must commence, if the work is to be carried on to its desired completion. The appeal is sounded from America and Africa: dictated by Christianity, Humanity, and National Policy, it will be heard and answered by a Nation's approbation and energies.

## Mediterranean.

### CHURCH MISSIONARY SOCIETY.

#### *Activity of the Malta Press.*

THE nature of the population round the Mediterranean renders the Press a very important instrument of service in this quarter. Mr. Jowett has latterly devoted himself, with unwearied labour, to this object; as our Readers will have seen from p. 60 of the Survey: he has sent home the following List of Publications issued from the Press or nearly ready, up to the 10th of April, with the number of pages of which each Book or Tract consists, and the number of copies printed: they are

of various sizes, from octavo downward.

ITALIAN—Life of Swartz (extracted from the Missionary Register): 80 pages: 1500 copies—Brief History of the Church of Christ: first six Centuries: 116 pages: 500 copies—Twenty Short Stories, from Ecclesiastical Writers (Anecdotes selected from the preceding Work): 27 pages: 1000 copies—Morning Hours; or Thirty-one Meditations, adapted for each Day of the Month (selected from Serle's Christian Remembrancer): 63 pages: 1500 copies—Conversion of St. Augustine, extracted from his Confessions: 12 pages: 1000 copies—St. Augustine's "City of God": 12 pages: 500 copies—"Food of the Soul;" or a Collection of Divine Promises, useful for every Occasion of the Christian Life: 28 pages: 250 copies—Milner's History of the Church of Christ: First Century: about 150 pages, of which 112 pages are printed: 500 copies—"The Friend of Man" (a Monthly Publication, beginning with January 1826): 24 pages each Number: 750 copies.

GREEK—Brief History of the Church of Christ (as in Italian): first three Centuries: 92 pages: 1500 copies—Morning Hours (as in Italian): 80 pages: 1000 copies—Twenty Short Stories (as in Italian): 43 pages: 1000 copies—"Religious Converse;" being Nine Dialogues between different Young Persons: 51 pages: 1000 copies—"Nature and Grace" (from Serle's Christian Remembrancer): 14 pages: 1000 copies—"The Friend of Man" (as in Italian): 1000 copies.

ARABIC—Reading Lessons: 16 pages: 1000 copies—Ten Commandments and Sermon on the Mount: 16 pages: 2000 copies—Reading Lessons, Ten Commandments, and Sermon on the Mount: in one Tract: 32 pages: 1000 copies—Extracts from Scripture relative to Youth, with Reading Lessons: 24 pages: 500 copies—Reading Lessons, with Arabic Proverbs and Lokmann's Fables: 24 pages: 500 copies—The Three Epistles of St. John: 24 pages: 1000 copies—The Two Epistles of St. Peter: 29 pages: 1000 copies—Second Chapter of the Acts of the Apostles: 8 pages: 1000 copies.

Mr. Jowett writes—

A large quantity of these Publications is now in the course of circulation, in the Ionian Islands and Greece, at Constantinople and Smyrna, and in Syria and Egypt. We have not, as yet, any access to Italy, unless it be indirect; nor do I yet know that there is even such access, unless it be by way of England.

I allude, in this last expression, to the request of the Religious-Tract Society, that I would send to the Committee, as opportunities offer, 150 copies of our Greek and 300 of our Italian Publications. They have honoured my Draft upon them for 50*l.* sterling; and I trust that, in process of time, both Societies will become more connected in this way, and thus mutually useful.

*Great Importance of suitable Publications in the Mediterranean.*

Mr. Hartley has, in the following remarks addressed to Mr. Jowett, stated the result of his experience on this subject.

Observation and reflection convince me, that the most important Missionary Labour, which can at present be carried forward in these parts, is the preparation of suitable Works for the Greeks and Latins. Through the Divine Blessing, we can supply, in part, the essentially-requisite Scriptures; and we trust, that, speedily, this demand will be more completely satisfied. There are, however, works of three principal descriptions, without which I feel persuaded that personal exertions will be greatly limited and impeded. These works are, 1. Such as point out, in the fullest and clearest manner, what are the Corruptions of Christianity, and what is Real Christianity—2. Works on the Evidences of Christianity—and 3. Works of a Practical and Devotional character.

I cannot conceive it necessary to shew you the absolute importance of works of the First Class; since we shall agree, I doubt not, to follow the example which the Apostles and the Reformers have set us. I feel persuaded, that no Missionary will fulfil his duty, who confines himself to general topics. The Greeks will answer "Very good!" and there the matter will end. I consider it essential to shew them, that they must turn from these vanities, and receive no other doctrines but such as the Scriptures teach them. It is, therefore, of the utmost importance, that we have works which examine and expose all the corrupt doctrines, which are the bane of the Greek and Roman Churches. I feel persuaded, from what I have seen, that such books will be attentively read by many; and I should expect, by the Divine Blessing, most extensive benefit from them. I encourage the hope; that Malta may become a second Wittenberg. Let us only employ the means, as did the Reformers of that celebrated spot, and we may expect God, in a similar manner, to lay His blessing upon them. The Biography of the Reformers, the History of the Reformation, and other Works of this kind, would be invaluable for Greeks and Latins. To get Milner into a Greek and Italian dress, either in whole or in part, is a most important

work. My Dear Sir, I feel these undertakings to be so great and useful, that I wish myself at present at Malta, in order to assist you in them: were I not clearly called to other labour, I certainly would come. I trust, however, that God will ere long permit me to take part in such efforts. By publishing solid works of this description, you will extend your usefulness to future ages; while the most active Missionary, who confines his endeavours to vocal labours, will terminate comparatively his labours with his life. I account you happy, my Dear Sir, that you are called to so great and glorious a work: the prospect of the good which you are likely to effect, may amply cheer every hour of languor and debility, which you suffer from the climate.

The Second Class of Publications to which I beg leave to call your attention, are those which defend Christianity. Is it not a melancholy reflection, that Voltaire and Rousseau should be read in the little Island of Ithaca and in the Country Villages of Cefalonia; while we have no adequate antidote to counteract their baneful poison? Two copies of Bogue's Essay in Italian, which lately fell into my hands, prove invaluable to me: if you can procure any more, may I request you to send them. Above all, translate and print standard works on this subject. Haldane's Evidences, and Chalmers, and Bogue, are the most suitable which I have met with. Leslie's Easy Method would be excellent to begin with: it is brief and pointed. I am called upon to combat Infidels of two descriptions. The first are professedly such, and I am sorry to say that their number is not small: they consist very much of those persons who study in Italy and France; and who bring from those countries minds averse, not only to the superstitions, but to the fundamentals of Christianity. The other description consists of those, who, perceiving that the superstitions of the Greeks are untenable, attempt to shew that we have no better support for the Scriptures themselves; and, therefore, that the man who forsakes the one must also forsake the other. It will be seen hence, how important it is for Missionaries to be furnished with incontrovertible works against Infidelity, both for the sake of the adherents of erroneous Christianity, as well as for those who impugn Christianity altogether.

The Third Class of Works are those

of a Practical and Devotional character. These are, confessedly, of the utmost importance; and therefore require more careful preparation and attention than any other. I cannot help thinking that some of our Tracts are by no means sufficiently striking, pointed, and argumentative. Be kind enough to make use of these hints, in such an affectionate manner as may usefully influence our Brethren in their future publication of Tracts. It is our wisdom to learn from effects. What then is the truth? In almost every instance, I find our Tracts treated with neglect, excepting some of the First Class, for which I have been soliciting. Those by Mr. Richmond, and a few others of a narrative description, appear to me the best. I know of three instances, in which the Dairyman's Daughter appears to have been read with interest; but I fear that those of a more serious and didactic nature, however excellent in themselves, are almost wholly lost: they are not suited to the genius and present state of the people. Remember, kindly, that these hints are founded on practical observation; and that they proceed from one whose heart is warmly attached to you all, and who wishes to add to your usefulness as well as to promote the great end which we all have in view.

In the preparation and circulation of the First Class of books to which Mr. Hartley refers, there is confessedly much difficulty. Refutation, whether by the press or in personal intercourse, of palpable errors and corruptions, may be considered an indispensable duty; but it is a duty to be discharged with the meekness of wisdom and in the true spirit of charity. Well does Mr. Jowett pray for his colleague, in this view—

May our Divine Lord enable you to combine in your labours those apparently-contradictory characters—a Man of Strife and a Man of Love!

Mr. Jowett speaks thus ingenuously in reference to his own Publications—

I may, perhaps, have been deficient in my representations to the Christian Public of the idolatrous abominations, infidel profligacy, and pseudo-Christian opinions, which rankly cover the field in which we are placed to labour.

Surely they need a very sweeping and destructive scythe, to mow them down; or rather an instrument to stub them up. They seem to require UNCEASING and OPEN discussion.

The qualifying remarks which follow deserve, however, the most serious attention:—

In the mean time, we have need to remember, that if we take a basket full of good seed, and scatter it far and wide, in the spirit of humility and prayer, the Lord of the Harvest will surely bless our labours in due season. The abundance of good wheat will choke the weeds. It needs a most patient, laborious, and believing spirit, to act on this conviction; but when such a conviction is soundly fixed in the heart, and put in lively action, pushing forward the main, experimental doctrines of the Gospel, it will relieve a Christian Mission from many unprofitable and vain janglings. We shall gain thus a greater insight into the degree of sincerity, with which disputers are seeking the truth. By the Doctrines of Justification and Sanctification practically and experimentally handled, we shall probe deeper into their consciences; and undermine Image Worship, the Invocation of Saints, the Popish Doctrine of the Sacraments, and other errors, at their very foundation.

*Further Aid required in the Malta Printing Department.*

Copies of the above-mentioned Books and Tracts have been sent home; and fully attest the exertions and the skill which the preparation of them must have required. Mr. Jowett's labours, indeed, in this department have been such as to require effective assistance: he writes, in February—

The Press keeps me closely engaged: indeed I have too much to do; and my health must give way, if I have not some seasonable help. I feel as though the Committee would not be dissatisfied with my detaining one of the German Brethren in Malta, if one of them (the two for Abyssinia excepted) should seem adapted for this work: but I have the strongest repugnance to the idea of stopping any Missionary in his way. Let them all go on! The Societies which send them out will feel more confidence in both them and me, if we forbear to make changes.

Moreover, the kind of co-adjutor which I want is such, that the man should be specifically chosen. He should possess a decided turn for languages; as one chief part of his employment would be to labour with me in conducting the Greek and Arabic Presses. We must look to every branch of the Mediterranean Mission growing extensively: he must, therefore, be a growing man. The arrival of Mr. Koelner, a young man in health and who will not be happy if he has not plenty of work, is greatly augmenting my labours. Hitherto the responsibility of every literary and every mechanical detail of the Printing Office has rested on me: an efficient helper, therefore, must be a person possessing both literary talents and also the habits of a man of business—that exactness and system, without which the multifarious occupations of the Office would rapidly fall into confusion.

On the subject of assistance from the Young Men of our Universities, which has ever lain near Mr. Jowett's heart, he remarks, in reference to a friend who visited Malta from Cambridge—

He reports, that, at Cambridge, some of the pious Young Men have set their faces toward Missions. My spirits are encouraged by the hope, that the period may be fast approaching, when the Young Members of our Universities and their friends will abandon the idea, that such or such a man is too wealthy, too well provided for, or too highly accomplished, to think of leaving England, and becoming Missionaries in a foreign land. Looking at the subject in a worldly and politic spirit, how often should we be tempted to say, "This man is too rich and noble—that man too poor, ignoble, and narrow in his views: this man is too polished—that too rough-hewn." But if the Will be supremely given to the work of converting souls to God, He can make all to serve Him: in every age He has done so. The principal character, which it seems requisite should be stamped and sealed on all Missionaries, is—that they should be, to the end of their days, humble Learners as well as diligent Teachers.

*Promising Characters in Ithaca.*

Mr. Hartley passed the chief part of his time from the end of

May to the middle of October (see p. 587 of our last Volume and p. 222 of the present) in the Island of Ithaca. We extract some notices from his communications.

I cannot furnish you with striking intelligence, but I can give you information which will encourage hope and stimulate to perseverance.

The result of Missionary Intercourse with the Greeks has been such as usually attends the proclamation of the truth: some have had their minds enlightened and their hearts influenced: others have had the mind informed, while the heart has been affected only in a partial degree: others have remained in darkness of mind and hardness of heart.

In reference to the class of true Christians, Mr. Hartley says—

I have met with two individuals who appear to be decided Christians. I claim not the favour of being the instrument of their conversion; but I have had the pleasure to bear witness to the apparent reality of the change, and to entreat and encourage them to *stand fast in the Lord*.

Of the second class he writes—

It consists of those who have received the truth with great readiness—searching the Scriptures—seeking information—and affording considerable expectations of their future improvement. Many of them profess their positive conviction of the truth of the Protestant Doctrines, and seem anxious for the Reformation of their Church. I do not, however, discern among the individuals of this class that cordial decision for the Cause of Christ, which warrants the belief that they are *passed from death unto life*. These persons are not confined to any particular age or circumstances. I have found them among the rich and the poor—the well-informed and the ignorant—the young, the middle-aged, and those of advanced years. It is, however, chiefly from those of youthful age, that I derive most encouragement. Sensible how important it is to convey instruction to Youth, I particularly addressed myself to this object, after my arrival at Ithaca: having offered to instruct a number of the principal Young Men in English, I found my proposal readily accepted, and opportunity thereby presented of giving them instruction in more important knowledge. I have

especial cause to thank God, for affording me this intercourse with the Youth of Ithaca, and have conceived for them the most sincere affection.

During my stay in Ithaca, I have had opportunity of delivering religious instruction to no less than Eleven Young Men; not to mention many others, with whom I have had serious conversations: these have attended, some with greater some with less regularity. May God grant them that grace, without which all instruction is ineffectual! I can scarcely believe that any of them will ever be superstitious Greeks; but, of none have I better hopes, than of one who attended me very diligently during the latter part of my residence in the Island: he is an interesting Youth from Greece, only 16 years of age: we prayed regularly together, and he received all my instructions as a child would listen to the admonitions of a parent.

*Visit to various Churches in Zante.*

After leaving Ithaca, Mr. Hartley proceeded to Zante, and staid there till the beginning of December. He gives, in the following communication, but a melancholy view of the state of religion in that Island.

It may not be uninteresting to you, to have an account of my employment this morning, as it will give you some idea of the melancholy condition of the Oriental Church. Mr. Maitland, Quarter Master of the 90th Regiment, having proposed that we should visit some of the principal Churches in Zante, I very gladly accepted his offer. Accordingly, at ten o'clock we commenced our tour.

The first Church which we entered was that of the Holy Trinity. It is a fine building, with two aisles; and possesses, like most of the other Churches which I have seen in Zante, pictures and decorations much superior to those exhibited in the other Islands. All the Greek Churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Saviour, the Virgin Mary, and a large number of Saints: to these, the people pay their worship! The Greeks, in general, direct greater attention to the Virgin Mary, than even to Christ Himself; and more respect is paid to the pictures of the Virgin than to any others. Thus the most usual object of domestic worship, or in other words the picture most frequently found in private houses,

is a representation of the Virgin, with an Infant Saviour in her arms; and in churches, I generally observe our Lord's Mother portrayed in advance of the other pictures on the wall, as well as occupying her allotted place among them. In the Trinity Church, this picture had a large number of gold and silver offerings attached to it, in fulfilment of vows made by persons in distress: the practice is universal among the Greeks; and I believe it equally universal, that vows are not made to God, but either to the Virgin or to some particular Saint. These offerings frequently represent different parts of the human body, which have been restored to health and soundness; as feet, legs, and arms. On the present occasion, I observed, among other gifts, a pair of silver eyes. Here, too, I noticed a circumstance, which had not previously caught my attention in any of the Seven Islands; I mean, that St. George killing the Dragon is an object of religious worship: there were two pictures of this kind in this Church, and one of them was surrounded by a large number of Saints in mother-of-pearl. I was also surprised at finding our Lord represented with wings. On looking into a Prayer-Book which was lying open, I was shocked on finding an address to the Virgin to the following effect:—"Since we have no other refuge or tower of strength, to save us from destruction, but only Thee, O Virgin, we cry unto thee, Save us!"

Another Church which we visited was that of St. Dionysius. This is the Patron Saint of the Island: they possess his dead body, and pay to it idolatrous worship: on the stated days, they carry him about in grand procession. I have heard of persons, who would not dare to take an oath by this Saint, when they had no hesitation whatever in swearing by God Himself.

We next proceeded to the Church of St. Carolambo, to whom is attributed the protection of the Island from the plague. They have a finger of the Saint, which they parade about in grand state at certain seasons. Here an attendant shewed me a picture, which he asserted, very gravely, "had been taken out of the sea;" and the number of representations of limbs attached to it, attested its miraculous powers! It did not, indeed, surprise me to hear of pictures swimming; for I had, on a former occasion, heard of one that could fly. I was in-



formed at the Monastery of Cathaca in Ithaca, of a picture of the Virgin in their possession, which had passed through the air from Joannina to that place!

You will be surprised to learn, that a principal Island of the Strophades is now tenanted by Harpies of a very different, but, in truth, of a more rapacious kind, than even dire Celæno and her companions: these are no other than forty Monks, to whom belongs the body of St. Dionysius; and who despoil the poor Zantiots, by means of this imposture, of no small portion of their dollars and oboli.

The possession, indeed, of relics, miraculous pictures, &c. is one of the surest sources of emolument in these unhappy countries; and, of course, the possessors will do all that they can to increase the reputation of their idols, and will each of them be eager to cry loudest, *These are thy gods, O Israel!*

In perfect unison with these feelings, a Prior and several Monks of Mount Athos have lately brought hither "one of the arms of John the Baptist!" and are enriching themselves, by shewing it to the credulous people. My servant informs me, that some of the Greek Ladies present, in their zeal, as much as 15 dollars for a sight of such rarities!

How happy are the people of England, that they are not schooled in any of these ridiculous absurdities! It was to me a source of serious and delightful gratification, to visit the School of the 90th Regiment, after being witness to such folly and sin. Here I found children trained up *in the nurture and admonition of the Lord*: the first books, which are put into their hands, teach them *the truth as it is in Jesus*.

#### *Promising Characters in Zante.*

Mr. Hartley adds, in reference to Zante—

When superstition and idolatry prevail to such a fearful extent, it cannot but afford matter for the most sincere congratulation, that we find a few who are willing to receive the instructions of a Protestant Minister and to join him in prayer. I have had the happiness to inform you of several persons of this description in Ithaca; and now I have the pleasure of describing similar instances in Zante.

It pleased God to lay His blessing in so effectual a manner on conversations with several persons, that not a few appeared to become much enlightened,

and three of them formed themselves into a Society for religious edification. One of these is a Young Man of respectable family, who displays much ardour and intrepidity in the Cause of Truth, and I encourage the hope that he will be the means of much benefit to his Nation: his conversion is to be attributed, under Divine Blessing, to the faithful admonitions which he received from two British Officers. The second member of the Society is a Young Man, to whom I gave a regular course of religious instruction, and who appears to be fully convinced of the truth: his profession is not so courageous as that of his associate; but I am not prevented hereby from forming good hopes of him. No Greek whom I have ever met with has afforded me so much delight as the third member of the Society: from the first moment that I saw him, he evinced, not only a curiosity to know the truth, but a deep anxiety for his personal salvation. These are my three young friends, with whom I met continually for prayer during my visit to Zante; and who now meet regularly together, in my absence, for the same important purpose: they read the Scriptures, and every useful book which they can obtain; and exert themselves to enlighten their countrymen.

#### *Greek Female-Education.*

The following Letter was addressed to Mr. Hartley by Mrs. Kennedy, Wife of Dr. Kennedy, attached to the King's Service. Both Dr. and Mrs. Kennedy have exerted themselves, in various ways, in the Mediterranean, in promoting the real good of the people among whom they have resided. Mr. Jowett justly remarks on this communication—

This interesting Letter shews how much good may be done by occasional residents, and how necessary fixed Missionaries are to confirm the benefit.

Mrs. Kennedy wrote to Mr. Hartley from Ithaca, soon after he had left that Island.

I sit down to recapitulate the circumstances attending the establishment of the Female Schools of Cefalonia and Ithaca.

Before arrangements were finally made, a great deal of preliminary trouble was necessary: for many, even among those Gentlemen educated in Italy,

feared the consequences of Female Education; lest the Women, in having their minds cultivated, should become discontented and displeased with the inferior station which they possess in society. This objection applied with still stronger force, when the class of females who were to be educated was taken into view: several, who were desirous of female education, wished that the Ladies should first enjoy the benefits of it; "since, were this plan not adopted," said they, "the servants will be wiser than their mistresses, and consequently treat them with contempt."

These objections gradually gave way; and, having obtained subscriptions, a Meeting was called. The Countess Anino was chosen Patroness, the Members and Secretary elected, and the School prepared for the reception of the Young Girls. In the mean time, an impulse seems to have been given: for I was informed of Ladies commencing their studies under the auspices of a Priest; and of others, who, having family concerns to attend to, had not time for study, but learned nevertheless to write their names, in order that they might be prepared to sign the Committee Minutes, should they be called on to do so.

Professor Bambas opened the School with an animated Speech, in which he shewed the advantages which would accrue from Female Education to society at large and to individuals in particular; and it was truly gratifying to observe the pleasure depicted on the countenances of the future Scholars who were assembled, as well as the unanimity manifested by the contributors to the Institution.

All the time I continued in Cefalonia the School went on prosperously. Many of the Girls shewed a great desire to learn, and studied at home as well as at the school: one, aged 12 years, learnt, in the course of four months, to read in the Testament. Every Sunday, twelve of the most diligent came to our house, where they repeated Watts's Child's Catechism, and other lessons, and read; and this, so far from being a task, was considered a great reward and indulgence. The Committee also seemed united: this, I fear, was but in appearance: I was not ignorant that family feuds existed, such as once divided the Highlands of Scotland; but I had hoped that the deep sense of the necessity and utility of the work in which the Ladies

were engaged would have neutralized any feelings of displeasure toward one another, particularly as they arose, not from personal wrongs, but from a general feeling of party. I shall, however, always remember with grateful feelings the confidence which they reposed in me, and the uniformly kind manner in which they treated me.

The School was opened on the 4th of March; and, in July, we were ordered to Ithaca. Before I departed, we had a Special Meeting: a new Secretary was elected; and Mrs. Stevens, the Wife of an Officer in the Commissariat Department, who is a Greek Lady, discharged the duties with attention and ability.

In October I visited Cefalonia; and though I found the School in good order, and the Girls were making all desirable progress, yet the Committee was nearly deserted: on inquiring the reason, I was told by one, that she had attended from a regard to me; by another, that she did not like to meet Kyria such an one, though when I was present she had no objection, since I was the bond of union: thus, on various pretences, a Committee of twelve or fourteen, I do not recollect which, was reduced to four or five: and this but carelessly attended. Still, however, all professed themselves anxious that the School should prosper; and several said that they would willingly double their subscriptions if I would exert myself to procure an English Mistress. It was useless to remind them that she would be ignorant of the language, and would necessarily know it imperfectly for some time. "The manners, the mind, the education, which English Women enjoy," said they, "are so superior, that they must have an effect on the children committed to her care, and we would gladly send all our children, and so would the Archontes generally."

The Mistress, who was of a good but decayed family, and who is really clever and had been educated in Italy, was likewise displeased with the Ladies, and talked of leaving. I prevailed on her to stay, at least till another Mistress could be procured: she promised that she would; and we had a Committee Meeting, in which things were restored to their usual routine. In a fortnight we returned to Ithaca; and, in November, I received a Letter, telling me that the Mistress had resigned the public, but had taken up a private, School. Thus

I hope the benefits of Female Education will be enjoyed, though on a more limited scale than we had wished. There are funds yet remaining; but, on account of the distance and other difficulties, I cannot re-organize the School. I have written to the Countess Anino on the subject, but she has been too much engrossed by private sorrows to attend to the concerns of the School: her Husband died about the time of the Mistress's resignation, or soon after it. I know no person who is capable of undertaking the School. Education is, as you too well know, at a deplorably low ebb among the women. I had spoken to a Patrass-refugee Lady, and she was desirous of undertaking it; but the dread of entering, a stranger among strangers, caused her to alter her purpose. We have since availed ourselves of her services here in Ithaca.

I cannot allow the generous conduct of the Resident of Cefalonia to pass without notice, since I think that the entire success which we met with in the establishment of the School, though, alas! it has now fallen in abeyance, was principally owing to the hearty encouragement which he gave it: he subscribed liberally, and many other Gentlemen did the same; while nearly all, if not all, the Municipal Officers followed his example: and I have the pleasure of knowing that he feels regret, in the suspension of an Institution, which is calculated to do much good; and, so far as he is concerned, would hail any endeavours to re-establish it.

Dr. Kennedy attempted to form a Lancasterian School for Girls soon after our arrival in Ithaca: he spoke to many Gentlemen on the subject, none of whom objected to the scheme: many thought it desirable, and many wished to emulate the example of the Sister Island. Family afflictions caused us to relax in our endeavours; but, trusting to the feeling which had manifested itself, he opened a School in our house in the month of April. I selected twelve of the most promising Young Girls whom I knew; and, under my immediate superintendence, the Patrass Lady, of whom I before spoke, began her duty of teaching them. The School had been systematized; and, in a month after its commencement, we had a General Meeting. Here there was not so much unanimity as we wished; many proposing several schemes, and others suggesting

various additions and amendments. Dr. Kennedy, at length, said that he would give up all idea of a Public School; but, if any persons were desirous of establishing a Private School, we would gladly co-operate with them: his proposition was seized on by several Gentlemen present; who, on my promising to superintend the Governess and the Young People, gladly availed themselves of the Patrass Lady's talents. At a subsequent Private Meeting, it was agreed that the number of pupils should not exceed 14; and that 12 dollars a year should be paid for each child. Though the plan adopted seems to be an excluding one, I was the more readily reconciled to it on considering the failure of that at Cefalonia. The parents of each child will now be interested in the progress which it makes, and in the welfare of the School; and, though we may be ordered from this Station, we have every reason to hope that the School will be a permanent establishment. Several Girls were professedly studying for the purpose of introducing small Private Schools; and, in a few years, Greece will exhibit, I trust, a very different moral picture from that which it at present holds up to view: if she does, the renovation must be owing to a better moral and religious education.

Within these few years, the importance of Female Education seems to have been felt in Continental Greece, and Schools have been established. Even yet, I believe, there is a flourishing School near Athens. The desire to learn on the part of the Females is very pleasing. A little Athenian Girl, who has been taught by her Father to read and write, cried with vexation because her Mother hesitated to send her to our School, not knowing whether it would meet her Husband's approbation, who was absent from home: to console the child, I promised to teach her, and twice a week she has been in the habit of coming: she studies diligently the Ancient-Greek Grammar, translates *Æsop's Fables*, and has made some progress in arithmetic: she reads with pleasure whatever books I give her; and this reminds me of the great want of books adapted to the capacity of children of 12 and 14, who have good understandings. I feel this want every day: the little girl of whom I speak reads *Bambas's Moral Philosophy* with great interest: if the correct taste which she has

be not perverted, she can no longer take pleasure in reading the marvellous feats performed by Alexander the Great. Yet where are books to be found? The instructions which I gave to this little Girl led to my having a private School of my own, for young persons of a more advanced age, whose parents were respectable but could not afford to send them to our Schools. All these have manifested a strong desire to learn.

It is clearly evident, that Education is essential to the well-being of Greece: the Natives are sensible of its value, though it is not till lately that they have considered how far the good manners, moral integrity, and proper education of the Men depend on the examples and instruction which they imbibe as children from their Mothers. That this conviction may increase, and produce its proper fruits, is my earnest desire; for Greece, as a nation, can never stand on a footing of respectability, till her Women are allowed to enjoy their proper station in society.

I will, however, waive all profound reflections, with the hope that you will exert yourself to promote so excellent a plan as General Female Education; and it is my earnest prayer that you may be successful in the arduous task which you have undertaken.

It is probable that in a month or six weeks we shall embark for England. The 88th have left England to relieve the 36th, which Regiment we shall accompany home. I shall often, as you used to say, think of Ithaca with pleasure; and sometimes, perhaps, with regret. I trust, however, that, amidst all our wanderings, the Lord will be with us: if so, we need not be anxious into what parts of the world we may be thrown. Our time here is but short; and our principal desire should be, to be prepared for the will of God under every circumstance. That the consolations of the Holy Spirit may accompany you, to preserve you amidst every discouragement, to sanctify you amidst every trial, and to support you in every circumstance, is my sincere prayer.

*Voyage of Rev. John Hartley from Zante to Smyrna.*

Mr. Hartley left Zante for Smyrna, on the 3d of December, in the Ionian Caique "Prophet Elias." The Journal of his Voyage presents

some scenes of great peril and mercy; and others, to which peculiar interest attaches, under the present circumstances of the Greek Nation.

Dec. 5, 1825—Yesterday I was much pleased with Nicolo, my servant: while I was lying upon deck, sea-sick, languid, and scarcely competent to articulate a syllable, he produced his New Testament, and read it to the crew and passengers: he had afterward a conversation relative to the worship of pictures, which he conducted remarkably well: at night, he read to me from the Bible, and we prayed together in the little cabin. The Captain employed himself in preparing his fire-arms: I reminded him that it was Sunday, but he pleaded necessity: these seas have been infested with pirates, since the very days of Minos: at present, three vessels of this description are said to be cruising round the Morea: a fourth was lately captured by the Sybille Frigate. We made but little progress yesterday, coasting along the ancient Elis. At no great distance was the mouth of the Alpheus: it was on the banks of this river that, in ancient days, the Olympian Games were celebrated: they contended for a *corruptible crown, but we an incorruptible*: how solemn the reflection, that all the heroes of Pindar's Song have, ages since, gone to appear before a tribunal, where the plaudits of Pisa would avail them nothing! To-day the Island of Sphacteria and the ancient Pylos appear at a small distance: this is a spot, signal for the discomfiture of the Lacedæmonians, and more recently unfortunate for the defeat of their posterity. I traced, in imagination, the different places noted in the narrative of Thucydides; and mused on the character of the audacious Cleon, and on the singularity of his success. I find we have a poor little Girl on board, who has been redeemed for 60 dollars from Turkish Slavery.

Dec. 6—This morning we distinctly saw Neocastro and Modon, and are at present off the latter port. It was here that the celebrated Borsidas first distinguished himself.

Great part of yesterday, Nicolo read to some of his companions from the Septuagint. To-day, I joined his party; and offered my comments, while he was reading the melancholy history of Sodom and Gomorrah. I spoke, in particular, of the certainty of that Final Judgment, which God will one day execute on all the wicked; and shewed how it is illustrated by the catastrophe of the Cities of the Plain. The incredulity and neglect, I observed, with which the inhabitants of these devoted cities treated the warnings previously sent them, are an apt emblem of the unbelief which always prevails in regard to final punishment. How few there are, who give serious attention to the warning, *Flee from the wrath to come!* But, as God most fully executed His threatenings in the one case, He will as certainly do so in the other. It is then most awfully important for us, to imitate the conduct of Lot: and to escape, in the most determined man-

ner, from the impending ruin. One of the company told us a wonderful story of the wood of our Lord's Cross standing in some connection with Lot's subsequent misconduct. The simple argument—"This story is not found in the Word of God"—was sufficient to reduce him to perplexity.

*Afternoon.*—Before me are the mountains of Laconia. They have an appearance extremely beautiful. Their base is the ocean: mid-way they are robed in clouds: their summits ascend into a sky pure, serene, and brilliant. The highest peak, towering with its snow-capped summit above the rest, presents, with the sun-beams playing upon it, an object the most elegant and grand. This is the celebrated ridge of Taygetus. On the other side is Sparta.

About seven o'clock at night, we fell in with a Greek Brig of War, which brought us to and boarded us. A fine young man, whom I supposed to have been the Captain, asked many questions about the situation of affairs at Missolonghi: he was also anxious to hear concerning Lord Cochrane. On wine being handed to him, he gave a toast which could hardly fail to vibrate in the heart of an Englishman—"Liberty and Concord." At parting, he shook hands with me in English custom; and wished me "Good night," in the language of "Old England." They were carrying provisions for the relief of Missolonghi. One of our crew hailed him with much feeling—"Saint Spiridon send you a successful voyage!"

*Dec. 7, 1825. Off Cape Matapan.*—To-day I had an opportunity of condemning a sinful practice, which I have reason to fear is not unfrequent among Greek Sailors; I mean, the custom of perjuring themselves, in order to escape Quarantine Regulations. From the conversation which ensued, I saw plainly that it was scarcely considered a crime by my present companions. In the course of the summer, I was assured by an Englishman, that, having once made a voyage from Cerigo to Zante, in which the crew had several times landed in the Morea, they, notwithstanding, most roundly swore in Zante, that they had come from Cerigo without having the least communication with any other place.

*One o'clock, P.M.*—I have now before me a most interesting object. The white summits of Crete appear at an immense distance: one of them is probably Mount Ida. Their great altitude is self-evident, for they must at least be 70 miles distant. The clearness of the atmosphere may also be inferred from this circumstance.

In the afternoon I had a discussion with several persons which led us to the contrast between the Law and the Gospel: during the conversation, I took occasion to exhibit the character of John the Baptist, and his views in sending the message of inquiry to our Lord, as I heard them strikingly developed in a Sermon by Dr. Copleston at St. Mary's, Oxford.

*Dec. 8. Harbour of Cerigo.*—I never expected to have so near a view of Cerigo. I cannot indeed set foot on it, as we are obliged to hoist the yellow flag. We have

put in to obtain a fresh supply of water. Our Captain was in a very bad humour at the idea of spending three dollars here; but we have great reason to thank God, that we are not dying at sea for want of water. So it is with unthankful mortals! We murmur at the loss of three dollars, when we ought to be praising the Most High for sparing our lives! The Town and Castle of Cerigo present a singular and beautiful appearance from off the Harbour: they are at a great elevation above the sea, and remind me strongly of our Lord's expression, *A city that is set on a hill cannot be hid.* The Island appears to be extremely barren: little vegetation is visible, except a few stunted olives. Why the Ancients fabled that Venus first set foot on this desert spot, and gave existence to flowers wherever she placed her footsteps, I can by no means conceive.

I have been delighted to meet with a Christian friend at Cerigo. Having heard of the character of an Officer of the 90th Regiment, I wrote a Note to him, and soon afterwards he came alongside with a "guardiano." We quickly found that Christians require none of the formalities of introduction: they have a community of feelings and of principles, which are infinitely better than all the freemasonry in the world. I had much interesting conversation with my young friend, and rejoiced to have the opportunity of encouraging him in his Christian Efforts. To devoted Christians, Cerigo may be a place of enjoyment and peace: to a man whose happiness is dependent on worldly objects, it must be a perfect exile. I afterwards went on shore at the Quarantine Ground; where I conversed with a Private of the 90th; and exhorted him, while he acted the part of a faithful Soldier of King George, not to forget to be a faithful Soldier of Jesus Christ. At night, I had a long and interesting conversation with our Captain: he appears to have some useful convictions; and confesses, with feeling, the very melancholy depravity in which his Nation is sunk.

*Dec. 9.*—I am informed that there are no less than 900 children in Cerigo, who receive instruction according to the Lancasterian System; and that they use the New Testament as a School-book. Intelligence of a different nature is the following:—the chief object of adoration is a Madona, surnamed Myrtidia: she received her title from the myrtle-bush, in which she was first discovered: to her, the Island is indebted for preservation from the plague; and, frequently, when that calamity is devastating the neighbouring regions, she is seen hovering round her favourite spot! The population of Cerigo is about 10,000. The only production, which has any celebrity, is honey. The wine, which was brought me from shore, might easily have been mistaken for bad vinegar.

*Dec. 10.*—After explaining, to two of my fellow-passengers, the essential doctrines of Original Sin and Justification by Faith, I exposed at full length the error of Transubstantiation. They assented to my views.

*Dec. 11. St. Nicholas.*—We have arrived at

another harbour of Cerigo, after a fruitless attempt to prosecute our voyage. We left Capsali yesterday evening, and kept the sea till noon of to-day: afterward, the wind becoming tempestuous, we took refuge in this place. I know not if I ever visited so desolate a spot: had I not known by what means I came hither, I should probably have fancied myself in Labrador or Greenland. This evening I have been exhorting an old Sailor to seek God with all his heart; but, like too many of his countrymen, he might have adopted the apophthegm of Pindar for his motto—"Money, money is the man!"

Dec. 17, 1825.—We had scarcely left Cerigo the second time, when a tremendous storm from the north-east fell upon us with such fury, that we were driven before it to an immense distance. Such was the distress of our crew, that they ate nothing for two days; and, had the storm continued longer, I have little doubt that their disinclination for food would have kept pace with it. I was led to pay the more attention to this circumstance, as it is a miniature resemblance of the fourteen days' abstinence of St. Paul's companions, when they were enduring their more dreadful Euroclydon in almost the same waters. Indeed, who can think of taking food, when he is hovering on the borders of eternity!

After the storm abated, we made land near the Island of Sphacteria—so far had we been driven back! Another day was spent in toiling a second time along the coast of Peloponnesus; and our distresses were augmented by the prospect of the failure of our provisions. Under these circumstances, I was led to pray most earnestly to God, to send us deliverance. I do not recollect that I was ever enabled to pray for a temporal mercy with so much confidence. I believed that it was agreeable to His will to implore Him for it. A fair breeze began, at length, to blow; and it freshened to such a degree, that it carried us with great rapidity toward the Island of Milo.

It was, however, the good pleasure of God to give us another proof of His providential care, before we could set foot on dry land. Our fair wind, toward noon of the 16th, increased to such a gale, that our poor sailors were again driven to implore their Saints; to suspend from the helm a Cross and shreds of cloth from the tombs of St. Spiridion, St. Gerasimo, and St. Dionysius; and to make vows for the safety of their lives.

I had at first intended to leave the sailors to themselves; knowing that, in general, the interference of passengers is rather productive of harm than the contrary. Perceiving, however, that they wished to run into Milo but were steering a wrong course, and finding from my maps that Milo had a large harbour on the north-east, I went on deck, pointed out a cape which they had to double, and cheered them as well as I could.

For my own part, I felt sensible that we were running extreme danger, as none on board knew any thing certain of the harbour which we were seeking; and the sun was setting, while the moon was only in her first

quarter. Never, in short, had I so completely before me the last hour of man's extremity. I planted myself on the cabin stairs; and steadied myself against the tremendous agitation of the vessel, by laying firm hold of the companion. In this situation, I asked myself what I could expect, if I were to be whelmed in that terrific sea which was roaring around me. I found nothing in my life or character, which could afford me a ground of justification before God. I thought of the dying thief; and could hope for salvation on no other terms than his. I was, however, enabled to believe, that the Saviour, who had mercy on him, would equally extend His mercy to me. I knew the value of His atonement. I was no stranger to the extent of His love. Hence I obtained confidence; and, though my nature shrunk from a plunge into the deep, I knew that all which followed would be happy and glorious.

It was already dark, when we reached the cape to which I had directed our helmsman; and, long had we to explore, before we could find the wished-for harbour. Coming, indeed, under the lee of high rocks, we found ourselves in calm water; but, at intervals, the most furious gusts found their way through the hills, and seemed the more dreadful from the contrast which they formed to the previous serenity. One of them rent the jib-sheet completely in half. I thought, notwithstanding all our care, that we had missed the harbour, and was already contemplating a shipwreck on one of the Islands to the leeward, when providentially we found anchorage, and judged from circumstances that we were in the large harbour. It was with a "Glory to God!" that the Captain let go the anchor; and never in my life did I retire to rest with the happiness and peace, with which, soon after, I lay down in my cabin. Nature was utterly exhausted; and indeed the preservation of my health and strength, during all the exposure of the day, I esteem not the least part of the deliverance.

This morning (the 17th) I landed at the Island of Milo. It is a spot interesting to every Scholar, from recollection of its memorable defence, described by Thucydides in his Fifth Book: the Miliani, according to that historian, enjoyed independence for no less a period than 700 years; but they could not withstand the superior force of Athens. At present, the Island has a population of 2500 persons, who chiefly reside either in the town or castro. It is of note from this circumstance, that it supplies with pilots the ships which visit the Archipelago. They touch here, and obtain a pilot on their arrival; and leave him again on their departure. The inhabitants appear to be extremely ignorant. I heard of only two or three insignificant Schools in the whole Island. A Bishop has been lately appointed to preside over Milo, Siphno, and Chiale. I climbed the high hill on which the castle is situated; and spent some time in conversation with the British Consul. Antiquities of no small beauty having been discovered



here, I visited an Amphitheatre, which has partly been thrown open : it is small, but in a state of great preservation. I found, from inquiry, that the distribution of the Scriptures by the English had been heard of ; but very few copies of the Romæic New-Testament are to be met with. I have not yet witnessed such an expression of surprise on any countenance, as was here evinced when I conversed on the importance of religion. Siphno, I was informed, has 6500 inhabitants, and Chimale 800 or 900. There are two mountains of great height in Milo.

Having met with Mr. Battersby, Commander of H. M. Ship *Racer*, on her way to Smyrna, he was so obliging as to relieve me from my confinement in the Ionian Vessel, and to receive me on board.

Dec. 19, 1825. *Off Serpho*.—We are now between the ancient Cythnos and Siphnos : on both I observe small towns, in elevated situations. Innumerable other Islands are in sight : two of the most interesting are Paros and Antiparos.

Dec. 20.—This morning we have passed Syra, and are now close to the celebrated Isle of Delos. Oracular Delos is now without inhabitants, and wears the aspect of entire desolation.

Dec. 26. *Smyrna*.—I have now to record the goodness of God in the ancient city of Smyrna, and on the terra firma of Asia. Every day and every circumstance of my life have been marked with mercy ; but my last voyage has been favoured with more than ordinary displays of it. Often have I been in the utmost danger : several times had I to ask myself the solemn question, "Am I prepared to die?" but as often did God interpose, and rescue me from impending evil. On three occasions, in particular, I found myself in the circumstances described in the cviiith Psalm, 23—30. I have already spoken of two of these deliverances : I must now briefly notice the concluding part of my voyage.

Having had an extremely tedious passage from Milo, and having only arrived at the mouth of the Gulf of Smyrna on the evening of the 24th, I gladly embraced the opportunity of going forward in the jolly-boat, which was sent on with despatches. My companions were, Mr. Allen one of the Midshipmen, and four Sailors. The night was beautiful, though extremely cold. The moon, almost full, shone with a brilliancy which nearly eclipsed the brightest stars. During part of the night, we pursued our course through waters so calm and tranquil, that "not a breath disturbed the solema scene :"<sup>1</sup> at another time, we struggled against opposing winds ; and again were assisted by a favouring breeze. After a narrow escape from running upon a shoal, we were in idea almost arrived at Smyrna, and Mr. Allen had spirited up the men to their last effort ; but, just after we had passed the Castle, which is about five or six miles from Smyrna, a strong breeze assailed us right from the centre of the harbour, and with oars and sails we struggled alike ineffectually against it. The sun rose upon us as we were contending with

these difficulties. After all the toils of a winter's night and all the escapes and mercies of a three-weeks' voyage, I now saw myself not without danger of destruction, with the harbour full in view. After our attempts to gain the port by sails were fruitless, we had recourse to oars ; and after oars proved ineffectual, we had recourse a second time to sails : this last experiment, by God's mercy, was crowned with success, in consequence of the wind drawing round a little to the southward, and by our keeping up as close as possible to the south shore. But, even here, we had another escape ; for we ran aground while endeavouring to get to windward as much as possible. I had spent more than seventeen hours in this open boat, before I landed in Smyrna. Never shall I forget Christmas Day of the year 1825 !

#### *Remarks on Smyrna.*

Mr. Hartley makes the following remarks on the ancient city at which he had arrived through these perils :—

The Traveller rarely sets foot on a more interesting spot than Smyrna. As he approaches the port, he discerns both Vessels-of-War and Merchant Ships, in great variety : the old British Union is seen floating over our English Frigates : the White Flag of France waves, with simple elegance, over the vessels of her own nation : the Ensigns of Austria, Holland, Sardinia, and of other countries, are all conspicuous : I never saw so interesting a nautical spectacle ; and, as it was Christmas Day when I arrived, all the colours were displayed, guns were resounding in honour of the occasion, and martial music was filling the air. On landing, the scene is no less singular : the utmost variety of costume is everywhere visible : not to mention the Franks from every part of Europe who are seen crowding the streets, what is still more striking,

The Turk, the Greek, th' Albanian, and the Moor,  
Here mingle in their many-hued array.

It would be easy to swell the catalogue, by the "high-capp'd Tartar," Armenians, Jews, Persians, &c. The Turks may with truth be styled the nation of elegant dress : as a whole, their garb is unrivalled : the dress of Europeans appears mean, when matched with the majestic robes of the stately Osmanli. Another novel sight, which meets the eye on landing, is that singular and useful animal, the camel : you see him pacing along the streets with slow and measured steps, or kneeling, according to his custom, to receive his burdens. I speak not of mosques and minarets, of caravanserais, nor of a multitude of other objects, which may be easily conceived new and interesting to an Englishman. To a Christian, however, there are reflections, which will not fail to throw a serious cast over the objects before him : here, he remembers, was one of the favoured Churches, to which were addressed the Inspired Letters of the Apocalypse : here, in early times, the Martyr Polycarp exhibited a noble testimony for his Divine Master, and obeyed the counsel which had been given the Church of Smyrna—*Be thou faithful unto*



*death, and I will give thee a crown of life.* With such ideas recurring to his mind, the Missionary will feel impelled to pray earnestly for power to acquit himself faithfully in the discharge of his important functions; and will be animated by the reflection, that he is serving the same cause for which Polycarp died, and that even to him is proffered the same crown of eternal life.

*Proceedings of Mr. Hartley at Smyrna.*

Mr. Hartley writes, on the 10th of January—

Here, at Smyrna, I am very agreeably situated; and intend to give myself for two or three months, if it please God, chiefly to study. The field of labour is immense: everywhere there are opportunities for exertion. I am glad to be enabled to say, that I become more and more fond of my work, and find the Missionary Life exceedingly delightful.

He adds, in March—

My principal object has been study: under this term I comprehend the acquisition of languages, and the perusal of books connected with my various duties. French is so much spoken in these parts, that I have deemed it advisable to obtain some familiarity with that language; and have also found it necessary to give much attention to Greek and Italian. I have spent some time in the examination of the Greek Fathers; and have prepared myself for future action, by an increased acquaintance with the subjects in dispute between us and the Latin and Greek Churches.

I have had the pleasure to meet in Smyrna with a devoted Missionary, whose name is familiar to us all—the Rev. Jonas King: in his society and that of Mr. Barker, I have reaped much delight and encouragement. I am greatly indebted, also, to the Rev. Mr. Arundell, the English Chaplain, for his very kind attentions: with him, I am about to visit Sardis, Philadelphia, Laodicea, Hierapolis, and other places, once the seats of Christian Churches.

Infidelity has infected not a few among the Greeks. Mr. Hartley not unfrequently encounters persons of this description: of one of these he says—

He is a Young Man of singular history and of an interesting character. He was born at Cæsarea in Cappadocia; and, at a very early age, was carefully instructed in Greek Legends. The Lives of Saints produced such a strong

impression on his mind, that he conceived an enthusiastic ambition himself to become a Saint of this class. The exertions which he made for this purpose are almost incredible: he used to make thousands of prostrations in every twenty-four hours: his fasts were so severe, that he frequently abstained entirely from food, during two successive days: every single para of which he became possessed, he bestowed in alms: in a word, for several years he practised all the means which superstition could devise, in order to raise himself to that fancied order of intermediate beings, to which Greece and Rome have appropriated the title of Saints. At last, he conceived himself so nearly arrived at the object of his wishes, that he was eager to display that signal demonstration of Saintship, the performance of a miracle. With this idea, as I was informed by his most intimate friend, he proceeded to command an instant restoration to health, of a diseased cow, which was of great value to his poor parents: the experiment, of course, failed, and it became the means, in conjunction with other causes, of convincing the young enthusiast of his errors. Unhappily, as is too often the case under similar circumstances, he rushed from fanaticism into infidelity: he had no one to instruct him in the evidences of Christianity; and the writings of Voltaire and other Deists strengthened the sceptical bias, which his mind had now taken. Hence I found him, after many years of infidel sentiment, prepared to combat with zeal and ability the truth of Revealed Religion.

Mr. Hartley thus closes his correspondence—

Be assured that two lines of encouragement do me good. If you only say, "All's well! Go on, in the Name of the Lord. We pray for you"—I shall feel refreshed and animated. I am glad that Oxford Men are turning their attention to Missions. I would strongly recommend you to send them to Greece. I can assure you, that I am perfectly astonished at the readiness with which many of the Greeks receive the truth. A Missionary in these countries has very soon reason to hope, that he is one of those of whom Daniel speaks, *Many shall run to and fro; and knowledge shall be increased.*

## India within the Ganges.

### CHRISTIAN KNOWLEDGE SOCIETY.

FROM the Bishop of Calcutta's Letter quoted at pp. 294—296 of our last Number, we continue an account of the Society's Missions. The Letter has appeared in the Christian Remembrancer.

#### *State of the Mission in Calcutta.*

The Diocesan Committee in Calcutta has not fallen short of any other in India or Europe, in its zealous and judicious services to the Church and the liberality of its supporters. Yet here also, in part from the causes to which I have already referred, and in part from some unusual though very necessary expenses which devolved on it, a failure of funds was more than apprehended; and a debt was contracted, to discharge a part of which I had recourse, at the Committee's desire, to the fund which the liberality of the Parent Society had entrusted to me, to the amount of 1000 sicca rupees, and afterward, of 2000 more.

Of these burthens, the greater part had arisen from the expenses incident to extending and maintaining in an efficient state, and under the superintendence of the Missionaries of the Society for the Propagation of the Gospel, the Circles of Schools at Hourah, Cossipore, and Russapugly, in the neighbourhood of Calcutta. These Schools, the latter more particularly, which had been originally brought together by the zealous exertions of the late Secretary, Mr. Hawtayne, afford one of the most pleasing spectacles of the kind which India offers; and have always done, and still do, ample justice to the patience, activity, and sound discretion of the Missionaries who have been employed in them. They are now about to be transferred to the newly-established Committee of the Society for Propagating the Gospel, who have undertaken the charge in connexion with and in aid of Bishop's College. The Committee of the Society for Promoting Christian Knowledge will thus be relieved from the most troublesome and expensive of their duties; but it is necessary to observe, that a debt of 5000 sicca rupees still remains, incurred by the purchase and repair of the premises at Russapugly, which cannot be imposed on the new Committee without sinking

it, and which the old Committee (to say nothing of the injustice of such a proceeding) is equally unable to support any longer. Under such circumstances, I trust that I am not presuming too far on the encouragement and hope of future support afforded by Mr. Parker's Letter, just received, when I earnestly recommend the wants of both Institutions to the munificent patronage of the Parent Society; and solicit them to help them with the means of getting rid of a load, which so greatly impedes our usefulness.

Of the Scholarships which the Society has founded at Bishop's College, I have filled up the first with W. Addison Godfrey, son of a respectable person in Madras; the second with C. Garstin, son of the Rev. Mr. Garstin, Colonial Chaplain in Ceylon; and the third with Charles Driberg, son of Captain Driberg, of H. M. Cingalese Regiment. All these Youths were recommended by the Archdeacon or Acting Archdeacon of their respective Governments; and all seem, at present, to afford a favourable promise of becoming valuable Missionaries hereafter. The Tamul Teacher, whom I have already mentioned as expected, was recommended to me by Mr. Mooyaart, a Gentleman of much respectability in Colombo; and the favourable opinion which he expressed was confirmed by the testimony of other persons, and by several of the young man's own Letters, which were shewn me, and which evince much good sense, modesty, and Christian feeling, and a very remarkable familiarity with the English Language: he had been employed, for some short time, in an office, under H. M. Government, at Batticaloa, of which his father is Modeliar, or Native Magistrate. Another Youth of much promise, and of the Cingalese Race—as the one whom I have named is of Tamul—is coming out, I trust, at the same time, as Exhibitioner, supported by the contributions of the principal Europeans in the island: and these are only two, out of many of the best families and most promising talents, which that island can shew; who, if our means or the accommodations of the College had been competent to receive them, would have gladly come (some of them at their parents' own expense) to pursue their studies at Bishop's College.

#### *Application of Money placed at Bishop Heber's Disposal.*

I have subjoined an account of this

sums which I have drawn for and expended as Almoner of the Society, and from the fund entrusted to me by its bounty. On some of the items I must beg leave to offer a few observations.

The first was a donation to the Metropolitan and Clergy of the Syro-Malayalim Churches in Southern India, for the general relief of their wants; and particularly to be applied, at the Metropolitan's discretion, to the support of poor Students in Theology in the College of Cotym. It was forwarded to and duly received by its objects, through the Rev. Messrs. Fenn and Bailey, Missionaries in the employ of the Church-Mission Society, and exercising their functions in Travancore. As I had consulted the Committee of the Society, before my departure from England, on the propriety of extending a part of their bounty to this most interesting and venerable, though poor depressed Church, I need say no more than that I have abundant reason to know that its members, both Clergy and Laity, look up to the Church of England as their surest patron and friend on earth; and that the manner in which they continue to speak of my excellent predecessor is the most agreeable to those who value his worth, and the most hopeful to all who anticipate their gradual reform from this increased approximation to Christians of a sounder doctrine and a ritual less alloyed by superstition.

Of the two Bishops, to each of whom I presented a viaticum of 50*l.*, the first is a person of much importance to the cause of Christianity in India, being the Metropolitan sent, after a lapse of many years, but according to ancient custom, by the Syrian Patriarch of Antioch, to take charge of the Malayalim Church. He arrived in Bombay while I was there, in his way to the coast of Malabar, and fully satisfied me of the character with which he was invested; at the same time that he gave me a favourable impression of his good sense, candour, and modesty, and, in his attendance on Divine Service and the Communion according to our forms, an auspicious pre-  
 sage of his friendly dispositions toward our Church. I left him at Bombay, awaiting the opportunity of a passage to Cochin or Allepie; to facilitate which, the donation which I have mentioned was much needed and very thankfully received. I am now about to send him a Letter, which my learned friends,

Principal Mill and Mr. Robinson, are engaged in translating into Syriac; and I hope, by God's blessing, to see something more both of him and his flock in my proposed visitation of the South of the Peninsula.

Bishop Joseph is an Armenian, and one of the suffragans of the Metropolitan Church of Anapady. He also fell in my way at Bombay; and, as being himself in distress, and engaged in a long journey to solicit alms from a small and by no means wealthy body of Christians, in behalf of a yet poorer though very numerous Christian Community, I trust that I was not wrong in esteeming him also a proper object of the Society's bounty.

The Rev. Mr. Christian was for a considerable time most faithfully and actively occupied in superintending a circle of the Society's Schools, at Cossipore near Calcutta; and I have since removed him to a still more arduous and important field of duty, in preaching the Gospel to the mountaineers of Rajemahel. The grant of 25*l.* (S. R. 250), was to enable him to perform a Missionary Journey among those interesting tribes.

The last item of 100*l.* is in aid of a Chapel designed to be erected in one of the most populous parts of Calcutta, to be served by the different Missionaries of the Church of England who may be within reach; where Service is to be performed in the Bengalee and Hindoostanee Languages, but according to the Liturgy of our Church, and with all the usual and decent ornaments and adjuncts which our Church enjoins. From this measure, which is as yet untried in Calcutta, though it has succeeded admirably at Benares, Chunar, Meerut, and Agra, I anticipate a very powerful and advantageous effect on the native mind; extremely alive to what is graceful and decorous in external worship, and easily impressed by such language and sentiments as distinguish our noble Liturgy. Nor are they the Heathen or the Mussulmans only, who may profit by the institution: of the Nominal Christians among the lower orders in Calcutta, a great proportion know little of any language but Bengalee and Hindoostanee; and many of these, who are avowed followers of the Church of Rome—though, in fact, they are so grossly ignorant and degenerate that they hardly know the name of

Christ—might be drawn, it is hoped, by degrees, to attend a Form of Prayer, which, while its exterior arrayments would not disgust them by a too great departure from those to which they are accustomed, would convey its instructions to them in a tongue which they understand, and unite their hearts as well as their lips and knees in the praise of Him whom they now most ignorantly worship. With the grant which I have ventured to bestow on them, I have good hope a sufficient fund is already raised for the completion of the Chapel.

I have only to add, that, should the Society disapprove of any of these applications of their bounty, I shall most cheerfully replace the sum objected to; that I shall again have the honour of addressing a Letter to them when I have visited their Missions in the Presidency of Madras; and that my earnest prayers are offered up for their continued prosperity and usefulness, and that the pleasure of the Most High may long be seen to prosper in their hands.

#### CHURCH MISSIONARY SOCIETY.

##### *Ordination of Missionaries.*

THE admission, by the Bishop of Calcutta, of several of the Society's Labourers into the Holy Orders of the United Church was briefly stated at p. 295: we now extract further particulars from the "Missionary Intelligence" for December.

On the 30th of November, the Lord Bishop of Calcutta held an Ordination in the Cathedral, when the Rev. Theophilus Reichardt, who had received his education at the University and Mission College at Basle, in Switzerland, and had been Ordained in the Lutheran Church before he left that country, and the Rev. W. Bowley and the Rev. Abdool Messech who some years ago received Lutheran Ordination in this country, having found it expedient, from their connection with the Church of England, to apply for Episcopal Orders, were admitted to the Order of Deacons; and, on December 21st, His Lordship held a second Ordination in the Cathedral, when Mr. John Adlington, who had been prevented by a serious accident from attending on the previous occasion, was Ordained a Deacon, and the before-mentioned three Gentlemen were admitted to the Order

of Priests. All these Gentlemen have been engaged for several years past in the service of the Church Missionary Society. Their character, as faithful and diligent Missionaries, has been sufficiently established; and their labours were inspected and approved by the Lord Bishop of the Diocese, in his late Visitation of the Upper Provinces.

The Rev. Theophilus Reichardt is stationed in Calcutta; where, in conjunction with the Rev. Isaac Wilson, he is engaged in the superintendence of twelve Native Schools, and in frequently preaching to the Natives. Mr. Reichardt has also composed a Catechism and several Tracts in Bengalee, for the instruction of the Natives; and is of essential service to the Society by his judicious attention to their Printing Establishment.

The Rev. W. Bowley has been for these last eleven years stationed at Chunar, in conjunction with the Rev. W. Greenwood. The labours of the latter Gentleman are, in a great measure, confined to the European Invalids at that Station, which sometimes amount to 200 persons; while Mr. Bowley has been occupied with the Native Families of the Invalids and Converts, together with the care of four Native Schools, and extensive labours among the Native Population. Mr. Bowley has also just completed the New Testament in the Hinduee Language from Martyn's Oordoo; and has composed a Hymn-book for Native Christians in English metre, besides several approved Tracts for distribution among the Heathen.

The Rev. Abdool Messech has been residing at Agra since the early part of 1813. During that period, many Natives have been converted to Christianity by his means; and the families of the Christian Drummers and Fifers attached to Native Corps, who have from time to time been stationed at Agra, as well as the other Native Christians resident in that neighbourhood, have greatly benefited by his labours. He educates himself 10 or 12 Christian Youths. His stated Congregation consists of from 30 to 50 Native Christians, many of whom are intelligent and sincere believers; and, on festivals, upward of 100 frequently attend on his Ministry.

The Rev. John Adlington has been stationed at Benares since 1817; and has been chiefly occupied in the superintendence of the Charity School founded

in that city by the late Baboo Jay Narain Ghossaul. The Native Christians at that Station have also been objects of his care, in conjunction latterly with the Rev. Thomas Morris; and a Congregation of about 40 persons regularly assembles for Christian Worship in Hindoostanee at Secrole.

Mr. Reichardt, on his application for admission to Holy Orders in the United Church, was requested by the Archdeacon to state the grounds of his application, which he did as follows—

1. Before I left Germany for England, the Liturgy and Articles of the Anglican Church were put into my hands by the Principal of the Mission College at Basle, with a request that I would peruse them carefully, and state my opinion whether I could conscientiously join the Church of England, as otherwise I should not be sent to that country: this happened in July 1821. After an attentive perusal of the Prayer-Book, I gave it as my opinion that I found the Articles of the English Church perfectly agreeing with Holy Writ; and therefore I had no objection whatever to join that Church, either by Ordination or in labouring under her auspices. The consequence was, that I was sent to England, to proceed to India as a Minister of the Gospel in connection with the Church Missionary Society. My views with respect to the Scriptural and Apostolical Character of the Anglican Church having been confirmed during my stay in India, it is now my ardent wish to be admitted to Episcopal Orders.

2. According to the Laws of the English Government, I find, that though I am labouring under the Established Church, yet I am not recognised as belonging to her; and any ministerial act of mine would not be considered legal and binding. My hands are consequently tied, and my sphere of usefulness is extremely limited: my second reason, therefore, is, that I may become more extensively useful for the making of the Gospel known in these parts; which I may expect to be, by the grace of God, if I am Ordained a Minister of the Established Church.

Seeing, as before stated, how Lutheran Clergymen are situated in this country, I was induced to address a Letter on the subject, about fifteen months ago,

to the Directors of the Mission College at Basle, requesting them not to send out any German Missionaries without an Episcopal Ordination. Having for some time entertained a wish to be myself admitted to the privileges of the English Church, and approving, as I do, fully of the Articles, Liturgy, &c., and earnestly wishing to become as useful as possible for the propagation of the Gospel, circumstances appearing now to be favourable, I think it a duty which I owe to the Church Missionary Society and myself, to desire being admitted by his Lordship the Bishop of Calcutta to Episcopal Orders.

*Enlargement of the Mission Premises at Mirzapore.*

Archdeacon Corrie, who had attended the Bishop in the Upper Provinces and continued there after his Lordship proceeded on his Visitation, returned to Calcutta at the end of October: he hopes to resume his post in those Provinces, as the climate suits him best, and his visits to the Missionary Stations are conducive to their benefit. To promote the knowledge of Christ among the Heathen has long lain near his heart. Of the state of things in Calcutta, he gives, on his return, the following brief but emphatical notice—

Nov. 1. All well—Missionary Work prosperous—Funds low.

A few days afterward, he adds—

The affairs of the Society are as prosperous as we can well expect. The Lord's Supper was administered, for the first time in Bengalee, according to the Rites of our Church, at Mirzapore, on Sunday last: there were 17 Native Communicants, and a Congregation of from 80 to 200 assembles regularly three or four evenings in the week at the little Chapel at Potuldunga: they are generally the same persons, and very attentive. The hopes of our Missionaries are greatly raised.

Our operations at Mirzapore are becoming daily more interesting; and, to me, a source of more anxiety. The purchase there, including all the buildings since erected, has cost the Society 40,000 rupees: the land alone is, at this moment, worth 70,000; but, toward the west, where a new road is open-

ing, we must make some addition to the land, in order to prevent nuisances and for the preservation of the health of our Missionaries, and also for the erection of a Chapel in which the Heathen may hear the Word of God.

In December, the Archdeacon writes—

When the present Mission Premises at Mirzapore were purchased, respect was had, as Colonel Phipps can testify, to the improvements proposed by the Lottery Committee: some of us were faithless respecting these improvements, and I will not say that any of us expected to see their accomplishment; but, through the very disinterested zeal of the Lottery Committee, who all act without fee or reward, the Town of Calcutta, from being, in the memory of many residents, an unhealthy swamp, is converted, to a great extent, into a dry and salubrious place of residence, considering its geographical situation. In this improvement, our Mission Premises greatly participate; and our Missionaries themselves, who could not but feel the annoyances with which they were before surrounded, are now content with the situation, and thankful that they have waited this issue.

Our Printing Establishment employs several converted Natives, whose families reside on the Mission Premises; and Mr. Wilson has Native Christian-Children for education: so that there are now nearly 20 adult Native Christians, with several children, resident on the Society's Premises: they attend Divine Worship, morning and evening, daily. The Lord's Supper is now administered monthly, to about twelve converts. It is expected that several will soon be added to the Congregation by Baptism. At present, they assemble in a matted place, covered with thatch, erected for the purpose. Circumstances, therefore, begin to require a more appropriate Place of Worship; and our buildings being on the north part of the premises, a Chapel cannot be erected so as to be approachable by the Natives from the streets, without the proposed purchase; and to enter the premises, with a view to attend Christian Worship, would expose them at once to reproach from their neighbours.

Mr. Wilson thus stated to the Auxiliary Committee the advantages of the proposed enlargement

of the Society's premises, and the purposes to which the additional land may be usefully applied—

1. A suitable Chapel is indispensably necessary for a Missionary Station. Daily experience proves that multitudes are ready to hear the Gospel, if the situation is convenient. Mirzapore may be made an excellent and highly-desirable place for preaching the Gospel to thousands, by building a Chapel close to the road side, which cannot be done without purchasing more land.

2. Several Native Christians are already living in the Compound at Mirzapore: a Chapel is, therefore, necessary for the administration of Christian Ordinances; and should, if possible, be made comfortable and suitable for the regular Worship of God. If such a Chapel should be built in the Compound as it now stands, one point might be gained for the Christians, but we should be shut out from preaching to the passing hundreds unless we stood in the open street to address them; whereas, by raising a good Chapel close to the road both points would be gained. Such a Public Chapel would also serve admirably for the immense class of poor Portuguese, who live to the south and west of us, within a short distance: this strikes me as an important consideration, because that class of people will, in a short time, become our immediate neighbours, in consequence of the improvements which are making in this part of Calcutta; so that, by the blessing of God, we should have a Chapel for the Heathen, a House of Prayer for our Christian Flock, and a little Parish Church for the Portuguese.

3. As it may be considered desirable to continue and improve the English School, it has occurred to me, that, if the School could be placed near the public street, it would become better known, and excite the attention of Native Gentlemen and Europeans; and, as we have now the prospect of gradually increasing the number of Christian Youths, there would be something to strike the attention of the passengers, in witnessing a regular system of Christian Instruction: such a School Room might stand to great advantage on the side of the new road, while the old School Room could be used for the Printing Establishment.

4. Should any surplus of land remain after the School and Chapel are built,



we might appropriate it to a CHRISTIAN BAZAAR; where the advantages of Christianity over Hindooism might be seen, in the common intercourse which men have with one another. Or,

5. As here are many poor Christian Widows who have been born in this country and who are objects claiming our care and attention, a range of neat ALMS-HOUSES might be built for their reception; where they would find a comfortable home, and spend the evening of life in that peace which a Christian Institution is so well adapted to secure.

On the strong grounds here stated, the Auxiliary Committee resolved to purchase the land in question, by the help of a mortgage on the ground; and trust that such assistance will be rendered by the Parent Society, as may obviate the necessity of selling any part thereof in order to redeem the mortgage.

*State of the English School at Mirzapore.*

It will have been seen under the preceding head, that Mr. Wilson looks to the new arrangements at Mirzapore for an improvement in the English School: in his last Report of its state, which follows, it will appear that he laboured under many difficulties.

The English School at Mirzapore contains, on an average, about 30 boys. Their progress is by no means satisfactory; nor is their attendance regular. I have tried various methods for correcting these sad hindrances, but they have not answered my expectation.

When a boy has been a few months in the First Class, he either considers himself qualified for some situation, or supposes that we ought to reward him for his attendance. The love of money is shamefully manifested in almost every thing that a Hindoo undertakes or plans.

During the whole time that I have had charge of the English School, there is but one boy who has been a regular scholar in the first class: he has been in the School about two years: half that time, he has been receiving a small salary from the Mission; which, I doubt not, has kept him with us so long. This evil has been so much felt in Burdwan, that it has been found expedient to give the boys a monthly salary to secure their

attendance; and I am led to think that the same measure will be found even more necessary at Calcutta, where they have so many opportunities in obtaining desirable situations.

Of the good effects of the School I can say no more, than that some of the boys in the First Class have promised well, and have made fair progress for the time of their attendance at School: but our hopes have been disappointed by their marriages, change of place, or the prospect of obtaining a livelihood in some other way.

Hence the value of religious instruction can hardly be felt, when it is recollected that their limited knowledge of our language does not allow them to understand the books which they read, except by a translation into their own tongue.

Notwithstanding these things, we go on. The First Class read the Bible and New Testament, Goldsmith's Geography, Ellerton's Dialogues, Mangnall's Historical Questions, Arithmetic, &c.

Applications for admittance are very numerous. I have found it necessary, on account of repeated acts of dishonesty, to make the boys bring their own books: this serves to lessen the expense; and affords some test whether they are desirous of learning, or merely make it a pretence to get a few initiatory lessons and then take away the books which belong to the School. This has so frequently occurred, that I dare not trust them any longer.

I should rejoice if it was in my power to state to you any favourable change in the minds of the boys; but, at present, I see none. All we have to do, is to go forth labouring, praying, and sowing the good seed. The Lord will give His blessing in the end; and then those who sow and those who reap shall rejoice together.

*Second Anniversary of the Calcutta Association.*

This Meeting was held, at the Old Church Room, on the evening of the 9th of December; the Lord Bishop of Calcutta in the Chair.

*Movers and Seconders.*

Ven. the Archdeacon, and Rev. T. T. Thomson—J. Pattle, Esq., and W. Money, Esq.—Rev. J. W. Doran, and Rev. Francis Goode—E. Bird, Esq., and C. W. Brietscke, Esq.

The following Resolutions were passed among others—



—That this Meeting congratulates the Friends of the Association on the continued prosperity of their Schools; which so greatly tend, not only to improve the powers of the mind, but also, by familiarizing Native Youths with Scripture Facts and Scripture Language, to prepare them for an intelligent decision on the great subject of Religion in more mature years.

—That this Meeting congratulates the Friends of the Association on the progress made in preaching to the Natives; and would earnestly recommend the support of the proposed Chapel for Christian Worship, as well as for more extended labours in the Native Town.

The Receipts of the Second Year amounted to 2586 rupees and the Payments to 3593.

The Right Reverend Chairman, in dismissing the Meeting, in allusion to the place in which they were assembled said that—

He could not but recollect, that here the Rev. Mr. Brown laboured with so much effect; here, the Rev. Henry Martyn delivered so many impressive discourses; and, here, for a long time, the highly-respected friend on his left hand (the Rev. Mr. Thomason) had been so usefully employed in carrying on these important labours. He could not but feel gratified at seeing Missionaries of other Societies present: he had the highest regard for them, and rejoiced at the prospects of their usefulness among the Heathen: he had visited Ceylon, where the American Missionaries had been so usefully employed; and he must say that he was highly gratified in observing the success which had attended them. He had also visited the stations up the country, where the Missionaries of the Church Missionary Society are so actively engaged; and he could not but notice the labours of his Venerable Friend, the Missionary, (Ven. Archdeacon Corrie,) who laid the foundation of that work which is so happily proceeding. In visiting Agra, he had been particularly delighted at the order and attention of the Native Christians; and he had witnessed the most pleasing prospects of extensive good among the Congregations at Meerut and Chunar. He trusted that all would go forward in their Master's work; and he considered it unnecessary to observe any thing as to the best  
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mode which should be pursued for accomplishing the object, as the enlightened state of the times would direct them to prosecute their labours of love in the most proper manner.

*State of Native Boys' Schools under the Calcutta Association.*

Part of the Native Boys' Schools are under the Auxiliary and part under the Association: of those under the Auxiliary no account has been received subsequent to that referred to at pp. 84, 85 of the Survey; the Second Report of the Auxiliary not having arrived: of the Schools under the Association, the Second Report of the Association gives the following particulars:—

To prevent as much as possible the evils which necessarily accompany idolatry and extend themselves to the common concerns of life, your Committee have endeavoured to supply the best precautionary measures, which their limited means would allow.

In each School there is one man to collect the children, and keep the junior boys actively employed. Over him is a Pundit, who instructs the first classes, and has charge of the whole school: it belongs to him to see that every thing is conducted in a regular manner; and he is responsible for the progress of the boys, and the general credit of the school. To prevent deceit among the head-masters, one man has the general superintendence of the work; and visits the schools alternately, marking any irregularity which may take place. These statements are afterward made to the Missionary in charge of the schools; who is enabled to judge of the truth of such reports, and the manner in which the schools are conducted.

According to circumstances, the Missionary makes his visit to the different schools, examining and catechizing the boys, and ascertaining the exact state of the work from time to time.

The books which have been generally used in the schools under your Committee's charge, are Geography, Scripture Dialogues, and part of the New Testament: a Catechism on Religion has also been introduced.

When your Committee compare the general system of instruction which they have introduced, with that mode to

which Heathen Children have been so long accustomed, they are sanguine in their expectations, that such a plan will gradually diffuse itself among the various classes of Hindoos; both on account of the comparative ease and comfort with which children proceed in their work, and the greater progress which is evidently made in a much shorter time.

According to the Native System, a boy is obliged to sit for years, before he can read a common book; and so little is done to form the mind of the child in things essential to be known, that the prime part of youth is wasted in merely learning first principles: but, by adopting a better system, by introducing as much of the plan of our European Schools as is practicable in the present state of things, may we not hope to see the Hindoo rising to his proper state as a man and an intelligent being? and that there is the best reason for supposing this will be the case, your Committee cannot but infer, from the evidence which their schools have already afforded them. In nearly half the time that the old system requires, your Committee's Schools present two or three very promising classes, which have not only acquired the common principles of reading and writing, but are also able to stand a fair examination in some useful and Christian Book; which fact, together with the religious instruction which they must necessarily have acquired previous to their attaining the first class, added to the superior advantages arising from the active superintendence of the Missionary, afford such strong arguments in favour of their schools, that your Committee hope that they may congratulate the friends of this Association in the retrospect of what has already taken place, and urge as a powerful motive to further exertion, the cheering prospects which lie before you, and arise out of that sphere of Christian Instruction hitherto pursued by your Committee with so much success.

The schools supported by the funds of this Association are indeed comparatively few, and afford instruction to a very limited number of boys in Calcutta. There are many other excellent situations where several hundred children might be soon collected; but limited funds make it necessary for your Committee to act with prudence in the establishment of more schools, since there are other labours which come within the

range of this institution, and are highly interesting and important.

A Public Examination was held in February of last year, of which an account appears at p. 85 of the Survey.

*Difficulties in conducting Native Education.*

Mr. Reichardt thus feelingly speaks on this subject—

Much has been said on the difficulties attending the superintendence of Native Schools: of ALL the Missionary Work, it is decidedly the most troublesome, laborious, and vexatious. The children being under no sort of controul, it is difficult to collect them, more especially so as the parents do not oblige them to be diligent in attending: it is optional with the children themselves, whether they will come or not; and young boys are very seldom inclined to study: Hindoo Children always think that they confer a favour on us, when they attend our schools. The perpetual recurrence, moreover, of festivals, poojahs, marriages, invitations to dinners, funeral rites, &c. is a further hindrance in the way of their attending the schools regularly. The consequence is, that, in most cases, they forget nearly all that they have learnt; so that it is very often necessary to go over the same lessons again and again, which have been taught months before.

In this idolatrous land, where a boy beholds nothing but superstitious ceremonies, splendid shows in honour of some idol, and a people prostrate before dead images, and even before its priests, the Brahmins—every object, every movement around him, serves but to increase his ignorance, and to darken his stupid mind by confirming his erroneous ideas: his parents, relatives, and friends are all enveloped in the same common darkness; and conversation itself serves, among the Natives, to increase mental darkness, and acts like mildew on any sound principle or good manners. The children thus joining their idolatrous parents in all their evil practices, vices, and superstitions, the good which they learn at our schools is nearly lost, in the torrent of delusion, wickedness, and evil examples, which constantly surrounds them when absent from school. On this account it is, that education, in THIS COUNTRY, is rendered so exceedingly harassing to mind and body: as all the good seed sown in the schools, is nearly

choked by the bad practices in which their relations and friends live.

Much patience and perseverance are, therefore, required for the prosecution of these labours; and a steady belief in the promises of God, which must eventually be fulfilled; for it is written, *Out of the mouths of babes and sucklings hast thou perfected praise.*

I need not mention the unfaithfulness of the Pundits and Sircars, to whom the Schools are more immediately entrusted; and who require continual watchfulness on our part, to keep them from indolence and carelessness.

Though some of the children stay at school for a considerable time, yet their stay will not suffice for their receiving so much Christian Instruction as would make a lasting impression on their minds. In Calcutta, it is a rare instance, if a boy stays more than two years at our schools; and, considering the time spent in learning the alphabet, spelling words, writing, &c., but a very limited period remains for their reading our RELIGIOUS books. To remedy this evil in some measure, I have composed a pretty complete Catechism of the Christian Religion, adapted to Hindoos—refuting most of their principal idolatrous notions; all being proved by Scripture. This Catechism, which has now left the press, I purpose to introduce into all the schools, and to hold a public catechizing at each school every week. This plan will enable us to impart to the children, in a very short period, much more knowledge of the Christian Religion, than they could have gathered from the general reading of the books which they use at present. It will also afford opportunities of public discussions with adults, who may be attracted by the novelty of the system. We have long felt the want of such a plan; and, convinced of its usefulness, promise ourselves much benefit when introduced and properly conducted.

#### *Ministry of the Word to the Natives.*

Of the preaching at Potuldunga Chapel, which is supported by the Association, an account was given at pp. 187, 188 of our last Volume. In its Second Report, the following information appears on this subject.

The Services at the Potuldunga Chapel have been conducted by the Missionaries of the Church Missionary Society, who have been regularly preaching three

or four times a week, to considerable numbers of Mussulmans and Hindoos. These occasions have afforded opportunities for ascertaining the deplorable wants of the Heathen in Calcutta, from various conversations and arguments which have been conducted by the Missionaries in defence of Christianity. Generally speaking, violent opposition to the Gospel is seldom witnessed. It frequently happens that a whole evening is spent, without any one offering his sentiments on the subject of Christianity. At other times, two or three come forward to ask questions, and conduct a long argument on the controverted points of religion.

There are some remarkable facts discoverable by conversation with the Heathen. They are ashamed to hear their own books quoted, or to find any reference made to them; and many of them laugh at the folly of idol-worship, and condemn it as altogether absurd: they confess that idolatry is only designed for the ignorant. Many of them declare that their system is bad; and that, by and bye, Christianity will be universally embraced; and all confess, that, before the end of the present yug (age) there will only be one caste.

In the month of July, a Native Christian, who had been employed as a Printer at Serampore, and who, though he had left their Society, brought a most satisfactory note from the Missionaries there, was engaged by the Committee on a salary of 12 rupees a month to read the Scripture or Religious Tracts to his countymen, and speak with them on the subjects of Christianity. A suitable hut was, therefore, erected for him at the expence of this Association, on the Mission Premises at Mirzapore, and his salary has since been increased to 16 rupees per month. In speaking to the people he is most indefatigable, and has been, for some time, daily employed in this service.

Your Committee are fully aware, that it is only by the Spirit of Christ that men can ever become real Christians, and they would also recollect that this gift belongeth wholly unto God. Whether any of the Heathen who have come within the influence of your Committee's labours have received this holy gift during the past year, cannot positively be ascertained; but the frequent attendance of many hearers for several months, and the marked attention of THE SAME INDIVIDUALS during the Service to the great truths of Christianity,

are pleasing signs that at least there is a willing disposition to attend to the Word of Salvation: several have come, moreover, to inquire more particularly after these things, in a private way; and two or three have expressed their wish to be baptized.

One young man who had been under the care of the Missionaries at Mirzapore, and whose conduct has been truly circumspect and Christian-like for about eight months, was baptized in the Potuldunga Chapel, according to the Rites of the Church of England, before a number of spectators and hearers, on Sunday the 5th of November.

In addition to these labours, several hundred Tracts and portions of the Scriptures have been distributed in the Chapel during the past year, and it has been gratifying to observe the eagerness with which they are received. The people are fully aware that only Christian Books are distributed; yet they seem so eager to possess a portion of Scripture or a Religious Tract, that it is often deemed prudent to send several away unsupplied, lest the books might not be used to the best advantage.

With such favourable appearances before them, the Committee have been anxious to establish more Chapels for preaching in the native language, and have made various attempts to procure suitable pieces of ground for the erection of Bungalows. It is, however, difficult to obtain a suitable situation, unless large sums are expended on ground-rent, to which there seems an objection during the present state of the funds. It is, however, hoped that this difficulty will not long exist, after a Christian Public is aware of the wants of the Heathen, and the promising opportunities which offer for more general labour.

*Intended New Chapel for Native Worship.*

The object and importance of this New Chapel were stated at p. 188 of our last Volume: in reference to that statement, which was extracted from the First Report of the Association, the Committee say in their Second Report—

In your Committee's last Report, reference was made, with the sanction of the Lord Bishop of Calcutta, to the erection of a Chapel where the Heathen might have full opportunity of appreciating the blessings of Christianity, when offered to them according to the

established order of the Church of England; and, for the furtherance of this object, his Lordship most handsomely offered a donation of 1000 rupees. The Committee have made inquiries for a suitable piece of land, but it is found very difficult to obtain a good situation for this interesting work. The particular object proposed by His Lordship's grant, it is expected, may soon be accomplished, in connection with the Church Missionary Establishment at Mirzapore; where a small Congregation of Native Christians is already collected, and an opportunity afforded for commencing regular Christian Worship in the Bengalee Language. In this object, your Committee, as associated in aid of the Auxiliary Church Missionary Society, cannot but feel deeply interested; and would propose, according to the suggestion of his Lordship, to apply a portion of their funds to the erection of the intended Chapel at that place: at the same time they would bear in mind the importance of erecting another Bungalow, in a more northern part of the Native Town; and will lose no time in seeking out a suitable piece of ground for that purpose.

The desirableness of such an additional Chapel is too obvious to require many arguments. The Heathen are ready to hear the Gospel; and, should it please God to bless the instruction of Schools, it will be found necessary to have suitable places where the Youth, who have been accustomed to read Christian Books, may have their minds directed to the great truths which they have heard in childhood, and which by God's blessing may thus become more deeply impressed on their hearts: whereas, if no means of this kind be supplied, it is more than probable, that the few right ideas, which they have imperfectly attained during their childhood in Christian Schools, will be entirely effaced by those idolatrous customs which they daily witness; and that comparatively little good will be effected without the aids of adult instruction.

To afford, therefore, opportunity for Adult Heathens hearing the Gospel, to fortify the minds of Youth against the evils of a false religion, to mark the progress of Christian Zeal by the introduction of learning and religion into a city which is still almost wholly given to idolatry, as well as to watch every promising opening for the extension of

Christ's Kingdom upon earth, are the grand objects at which this Association aims, and for which it has been established and supported.

A subscription was opened for the New Chapel, at the Second Annual Meeting of the Association; when the Bishop appropriated to this object the sum of 1000 rupees, out of money placed at his Lordship's disposal (see p. 332 of the present Number) by the Society for Promoting Christian Knowledge: about 1500 rupees were subscribed at the Meeting, in addition.

*Duty of Preaching the Gospel to Hindoos.*

The Committee of the Association notice the following objection, which has been often made to Preaching to the Natives in their present state—

That it is a hopeless case to attempt the Conversion of the Hindoos, till they are instructed in general Science and Literature.

To this objection they give the subjoined conclusive answer:—

To such sentiments it might be sufficient for your Committee to reply, that, taking the Word of God for their guide, they believe it to be the duty of every Christian to act in obedience to Christ's command, which he addressed to His Disciples, and intended for the Church at large—*Go ye into all the world, and preach the Gospel to every creature.* As an Association in connection with the Church Missionary Society, this forms one of the principles which the Committee intend invariably to cherish; and, as Members of the Establishment, it would be inconsistent with that spirit of charity and love with which the Liturgy abounds, to withhold the light of the glorious Gospel from any man. Your Committee desire to be consistent Churchmen, not only by praying that God would "have mercy upon all Jews, Turks, Infidels, and Heretics," but they also desire to adopt those measures which may obtain the blessing of Almighty God on their prayers, and be instrumental in their proper sphere to make men wise unto salvation.

In the various Reports of the Church Missionary Society, the Committee find the most satisfactory proofs of the good effects of proclaiming the Gospel to

Adult Heathens. Labourers have gone forth, in faith and patience—they have seen but little fruit at the beginning of their arduous undertaking—opposition has often attempted to turn them aside from seeking men's salvation, by a thousand trifling arguments—and years have elapsed, before they could testify of the grace of God in the conversion of any soul: yet, at length, it has pleased the Author of all good to give His special blessing to the means adopted—sinners have been convinced of their dangerous condition—idolaters have forsaken their false gods—Mahomedans have renounced all dependence on their false prophet—Hindoos have broken through the fetters of caste—and Christian Congregations have been gathered, and are increasing yearly, as a proof that the Lord's hand is not shortened nor His power restrained.

That little fruit should appear at the commencement of a work so important and holy ought even to be expected, by those who understand the state of man since the Fall: it was so under the Saviour's Ministry, and has been the case for the last seventeen centuries: so that the slow progress of Missionary Labours affords no argument for inactivity and lukewarmness in promulgating that Gospel, which can alone save a fallen world.

We find that much is attempted for restraining vice and checking immorality in different parts of Europe: but how little is accomplished! Immense sums are expended for teaching the ignorant and supporting the Ministers of the Gospel, but how little do they all effect in the real conversion of souls to God!

Are means and time, therefore, necessary for altering the moral condition of comparatively-enlightened nations, and can all be accomplished in India without these aids? Your Committee wish to take Reason, Scripture, and Experience for their guide in affairs of such great moment; and desire to adopt the charitable medium of offering the Bread of Life to persons of all ages and descriptions, to children and adults, in the full assurance that God's Word shall not return void, but accomplish that which He pleaseth and prosper in the thing to which He has sent it.

*Efficiency of the Calcutta Printing-Office.*

Notices on this subject occur at pp. 85, 86 of the Survey. Mr. Reichardt writes—

The whole Establishment is carried on with vigour. In twelve months, there have been printed 20,450 School-Books and Tracts for the Society; and, for the Bible Society and private Gentlemen, Gospels and various interesting and important Works, to the number of 34,750—making a total of 55,200 copies printed at the Church-Mission Press.

We request three Columbian Presses, if Stanhope Presses have not already been shipped. We have only one iron Stanhope Press which we can use for English Printing, and which is never unoccupied. Our other four Presses are of wood, and do not answer at all well for this country; being frequently out of order, on account of the intense heat or the great dampness of the atmosphere in the rainy season, and require therefore continual repair. We have been much cramped in our labours on this account; and, as the concern is rapidly increasing, we hope you will not refuse a request made for the interest of the Society.

*Formation of an Auxiliary Society at Bombay.*

The formation of an Auxiliary at Bombay, on the 29th of November, was briefly noticed at p. 223 of the Number for April. We subjoin some further particulars.

Sir C. H. Chambers having from the Chair explained the principles and objects of the Parent Society, the Rev. Thomas Carr stated that the affairs of the Society had been hitherto conducted by a Corresponding Committee: but that it appeared to the Committee and many of their friends desirable to have a more general Institution, and to conduct the Society's affairs on the plan adopted in Calcutta and approved by the Society: and that the Corresponding Committee were prepared to transfer their powers for the said purpose to the Meeting then assembled.

Among other Resolutions, the following were then adopted:

—That, with a view to the more efficient and extensive prosecution of the highly-important objects of the Church Missionary Society, this Meeting accepts of the powers heretofore vested in the Corresponding Committee of the Church

Missionary Society at Bombay, which have been tendered to them; and that a Society be now formed, which shall be designated, "The Bombay Auxiliary Church Missionary Society for Africa and the East."

—That the labours and functions of the Corresponding Committee, comprehending the superintendence of any of the Society's Missions within this Presidency, correspondence with the Missionaries and with the Parent Society, and all matters connected with the management of Missionary Operations, be transferred to this Society.

—That this Society shall once at least in every year transmit to the Lord Bishop of the Diocese, and to the Committee of the Parent Society, an Abstract of their proceedings and regulations.

—That, on the departure of the Rev. Richard Kenney from India, this Meeting begs that he will accept the best thanks of the Society, as a testimony of their respect and approbation of his public conduct and private character.

*Retrospect of Proceedings in connection with Bombay.*

The Corresponding Committee, before the transfer of their powers to the Auxiliary, prepared the following brief view of the whole of their proceedings.

The Corresponding Committee of the Church Missionary Society was formed in 1818, at the request of the Secretary of the Society; and tendered its services to promote the objects of the Society in this part of India, in any way that might seem practicable.

In 1820, the Church Missionary Society appointed to Bombay a Missionary, the Rev. Richard Kenney, with his family: but the family were, in consequence of severe sickness, obliged to return to England, within three months after their arrival; leaving Mr. Kenney to pursue his labours alone.

Mr. Kenney was stationed in Bombay; and, having acquired a knowledge of the Maharratta Language, in December 1820 undertook the care of four Native Schools, containing an average number of 140 scholars. During part of the year 1821, three Schools in Choule and the neighbourhood, containing about 100 boys, were under the care of Mr. Kenney; but, in consequence of their distance, he found it necessary to give them up. In the same year, and part



of 1822, two Schools, which had been under the care of the Rev. Mr. Horner, were superintended by Mr. Kenney; but could not long be kept, in consequence of the negligence and inattention of the Masters.

Besides the Native Schools, in which Mahratta alone is taught, upward of a hundred Native Boys have, from 1820, attended at Mr. Kenney's house; and, while they were taught English and Mahratta, received much religious instruction; and some of their prejudices were, in a degree, removed, by familiar illustrations in different branches of Natural Philosophy and the Sciences. Some of these Boys remained only a few months; some, two years; and three, from the first to the present time. One has been able to render Mr. Kenney considerable assistance in translating, &c.

From the year 1822, Mr. Kenney has been in the practice of attending a Boarding School, to read the Church Service, teach the Church Catechism, and explain some portion of Scripture generally taken from the Lesson, Epistle, or Gospel appointed for the day. The attendance of his Hindoo Pupils, Mr. Kenney has felt to be an additional inducement to continue these labours: their attendance on these occasions has been, in number, from three to ten. On the evening of every Sabbath, a few persons, who reside near and have not the means of going to Church twice, are in the habit of attending at his house: a few Native Youths attend also at these times: his custom is to read some portion of Scripture, making remarks upon it, sing a Psalm or Hymn, and conclude with prayer.

In the year 1823, Mr. Kenney added another School to those already under his charge. The number of Schools, which have been superintended by him from the commencement of the Mission, is ten; and the average attendance in all 310 children: some were only a few months under his care; but still they could not, even in this short time, but derive some benefit; as the children in all the Native Schools are taught to read the Scriptures in their own language, and to repeat the Ten Commandments with other portions of Scripture; and, being all taught to read printed Mahratta, they will consequently be able to read the Scriptures when dispersed among them. The children belonging to our Schools in Bombay have

been in the habit of attending at Mr. Kenney's house, to receive religious instruction, and to be examined in the books which they have read. Only two of the Schools have continued to the present time; some having been given up in consequence of their distance, others in consequence of the negligence of the Masters: and, for the last two years, Mr. Kenney's time has been so much occupied with the important work of translating the Liturgy, that he has not wished to add to their number. The rate of payment to Schoolmasters is one rupee for five Boys. In this year, he translated into Mahratta a small Tract, "The Chief Truths of the Christian Religion," for the Society for Promoting Christian Knowledge, which was printed for that Society.

In the month of January 1824, he made an excursion into the Northern Concan, in company with one of the American Missionaries: when they visited many places from Basseen to Duntoora; and had many opportunities of distributing Religious Tracts, which were well received by the Natives of different descriptions. During this year, he wrote and translated into Mahratta a small work entitled "Moral and Religious Instruction for Children;" which is well adapted to Schools, having been written with special reference to the Natives of this country. In September, in consequence of indisposition, Mr. Kenney was advised to visit the Deccan: he had already commenced his translation of the Liturgy, and here he continued it as his health would permit. An opportunity of labour there presented itself which he thus describes—

During my stay at Poonah, an opportunity offered of having some communications with upward of a hundred Natives, whose custom was to attend at the Parsonage every Sunday: they attended to receive alms. I talked to them on the subject of religion, and read some of the prayers from the Liturgy. Many were attentive, but one blind man remarkably so: he learned much of the Commandments, by hearing them read: some passages of Scripture he also heard and remembered: it was gratifying to hear him say, on being asked, that "All men are sinners," and that "Jesus Christ came into the world to save them." When the question was put, "Who is Jesus Christ?" he answered, "He is the Avátar of God."

In 1825, Mr. Kenney completed the translation into Mahratta of the Liturgy and Psalms: at the suggestion of the Lord Bishop of Calcutta, it was deter-



mined by the Corresponding Committee to print it at the press of Bishop's College; where, it is expected, it will be printed both at a cheaper rate, and in a style superior to what could be effected in Bombay.

The funds for covering the expenses of the Mission in Bombay have arisen from three sources: from bills drawn on the Parent Society—from Collections made by the Corresponding Committee—and, principally, from an Association formed by the Rev. Henry Davies in Bombay. This Association was formed early in the year 1821; and, from that period to the end of 1823, had collected to the amount of Rs. 5652. In November 1823, this sum was transferred to the Treasurers of the Corresponding Committee, to be appropriated to the general purposes of the Mission in Bombay. Since that date, from a variety of causes, the collections have been very much reduced: indeed, at one time, it seemed likely, that the whole amount already collected would not be required; as the state of Mr. Kenney's health and the circumstances of his family had made him determine to return to England, and, at that time, the Parent Society feared, from the great demand for their Missionaries to the West Coast of Africa, that they would not be able to send out any one to continue the Mission in Bombay.

The Corresponding Committee are thankful, however, in being able now to inform their friends, that a Letter from the Secretary of the Parent Society states, that two Missionaries have been set apart for Bombay, who were to be ordained Deacons on Trinity Sunday last, and Priests at the proper time. They may, therefore, be expected out next May. The Committee have written to the Secretary of the Parent Society, to express their earnest hope that other Labourers will be set apart for Bombay; and that the Parent Committee may be able to send out a pious and intelligent Female, who will undertake the Education of Native Females in Bombay; not doubting that the Ladies of this Presidency, and the society in general, will support such a measure with the same zeal and liberality as have been shewn in Bengal.

When the Missionaries arrive, the Corresponding Committee hope to be able to form Missionary Stations in Guzarat; and in some of the districts ad-

jascent to Bombay, where the country is altogether unoccupied by Missionaries.

In order to enable the Committee to meet the expenses of these Missions, and to carry on their present Mission, the support and countenance of the Christian Public are earnestly solicited; and, above all, they call upon their friends to offer up their earnest prayers to the Great Head of the Church, that He will be pleased to bless the exertions of this Branch of the Society, in seeking to promote the extension of His kingdom among the Heathen around us.

*Remarks on the Success of Missionary Exertions in Tinnevely.*

The Committee of the Calcutta Auxiliary, in reference to the success (see pp. 118—120 of the Survey) which has latterly attended the labours of the Society's Missionaries in Tinnevely, make the following just remarks in the "Missionary Intelligence" for January:—

By Letters received in the current month, it appears that the blessing of God continues to be vouchsafed, in a remarkable degree, in that quarter: Up to that period, 1100 families, dispersed throughout 126 villages, had forsaken their idols, and entirely given up the distinctions of caste; and, besides the numbers mentioned in previous accounts, 40 persons had been added to the Church by baptism.

Palamcottah, which is the chief station of the Tinnevely District, had long been the head-quarters of a Mission under the Society for Promoting Christian Knowledge; but the failure of supplies of Missionaries from Europe had led to its being left desolate. A few years ago, the Rev. Mr. Hough, Chaplain on the Madras Establishment, having been appointed to that station, began a School for Native Christians; and, on his being removed to another station, his labours were followed up by the Rev. Messrs. Rhenius and Schmid on the part of the Church Missionary Society. These Missionaries had, at first, much to contend with, even among professed Christians, on the subject of caste; which had been, to a certain extent, allowed by former Missionaries in that quarter: but, conceiving the distinction to be founded in false religion, and altogether inconsistent with the simplicity of the Gospel, they modelled their

schools and pursued their labours on the principle, that, in reference to *the things which accompany salvation, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.* Christianity was not, however, a new thing to the inhabitants of the district of Tinnevely; and, in the present encouraging accounts, we see that Scripture verified, which saith, *One soweth and another reapeth.*

And this may be expected to be the usual course of Missionary Labours in these latter days. In the first ages, miracles, which the preachers of the Gospel were empowered to work, arrested the attention of those whom they addressed: the attention of the Heathen is now to be gained, by patiently and perseveringly setting before them, in various ways, the great things of God's law; while the same Divine Influence, which converted the hearts of those whose attention was gained by miracles in the first ages, still attends the truths of the Gospel, to enlighten the understanding and to change the heart of those who give heed to the things addressed to them by faithful Missionaries.

If this view of the subject be correct, there is little to be wondered at in the small progress which has as yet been made in the conversion of the Heathen to Christianity at this Presidency: for to how very small a number has the Gospel as yet come, in a way calculated to convince the understanding of its paramount importance! How few have, as yet, had an opportunity of knowing distinctly what Christianity requires in those who embrace it! At those places, where Missionaries have resided some time, and where by their knowledge of the language they have been able to communicate freely with the Natives, in every case some fruit has appeared, in the conversion of individuals from *dumb idols to serve the living God, and to wait for His Son from heaven*; and where the means of knowledge have been more abundantly furnished, more abundant fruit has begun to appear. At one of the Stations of the Church Missionary Society at this Presidency, where Schools have been established and the Scriptures read to them for nearly 10 years, from a communication dated December 31st it appears that in one village all the inhabitants are, at their especial request, assembled for Christian Instruction; and that three other villages, incited by the example of the first, have also requested

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to be instructed in like manner. These hopeful appearances are the fruit of much patient labour and of many prayers; and whatever may be the issue, they prove that the Gospel commends itself to every man's conscience, and that those who labour in simplicity to make it known shall not labour in vain.

#### *Last Hours of an Awakened Hindoo.*

The following fact, taken from the number of the "Missionary Intelligence" just quoted, may serve to encourage the Servants of Christ to labour in hope of finding after many days the bread cast upon the waters.

I trust that the following account of the last hours of the Sircar of Colligram, communicated to me by the Pundit of the same village, who was also an eyewitness of what passed, will be grateful to you and to every friend of Missions.

This man was employed in the School from the very beginning; and had many opportunities of reading the Word of God, and teaching it to the Boys under his charge. I could collect nothing relative to his conduct any time previous to his death, further than that he paid no regard to the poojahs. Some hours before he expired, he exclaimed, "What is most expedient to be done at this time?" Being answered that he knew what the Hindoo Religion required, and being exhorted to call upon Hurree, he continued silent for a short time: then he uttered the following words—"O Son of God! Thou knowest that I have believed on Thee, and that I have made known the Gospel to the children!" None of them except the Pundit understood what he meant by "Son of God;" but all thought that he was in a state of delirium. The Pundit added, that he was sensible to the last, and died in a composed and easy frame.

#### *Encouragements to Labour.*

We add, from the Letters of Mr. Reichardt from Calcutta, some animating considerations in reference to the work in which the Society is engaged.

There is much here which requires our most exalted praise and thanks to our glorious Redeemer, who has hitherto blessed us more than we deserve. Numbers of children are under Christian Instruction, without the least objection on their part; and thousands hear the Everlasting Gospel proclaimed by the Messengers of Peace.

Here and there, a hardened sinner is brought to the foot of the Cross ; and, not unfrequently, are the praises of Redeeming Love heard from the swarthy Indian, who has found peace for his guilty conscience in the pardon of his transgressions. Our work in India is for future generations, and requires a steady perseverance in well-doing. We have not yet been permitted to see such splendid triumphs of the Cross in this country, as have appeared in Western Africa and the Islands of the South Sea : but, if once it please God to turn the hearts of the great, and the mighty, and the Brahmins, we may rest assured that they will be followed by multitudes of the lower orders among the Hindoos ; and then will be fulfilled what the Prophet says—*A nation shall be born in a day !—like the dew from the womb of the morning !* when the Redeemer shall see of the travail of His soul, and shall be satisfied. A knowledge of the Christian Religion is gaining ground among Hindoos and Mussulmans, which cannot fail of producing a gradual change among them for the better. More help, more faithful Missionaries, more fervent prayers for the coming of Christ's Kingdom—and God will certainly crown all our efforts with abundant success.

**CALCUTTA LADIES' SOCIETY FOR  
NATIVE-FEMALE EDUCATION.**

*State and Progress of the Schools.*

We extract the following statements from the First Report of the Committee.

When the Ladies' Society was formed in March 1824, Twenty-four Schools had been commenced, 400 children were under instruction, and the sum of 7422 sicca-rupees was transferred to your Committee by the Secretary of the Calcutta Church Missionary Auxiliary Society. Assisted by such valuable means, and encouraged by such handsome resources, your Committee were enabled to carry forward the System of Native-Female Education, which had been so happily commenced and so zealously superintended by the watchful activity of Mrs. Wilson.

In the course of the first year, the Schools have increased to 30 : the average number of children in daily attendance is about 480 ; and 10,750 sicca-rupees have been realized.

Mrs. Wilson has 18 Schools under her charge. She observes—

I generally find the Teachers very inatten-

tive to their work, and have not more than two or three whose word I can believe : notwithstanding all the checks which are employed, it seems next to impossible to keep them actively engaged among the children during the hours they are in the Schools.

On the other hand, holidays and poojahs have a very bad effect on the minds of the children : it frequently happens, after their public feasts, that the children have either nearly forgotten all that they had learned, or else feel restless and careless respecting their lessons. Early marriages also operate as another sad hindrance to their improvement : it often occurs, that, when an interesting class has been raised and begins to afford some degree of satisfaction, either visits among their friends, or actual engagements of marriage, first draw the children from School, and then oblige them to remain continually at home.

The manners of Hindoo Females are, indeed, very low : their ideas are sadly contracted ; and they have little notion of the importance of that order and propriety, which are so very essential to the Female Character.

The more respectable Natives still continue to manifest great apathy concerning the education of their daughters. There would be no difficulty in supplying Female Teachers, if they evinced any willingness to employ them. Several Girls, who have been taught in our Schools, are fully qualified to act as Mistresses : we, therefore, look anxiously to the time, when they will avail themselves of such opportunities for raising the female branches of their family, from the effects of that ignorance and prejudice which so deplorably enslave the mind.

Yet, notwithstanding all these discouragements, the work goes on far beyond what I at first anticipated. Several hundred children are brought together : their minds are usefully employed ; and their habits begin to assume something of a more rational and pleasing appearance ; instead of spending the whole day in idleness, they find employment at their needle or their books ; and a degree of confidence and respect seems to mark their little interesting inquiries, which frequently occur in the Schools. If, from any particular cause, I go twice to one School, and pass another in the same neighbourhood without visiting it, the children generally obtain the information, and feel anxious to know the cause of the apparent neglect of them.

I could relate several interesting circumstances that have occurred, which afford the most striking proofs to my own mind, that our Female Schools will gradually produce a blessed effect among parents, teachers, and children.

The System of Education adopted by Mrs. Wilson has been adhered to without any alteration : as soon as a child has learned the alphabet and combinations of the letters, an easy book is put into her hand : she spells, and writes the words ; and, according to the attention and talent of the child, she rises to

the First Class. The New Testament is now generally introduced into all the Schools which are sufficiently advanced in reading; and the pleasing manner in which the children can explain several parts of the Gospel is a striking proof to your Committee, that their labours are not in vain. Since the formation of the Schools, no less than Eleven Young Women have qualified themselves to act as Teachers: five remain at their own houses; and six are still employed as Mistresses, and conduct their Schools in a satisfactory manner. Within the same period, about 60 Girls have been taught plain needle-work: 20 are now under Mrs. Reichardt's charge, and some of them have lately commenced marking.

Upon the whole, your Committee feel that there is every encouragement to double their exertions; and to extend, as widely as possible, the work which has been so happily begun: and, so far from viewing the difficulties as checks to their exertions, they desire to compare present hindrances with those which existed a very short time ago, and to offer the blessings of Female Education to the extent of their resources; in the well-grounded hope, that, in proportion as the influence of your Schools is felt, the effects of true religion and general comfort will prevail.

No less than Fourteen Young Ladies have lately commenced the study of the Bengalee Language, that they may have opportunities of superintending the Schools. Other Ladies have kindly forwarded plain needle-work for the children, and have thereby contributed to keep them employed; and, a short time ago, your Committee had the great satisfaction of witnessing a Ladies' Association formed, to extend more widely the blessings of education, and contribute to the funds of this Society for building a Central School. The Association is now supporting Six Schools, and its funds are rapidly increasing.

The kind and handsome manner in which the Gentlemen of this Presidency have supported the interests of the Ladies' Society, demands also the Public acknowledgment and warmest thanks of your Committee. The Society has not only had the advantage of their personal donations and subscriptions; but has also received, through their influence, additional and valuable aids from Native Gentlemen, who have heard the claims of the Society urged, and are in consequence become its supporters and friends.

*Measures in furtherance of a Central School.*

The Committee remark on this subject—

It has long been felt that a large and general School is very much wanted, to carry forward the system of Native-Female Education on a more enlarged scale; and which might be adapted to receive all classes of Hindoo Females, much more conveniently than the small huts in which the work was at first necessarily attempted, but in which the labours of the Society are now very much retarded and confined.

The necessity of an establishment exclusively Female, and the good effects likely to result from such an attempt, have been so ably and fully proclaimed to the world, in the Reports of the Church Missionary Society, for three successive years (Reports for 1822, 1823, 1824, and Appendix), and have received such warm support and encouragement from the friends of Education both among the European and Native Gentlemen of Calcutta, that your Committee have voted the sum of 10,000 sicca-rupees to the purchase of land; and have solicited G. Money, Esq., G. Ballard, Esq., and M. Gisborne, Esq. to make the necessary arrangements for the ground, and to act as Trustees for the property. Your Committee have the pleasure to add, that the above-named Gentlemen have most handsomely accepted the office of Trustees, and will do every thing in their power to forward the views of the Ladies' Society.

*Appeal in behalf of Hindoo Females.*

The Committee thus close their First Report—

Much has been said concerning the state of the Female Character in India; and the actual engagement of teaching the Females makes it fully evident, that only a small part of their misery has been recorded. If ever charity, mercy, and activity were necessary to relieve the distressed and wretched, they are indispensably requisite for the Hindoo Females, to the most unlimited extent. Not only are they prejudiced, but exceedingly ignorant, and deplorably sunk in carelessness and vice. Their system is quite sufficient to contaminate the heart, and enslave the moral feelings; but, when it is recollected that they are without mental cultivation, and liable to the wildest sallies of untempered passion, and the unreasonable yoke of a

degrading religion, there is a tenfold argument, which points out the necessity of our combined exertions, to afford them the opportunities of rising to that scale in society, which prejudice and bad customs have so long denied, but which the blessings of General Education are so admirably adapted to bestow.

Relying therefore on the help of Almighty God, and anxious to promote His glory and the peace and general happiness of the Females in India, your Committee cheerfully proceed in the work of their Redeemer, and recommend their arduous plans to His blessing and guidance.

*Fourth Examination of the Schools.*

A notice of the Third Examination appears at pp. 479, 480 of our last Volume: we extract the following account of the Fourth from the "Missionary Intelligence" of the Church Missionary Auxiliary.

On Friday morning Dec. 23d, the Fourth Public Examination of the Girls was held, in the Old-Church Room, in the presence of the Right Hon. Lady Amherst, Patroness of the Society, the Hon. Miss Amherst, the Right Rev. the Lord Bishop of Calcutta, Mrs. Heber, Mrs. Harington, the Venerable Archdeacons of Calcutta and Bombay, several of the Clergy, Ladies and Gentlemen of the highest respectability, together with the Rajah Boidenauth Roy, Rajah Shibkishen, and a large body of Native Gentlemen. The children were examined in suitable School-books, which give an account of the Fall of Man and his Redemption, of the Commandments, of the Lord's Prayer, &c. Several of them repeated Bengalee Hymns: others read part of the New Testament, and gave the meaning of the passages: afterward they read and repeated a portion of the Geography, with which they appeared familiar. The Lord Bishop, with his accustomed condescension and kindness, questioned them in Hindoostanee, respecting the different parts of the world, several of which places they could point out to his Lordship on the Bengalee Map. Afterward, specimens of their sewing were exhibited: a sampler of needle-work was presented to the Lady Patroness, as a mark of gratitude for the zeal which she has manifested in the cause. A pair of bands were presented to the Lord Bishop, and another pair to Archdeacon Corrie, as specimens of the children's progress.

During the Examination, Rajah Boidenauth came forward in the noble spirit of liberality, and gave a donation of TWENTY THOUSAND SICCA-RUPEES, to forward the cause of Native-Female Education in the erection of a Central School. The Ladies, having been apprised of his intention, had prepared an elegant sampler, in which were marked, "May every blessing attend the generous Rajah Boidenauth!" The sampler was presented to the Rajah by the Lord Bishop, to the great admiration and interest of the Ladies and Gentlemen who favoured the Meeting with their presence.

After the Examination, the friends proceeded to inspect a large and elegant assortment of fancy articles, which had been presented by Ladies in Calcutta and the Upper Provinces, and which were offered for sale to assist the funds. The conduct of the Ladies who have zealously aided the work is, indeed, highly praiseworthy; for no less than eight hundred rupees have been realized on this occasion for articles which have been prepared by Ladies in and near Calcutta during the past year.

It may no doubt be expected, that the noble example which the Native Gentlemen in Calcutta have before them, in the SPLENDID DONATION of Rajah Boidenauth, will soon produce its proper effect, in leading others to appropriate a portion of their immense wealth, either to the same object, or to the support of other useful Institutions, which have in view the good of their fellow-men.

After the Examination, a Collection was made amounting to 500 rupees; which, added to the sum realized by articles sold, and the noble donation of Rajah Boidenauth, amounted to 21,300 sicca-rupees.

*Reception of the Burdwan Female Schools under the Society's Care.*

The Committee have taken these Schools under their care, and have assigned 100 rupees per month for their support, in compliance with the following application of the Archdeacon, under date of the 12th of January:—

I beg to solicit, on the part of the Church Missionary Society, that their Burdwan Female-Schools may be taken under the patronage of the Ladies' Society. They are 12 in number, and contain 271 Girls: the monthly expense is about 100 rupees, with ground-

rent and occasional repairs of School Houses. The funds of the Church Missionary Society, who established them, being much pressed by the great success attending the Boys' Schools, induces this application; and also the consideration of the Society in England having opened a separate subscription for Female Schools in India under the Ladies' Society.

*Proceedings of the Ladies' Association.*

The formation and objects of this Association in aid of the Ladies' Society were stated at pp. 480—483 of our last Volume. The First Anniversary was held, at the Old-Church Room, on the 13th of February, George Money, Esq. in the Chair. The following Report, delivered on this occasion, will shew the active and useful manner in which the Ladies of the Association are promoting the objects of the Society.

The labours of your Committee have been directed to the education of Native Females, in a part of Calcutta where the population is great, but the means of instruction comparatively small. The Ladies' Society having principally extended their operations to the northern part of the city, it was found that a large portion of female children were not sufficiently supplied with the means of education in the neighbourhood of Intally, beyond the Mahratta Ditch, extending as far as Bridgetolla. This circumstance principally contributed to the formation of this Association.

The people among whom your Committee have established Schools are principally Mussulmans and the lower classes of Hindoos. The parents have, in a few cases, manifested considerable interest in the education of their children; and, in some instances, they appear thankful for the opportunity which their children have of attending school.

During the past year, Seven Schools have been formed, containing about 100 children. Five of these are beyond the Mahratta Ditch: one is in Boitaconna; and the seventh is lately opened in Jaun Bazar. One School-room, situated in Intally, was presented to your Committee by the Ladies' Society; and another was built, in March, in that neighbourhood, at a place called Gual Parra: the other five Schools are kept in suitable huts, rented from the Natives at a moderate charge.

The attendance of the children has been, on the whole, satisfactory: in each School, about 15 girls daily assemble; and their progress has been steady and pleasing.

At the commencement of Female Schools, much time is consumed before the children can be brought into tolerable order and attention; but this difficulty will, no doubt, be

obviated when education is become more general among them.

The first and second classes read the same kind of books which are used in the Schools of the Ladies' Society; and, from these, they have stored their minds with several leading facts on the Christian Religion. These Catechisms and easy Dialogues have been both read and committed to memory by several of the children; and your Committee trust that there is practical proof of the real good which has been effected by their Schools, in the ready and suitable answers which many of the children can give to questions on the most important subjects. A few of the first classes have lately begun the New Testament; and some of the girls have attended a little to sewing, with which they appear much pleased.

The Schools are superintended, weekly, by the Members of your Committee; whose chief aim has been to watch the promising openings of usefulness, and keep the Sircars attentive to their work. Thus a considerable check is put upon careless teachers, and an encouragement is offered to the children, by the frequent visits of the Ladies to the Schools.

The difficulty of obtaining suitable Female Teachers has prevented your Committee from putting their Schools on the plan which might appear most desirable; but, as they hope to find such persons rising up from their own Schools when education becomes more general, they consider it right to employ Sircars, as the best mode of instructing the children which they can at present adopt. This may probably have a certain effect among the Hindoo Sircars, who have been accustomed to look upon their females with marked contempt; especially when they find that many of the children are capable of reading as well, if not better, than themselves. The Intally Schools being the largest, the girls have been assembled there quarterly for the purpose of ascertaining their proficiency; and both they and their Sircars have been noticed with approbation, or otherwise, according to their diligence and acquirements.

A Public Examination of the children was held in the Old-Church Room on Tuesday Morning, February 7th (instant), when several friends of the cause were present, to witness the proceedings and judge of the progress which the children had made during the past year. The Gentlemen who examined them were pleased to express their approbation of the progress which the children had made in the course of twelve months, and considered the Examination exceedingly gratifying and satisfactory. The children could answer several questions on the subjects to which their books referred; such as the character of God—the value of the soul—the state of man—the way of salvation—the reward of the righteous, and the punishment of the wicked. The first class repeated the Lord's Prayer and a few Hymns, which they had committed to memory. Eight Girls were rewarded with saries, for their attention and good conduct; and the rest received a few annas and a small present from the Ladies.



Your Committee have been greatly encouraged in their labours during the first year; and therefore intend, as soon as practicable, to increase the number of their Schools.

They find that there is, comparatively, no difficulty in assembling the children for instruction; and would propose, as soon as their funds will allow it, to have a regular Superintendent, who will daily visit the Schools, and receive for her attentions a moderate salary. Your Committee trust that their friends will entirely approve of this measure: they would desire to make the good of the Native Females their principal object, and to spread useful knowledge and instruction among those who are so little acquainted with themselves and their Creator.

Your Committee have realized, during the past year, the sum of 2620 sicca-rupees: of this sum, they have spent for Schools 1081, and have voted to the fund for building a Central School 1056.

They would humbly commit their ways and their plans to God—praying that their labours may, in some measure, be useful to their own sex in particular, and to the extension of their Redeemer's Cause; and would entreat their friends to become fellow-helpers of the good work, that the Name of the Lord may be glorified.

#### GENERAL BAPTIST MISSIONS.

THE Rev. James Peggs, lately returned from Orissa, attended the Annual Meeting of the Baptist Missionary Society, held at Great Queen Street Chapel, on the 22d of June, and gave the following view of the

#### *Appalling Scenes at Juggernaut.*

Having been stationed about 50 miles from Juggernaut's Temple, and having, in connection with my Brethren, established a Missionary Station about a mile from it, and been myself at Juggernaut at two of their great Annual Festivals, it seems proper for me to say something of the scenes which are exhibited; and to give you my own testimony, and that of my Brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that *their sorrows shall be multiplied that hasten after another God*; and nowhere on earth, perhaps, is this so fully exemplified as at Juggernaut.

At the last Annual Festival, from extreme indisposition I was able to be there only on the last day; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy. Mr. Lacy says—

This year the Jhatra commenced unusually early: in consequence of which, it may be presumed, the number of Jhatrees was

unusually great; expecting, no doubt, to escape the rains. The Gentleman who keeps the gate, (a native of Norway, in the employ of our Government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and, among these, many seemed poor and very old: being turned out by their inhuman children, they came to end a life of wretchedness near their favourite idol, from dying near which they had been taught to expect heaven.

This number of pilgrims raised a sum of money scarcely ever realized before—32,500*l*. Thus, while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to hear, as I did, the Natives say—"Your preaching is a lie: for, if your Saviour and Religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond.

A Gentleman arrived at Cuttack, who addressed a Letter to us, requesting our aid in the distribution of some money which he was authorised to give. We accepted the proposal; and Br. Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books, and intended to spend two days on the road. We did so: but I cannot particularize what we saw—scenes the most distressing—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain; and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken: they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive: the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up; but immediately returned, and recommenced their meal.

Mrs. Lacy says—

On the first and second days we had some rain, and the three following days the rain descended without intermission; till the poor pilgrims were to be seen, in every direction, dead, and in the agonies of death—lying by fives, tens, and twenties; and, in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upward of ninety; and, in another place, Mr. Bampton counted a hundred and forty: the former I saw myself, though I left it to Mr. Lacy to count them. I shall avoid seeing so degrading and shocking a scene again. In the Hospital, I believe I have seen



thirty dead at once, and numbers more in the agonies of death; and even the living using the dead bodies for pillows!

## Ceylon.

### CHRISTIAN-KNOWLEDGE SOCIETY.

*Suggestions by the Bishop of Calcutta.*

IN the Bishop's Letter quoted already in both the last and present Numbers, his Lordship suggests to the Society, as the following extract will shew, various important measures.

In Ceylon, I found the Archidiaconal Committee of Colombo with an income which just enabled them to answer the demands made on their exertions, but altogether unequal to print New Tracts or to maintain a Circle of Schools. The latter measure, indeed, which the liberality of the Parent Society, as expressed in Mr. Parker's Letter, encouraged them to undertake, I did not think, at the present time, expedient; both because something of the sort will, I trust, be done there also by the new Committee of the Society for the Propagation of the Gospel, which I succeeded in establishing; and because I had just laid before His Excellency the Governor, a plan for restoring and connecting more closely with the Church of England the system of Parochial Schools and Parochial Religious Instruction, which the Dutch Government had established, and which, at a very moderate annual expense, may be expected to diffuse, not merely a nominal, but a genuine Christianity through the greater part of that beautiful and extensive island. To my propositions I have, as yet, received no official answer; but have some reason to hope that they have not been unfavourably received.

Should they be adopted, however, in their full extent, there will still be abundant scope for any increased exertions to which the liberality of the Parent Society may enable the Archidiaconal Committee, in an enlarged distribution of Tracts and School-books, in English, Tamul, and Cingalese—in the distribution of prizes to the best boys (a measure, the advantages of which will be perceptible to every one who has seen the nature of a Cingalese School, and the deep poverty and apathetic indifference of the humbler ranks of the Cingalese Pe-

pulation)—and, above all, in that which is of all other measures the best calculated to give efficiency to the Government Schools and secure their attachment to and connexion with the Church of England, the establishment of one or more Central Schools, for the board and education of a certain number of Native-Christian Youths, in order to qualify them to act as Schoolmasters, and with a farther view, in case of promising talents, of sending recruits to Bishop's College.

Besides these, there is another object of very great and immediate importance to the Cause of Christianity in Ceylon, which properly falls within the province of the Society for Promoting Christian Knowledge. The Native Proponents or Catechists—whom I am most anxious to raise in character and acquirements, and by degrees to admit into Holy Orders, and make the ground-work of a regular Parochial Clergy—though good men, and willing to do their best for the instruction and improvement of their flocks, are, themselves, very many of them, extremely ill-informed, and destitute of the means of acquiring information. Above all, they greatly need some plain Sermons to read to their people; and I have already, in consequence, encouraged some of the Colonial Clergy to undertake translations into Tamul and Cingalese, of the Book of Homilies; which I purpose to follow up with similar translations of Berens' Village Sermons, Bishop Wilson's Sermons, and some other of the more popular works in the Society's Supplementary Catalogue. In printing these Volumes, any assistance, which the Society may find itself justified in affording, will be most usefully employed; while the Tamul Versions, more especially, will be not confined to Ceylon alone, but extend themselves and their utility through the vast and populous regions of the neighbouring continent, in which Tamul is the prevailing language. Accordingly, though no immediate assistance seemed necessary to the Archidiaconal Committee of Colombo, beyond what trifling aid might flow from private donations, yet, with a view to these ulterior and by no means distant objects, I would beg leave most earnestly to recommend it to the Society's munificence, as perhaps affording a more promising field than any other in India for the dissemination and growth of Christianity.

*Baptist Missionary Society.*

The Rev. Dr. Marshman, whose return from India was stated at p. 314, arrived in the Victory, Captain Farquharson, which left on the 6th of February and reached Gravesend on the 19th of June.

*Church Missionary Society.*

The Rev. Richard Kenney (see p. 300) arrived at Liverpool, in the Alfred, Captain Lamb, on the 15th of June, having left Bombay on the 9th of January.

Mr. James Lisk and Mr. and Mrs. Beckley arrived from Sierra Leone, in the Brig Caesar, Captain Fisher, at Maryport in Cumberland, after a passage of about eleven weeks, on the 17th of June.

The Rev. Thomas Norton has returned home from Allepie, with his two sons: they embarked at Cochin, on the 16th of February, in the Lonach, Captain Driscoll; and landed at the Scilly Islands on the 27th of June. Mrs. Norton, who was Mr. Norton's second wife and to whom he was married (see p. 116 of the Survey) only in October 1824, had been indisposed for a considerable time: latterly she had suffered much from ill health; and, on the 15th of January, at the age of 31, she was called away from her labours: her disease was tropical dysentery.

From a Letter of the 10th of June, just received from Mr. Jowett, it appears that Mr. and Mrs. Mueller and Mr. Leider were daily expecting to depart for Alexandria, their passage being engaged and their baggage sent on board. Mr. Gobat was to stay some time in Malta, to render assistance in the preparation of Arabic Tracts. Mr. Andrews was much tried by the growing heat of summer. Mr. Jowett, writes—

His mind is very sensible of the increasing decay, and prepared for the dissolution, of this tabernacle.

Mr. Salt received our Missionaries (see p. 363) in a very friendly manner; and promises to do what he can for them: although Egypt, he says, is not a very good place for Missionaries at present: neither, indeed, I might add, is the Levant generally; but it is in these times of trouble, that I hope Missionaries will be most abundantly raised up, and sent to teach the Nations righteousness, while the judgments of God are so heavy upon them.

*General Baptist Missions.*

The Rev. James Peggs, Missionary at Cuttack in Orissa, (see p. 350,) returned home in the Fort William, Captain Neish, which arrived at Deal on the 29th of April.

*London Missionary Society.*

On Monday, the 1st of May, the Rev. John Smith, appointed to Malacca, the Rev. Adam Lillie, appointed to Belgaum, and Mr. Paine, appointed as Printer to Bellary, with their Wives, sailed from Portsmouth, in the Lady Holland, Captain Snell.

On the same day, the Rev. Dr. Morrison, with Mrs. Morrison and three children, sailed from Gravesend, in the Orwell, Capt. Farrar, for China. On the evening of April the 13th, a Meeting had been held at Hoxton Chapel, for the purpose of commending Dr.

Morrison and his future labours in China to the blessing of God: Dr. Morrison delivered, on this occasion, a Missionary Profession, founded on Acts xx. 22. and Heb. xi. 8; the Rev. Dr. Waugh, who was formerly the Pastor of Dr. Morrison, addressed to him suitable encouragements from Matt. xxviii. 20; and the Rev. H. Townley delivered a short address from Luke v. 4.

On Friday, the 5th of May, the Rev. David Johns, Mr. James Cameron, and Mr. John Cummins, with their Wives, all appointed to Madagascar, sailed from Gravesend, in the Alexander, Captain Richardson. Mr. Cameron is a carpenter, and Mr. Cummins is a cotton-spinner. They were accompanied by Roloun Baloun, one of the Native Youths of Madagascar, who has finished his education at Manchester, and has learnt the art of weaving and dyeing cotton.

On Tuesday, the 20th of June, the Rev. J. D. Pearson, of Chinsurah, who has been in this country since April 1824 for the recovery of his health, the Rev. James Robertson, appointed to Benares, and the Rev. Jacob Tomlin, appointed to Malacca, sailed from the Downs, in the Florentia, Captain Aldham, for Calcutta.

*Wesleyan Missionary Society.*

Messrs. Carson, of Dublin, having liberally offered a free passage for as many Missionaries as the Committee might have to send to Antigua, to supply the places of the Brethren called away by the late afflictive dispensation of Providence, Messrs. Cadman, Britten, Hunt, Wood, and Cullingford were appointed to embark at Dublin. These five Missionaries, with the Wives of three, arrived in that city on the 1st of June; and embarked on the 5th, in the Brig Mary, Captain Joseph Wilson, bound for Antigua.

The Rev. John Callaway has returned from Ceylon, in the Madeline, Capt. Hayes, which arrived at Gravesend on the 16th of June.

*India.*

The Thomas Grenville, Captain Manning, left Calcutta on the 28th of January, having on board the Rev. T. T. Thomason, J. W. Sherer, Esq., and Captain Hutchinson, who had been Members of the Corresponding or Auxiliary Committees of the Church Missionary Society, with Mrs. Thomason and Mrs. Hutchinson. Mr. Sherer was on his second return to England; having left his family there, during his short absence on his second visit to India. We grieve to state that Mrs. Thomason and Mrs. Hutchinson both died at sea. The Thomas Grenville arrived at Portsmouth on the 2d of July.

*Sierra Leone.*

The health of Mr. Wellington, one of the Commissioners of Inquiry (p. 248), having been seriously affected by the climate, he has left the Colony, and returned in H. M. Ship Swinger, which arrived at Portsmouth on the 8th of July.

The Committee of the Church Missionary Society return their acknowledgments to Mrs. Jackson Thornhaugh Street, for 18 Vols. of the Christian Observer, half bound; also to Mr. James Shoober, for 56 Copies of Straton's Sentences, and MacLaurin's Sermons, in sheets.

\* Vol. 1825, p. 207, col. 1, l. 18, for 600 Testaments, read 600 Testaments—Vol. 1826, p. 66, col. 2, l. 24, for January last, read January 1825—p. 85, col. 2, l. 45, for pp. 186-188, read pp. 182-188—p. 90, col. 1, l. 30, for 28th of April, read 18th of April—p. 222, col. 2, l. 27, in some copies, for has read had.

\* Contributions to the Church Missionary Society will be printed in the next Number.

# Missionary Register.

AUGUST, 1826.

## Biography.

### OBITUARIES OF TWO YOUTHS AT DACCA.

MR. Leonard, Missionary, under the Baptist Society, at Dacca, in Bengal, gives the following account of the happy end of two of the Youths in the Schools connected with that Station.

Two of our most promising Boys have been removed from the school of Christ below, to, I trust, the enjoyment of His glorious presence above: they were the sons of Brother R., who is now left childless; and although feeble nature mourns and often sinks under a sense of this bereavement, yet the happy deaths of their dear children, not only support the weeping parents, (the mother has been long afflicted with a total loss of sight,) but enable them to say with Job, *The Lord gave and the Lord hath taken away; blessed be the name of the Lord.*

A most painful scene took place when each of the boys was put into the coffin, to be conveyed to the house appointed for all living; but it was then that both the parents realized the happy effects of bringing up children in the nurture and admonition of the Lord. Great indeed was the consolation, which the parents of these dear boys found flowing into their souls after the first paroxysms of grief had subsided, in reviewing their dying experience; the leading features of which were—repentance toward God and faith in the Lord Jesus Christ, a deep sense of sin, a clear view that the blood of Christ alone could deliver them from the penalties of infinite justice, a hungering and thirsting after righteousness, and such a sense of the freeness of the precious promises as supported them in the trying hour of death.

The Youngest, who was called away first, appeared rather of a passionate and vindictive spirit; but, for some months previously to his death, an evident change took place, which excited the notice of all who knew him. From a lively sportive boy, he became deeply thoughtful, separated himself as far as circumstances would allow from his class in the school, and scarcely ever missed a word in his tasks. He could not bear to have an improper word sound in his ears; and, in-

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variably, at the risk of incurring the ill-will of his old companions who were in these habits, either reproved them himself or reported them to me. He was also observed to pay profound attention at our Morning Service in the school, especially during the illustration of the Scriptures, or a hymn in the Hindee Language; when he was seldom observed to raise his eyes from the ground unless to check the levity of some of his fellows. About an hour after the cholera had attacked him, I was sent for; and found, on my arrival, his whole frame agitated to a painful degree, and his poor blind Mother half distracted with grief. Amidst his own pains, the dear boy endeavoured to console and fortify her for the event, which he repeatedly assured her would be death; begging her, instead of fruitless tears and lamentations, to unite her petitions with his own to the Saviour of sinners: but, finding that grief had overcome her reasoning powers, he entreated his Father to remove him to a distant room, with which, for the sake of both parties, he complied. He now began to wrestle earnestly at the throne of grace, pleading the merits of the Saviour; and earnestly entreated his father and me to plead for him, as he feared that he was too great a sinner to be heard. When he found himself much exhausted, he requested that his school-fellows might be called in, that they might unite in singing his favourite Hymn, "Jesus, thy blood and righteousness," and learn a lesson of death from his case: on the close of the hymn and of prayer, calling them one by one, he laid hold of their hands, and took an affectionate farewell of his old companions, entreating them to pray earnestly that Christ would pardon and receive them: with much tenderness, he left his favourite boy, a Greek, to the last, to

avoid giving offence; as he was desirous of his company to the close of his hard conflict, under a just idea that he was the most pious boy in the school. The conflict between nature and death became truly distressing about the eleventh hour from the first attack; and now the Lord appeared a very present help in time of need: the dear boy's views of the atonement, the freeness of the promises, and the boundless mercy of the Father to the chief of sinners for the sake of His Beloved Son, afforded that support of which dissolving nature stood in such need, smoothed his passage to the tomb, and, I sincerely trust, to the bosom of the Blessed Jesus, for whose presence he so ardently thirsted.

Only eight months elapsed before the Elder Brother was conveyed to the same tomb: but, while we mourned over the early departure of this promising Youth, who had just entered his fourteenth year, we rejoiced in the hope that he was then uniting with his Brother in songs of praise to the Lamb, who had washed their robes and made them white in His own blood. This boy was well known to the Gentlemen who favoured us with their presence at the Annual Examination of the Christian School: and, upon him, they had invariably bestowed the highest meed of praise. He wrote a beautiful hand, could read any author in the English Language, was far advanced in the higher rules of arithmetic, and, from the strength of his memory, there was scarcely a chapter in the New Testament and in great part of the Old of which he had not some knowledge. He could read, write, and speak fluently the Hindoe, Bengalee, and Persian Languages; but in the Persian he excelled: and so fond was he of improvement, with the view, it was to be hoped, of devoting his talents to the service of Christ, that he prevailed on his Father to relinquish his services as a writer, and to use his interest to have him received on the foundation of Serampore College. His Father consulting me, I wrote to the Committee; who, on hearing of the Youth's pious wishes and his abilities, came to the resolution to admit him as though he had been a Missionary's child. I lost no time in communicating this welcome news to the Youth, who appeared quite overcome with feelings of joy and gratitude. But the All-wise Disposer of events had ordered things otherwise: a disordered spleen and liver,

issuing in a consuming dysentery that baffled all the powers of medicine, soon confined him to his bed, where he suffered much during fourteen months; at the close of which, he was removed to those happy regions

Where sickness, sorrow, pain, and death  
Are felt and fear'd no more.

From the commencement, it was pretty clear that the Lord was preparing him in the furnace of affliction for infinitely higher enjoyments. At the request of himself and his parents, I held a meeting for prayer twice a week at their quarters in the military lines, nearly two miles from my residence; where a small number of pious friends united with us at those periods, which proved truly refreshing to the Youth's mind: however restless at other times, he then seemed to forget his sorrows, and shewed the most patient attention to the exhortations then delivered. I generally spent half-an-hour in private with him after worship; and often heard him utter bitter complaints respecting the obduracy and deceitfulness of his own heart, and the sins of his past life, especially those evils into which he had been drawn by profligate boys. He also complained that now his memory, once so powerful, seemed to fail him as it regarded many encouraging Scriptures that were formerly engraven thereon; and, although he had sufficient penetration to see that this defect arose from physical causes, yet he felt pungent grief that he had not made better use of the inestimable gift when in his possession. He endeavoured, however, to supply this want, by getting his Father and often some of his school-fellows to read the Scriptures to him. His patience under such a long and painful conflict was truly astonishing. He ascribed it to the tender mercy of God, that the rod was thus laid on him by the Father of Mercies, where the sword might have been justly applied; and, although his pains often deprived him of his recollection, he deemed them unworthy of notice when he recollected the torments endured by the Blessed Redeemer in dying to save a guilty world.

On the night of his departure, a meeting for prayer was held at his Father's; and, by his own request, he was carried out in his couch, and joined in singing the praises of God until he became too weak to proceed: but although in the cold embraces of death, he seemed to drink in the consolations of the Gospel

with avidity. When about to take leave of the family, I, for the last time, inquired if his views of Christ's boundless love and all-sufficient grace were so clear as to support him under this his last conflict: he clasped his hands together on his breast—looked toward heaven—and, with strong emphasis, replied, "Yes! the Lord Jesus Christ promises that He will cast out none that come to the Father

through Him!" He departed about an hour after I left him, without a groan or struggle. He was laid in the same grave with his brother; and his funeral afforded a solemn season for an exhortation to the Youths who attended, that they would prepare to meet death, since they could not tell at what hour the Son of Man might come to call them to account for the deeds done in the body.

#### OBITUARIES OF REV. HIRAM CHAMBERS & REV. J.B. WARDEN.

THE London Missionary Society lost these two Labourers on two successive days—Mr. Chambers, late of Bangalore, dying on the 7th of January; and Mr. Warden, late of Calcutta, on the 8th.

##### REV. HIRAM CHAMBERS.

Mrs. Chambers, with two children, has returned home: she has given the following account of the last days of her deceased Husband.

In August 1825, my Husband was taken very ill, with an attack of the liver. Its symptoms were alarming, which induced the Medical Gentleman who attended him (Dr. Smith) to advise his immediate removal to Madras, in order to embark for England. As soon as his strength would admit, we commenced our journey; and arrived at Madras on the 18th of September, but were unable to obtain a passage in either of the ships that left before the monsoon: in consequence of which we were obliged to remain at Madras three months, during which period my Husband's health and strength declined greatly. We, however, in the middle of December, engaged a passage on board the Woodford, Captain Chapman, and went on board as soon as the ship arrived in the Roads; and were on board ten days prior to the Woodford sailing. The ship weighed anchor on the 7th of January, at three o'clock; and, at half-past six on the same evening, my dear Husband was removed from me and his babe to the bosom of his Saviour, whom he desired and endeavoured to glorify and serve, and who had comforted and supported his sinking spirit and wasted frame through a long affliction.

His mind was calm and peaceful throughout the whole of his protracted illness. He would frequently say, "God has been pleased to pour into my soul so much of the consolation of His Holy Spirit, and has given me such views of the character of Christ in all His offices,

that I dare not doubt that this affliction is sent in love and wisdom, both to my own soul and also to you:" and he would add, "If He should be pleased to spare my life, I am determined, in His strength, to proclaim the Gospel of His Son with greater earnestness than I have ever yet done." I did not think the solemn hour was so near. Though my Husband was the subject of extreme debility for three days prior to his removal, yet, as he had little or no pain, I cherished the hope of a favourable change; but the mandate had gone forth, and his spirit was called to take possession of the rest that remaineth for the people of God. He was seized with a fainting-fit about five o'clock, which continued some time; but from which he recovered, and conversed with me in a very consoling manner—commending me and our two dear children to the care of a covenant-keeping God, and entreating me to remember His faithfulness in seasons that were past: he assured me that Jesus was increasingly precious to his own soul, and that the precious promises contained in the Word of God were still his solace and support: he requested me to raise him from his couch, which I endeavoured to do; when he laid his head on my arm, and breathed his spirit into the hands of his Heavenly Father. It was, indeed, *falling asleep in Jesus*.

The next day, at half-past six in the evening, our kind and pious Captain committed the remains of my dearest earthly comfort to the bosom of the deep.

##### REV. JOSEPH BRADLEY WARDEN.

From an account sent home by Mr. James Hill, one of Mr. War-

den's associates, we extract the following particulars :—

Throughout his affliction, which continued with unabating violence for more than six weeks, there was the meekest submission and the most perfect acquiescence in the Divine Will. His sufferings were extremely great, to an extent which I have never witnessed in any other person : one day I was condoling with him—for to have preached patience under his acute agony would have been as cruel as it was unnecessary—when he said—

Yes, my sufferings are indeed great, and require much patience to endure ; but I am aware that the furnace must be heated in proportion to the metal which it has to fuse.

I think his mind did not waver for a moment on the subject of his own salvation. In reply to a query which I proposed to him, he said—

With regard to my own safety, I have not a doubt ; and, with reference to death, it appears to have lost all its terrors. I know I am a worthless creature ; but the precious blood of Jesus ! how perfectly it answers all my wants !

These feelings continued till within two days of his death, and then they changed their aspect : resignation brightened into rapture, and meek submission into ardent and lively hope. How strikingly was this exhibited at the moment I informed him that the opinion of his medical attendant was that he would not survive twelve hours ! Raising his eyes and his hands to heaven, with a voice that seemed more than human he exclaimed—

O thou Blessed Jesus, is it possible that I am within twelve hours of Thy presence, where is fulness of joy, and Thy right hand, where are pleasures for evermore ! Oh, what must the river be, if one draught from the stream can give me such delight !

The habitual frame of his mind may be pretty fairly estimated, by the uncommon delight which he felt in having the Word of God read to him during his sickness, and also in uniting in prayer. Sometimes when, on account of his debility and great suffering, I have been re-

luctant to propose to pray with him, he has requested it with much earnestness, and afterward has appeared at a loss how to express his gratitude.

On Saturday, the day previous to his death, he requested me to read and pray with him. I called Mrs. Warden and a female friend to his bedside, and then asked him if we should sing a Hymn also ; to which he replied, " Why that will indeed be delightful " : he made choice of

There is a land of pure delight—  
and when he came to the lines

Infinite day excludes the night,  
And pleasures banish pain,

with all the strength that he had, he joined us, and continued singing to the end of the Hymn ; and the extasy depicted in his countenance and expressed in his tones was indescribable.

In the evening, he spoke of the glories of Christ and the wonders of Redemption, in a manner which baffles description : he appeared more like a sainted spirit, than an earthly creature. Toward the close, turning his eyes to the friends who stood round, he said, " Spectators ! hear my dying words. If you would be happy—if you would be happy with God for ever—come to Jesus ! trust in Jesus ! Oh let my poor dying voice give emphasis to my words—Do come to Jesus ! " In this strain he spoke for about five minutes ; after which he scarcely spoke, except on the morning of his death, when, grasping my hand with both his, he looked up and said, " Brighter—brighter—brighter still ! Oh, to be lost in wonder, love, and praise ! "

It was his ardent desire, that Mrs. Warden should, if possible, continue in the country, and engage in Native Female-Schools ; and we are making arrangements to that effect. He has left one little boy, named Joseph, exceedingly like his Father ; and when he took the little dear in his arms, his prayer was, Oh, my Dear Boy, may God make you a better Missionary than ever your Father has been ! "

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## Proceedings and Intelligence.

### United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

TWENTY-SECOND REPORT.

*Issues of the Scriptures.*

THESE have exceeded the issues of last

year by 5747 copies ; the number having been 110,963 Bibles,

175,489 Testaments :

making a total of 4,009,389 copies of the Scriptures issued in this country in twenty-two years.

*Benefit and Increase of Associations.*

The system of Ladies' Bible Associations continues to be found most efficacious. It would be almost incredible, were not the stubborn fact brought perpetually to light, that, where Bible Associations have not been brought into operation, there, in Great Britain, generally speaking, a considerable dearth of the Scriptures prevails.

The following is a statement of the additions to the former list of Societies: Auxiliaries, 1—Branches, 7—Associations, 19—Ladies' Branch, 1—Ladies' Associations, 28.

*Grants of Money and Books.*

	£.	s.	d.
Domestic.....	2078	0	7
Europe.....	9574	11	10
Africa.....	325	9	7
Asia.....	2566	1	10
Australasia and Polynesia.	800	4	4
South America.....	3418	12	11
West Indies..	53	13	0
British America.....	1219	5	7
Labrador.....	21	4	2
Total... £20,057	3	10	

*Works in the Press.*

The following works are now carrying on:—

Indo-Portuguese New-Test., pocket edit.  
 Syriac New-Testament.  
 Modern-Greek Testament.  
 Irish Bible, vernacular character.  
 Gaelic Bible.  
 Hebrew Old-Testament.  
 Mandjur New-Testament.  
 Persian Old-Testament.  
 Persian New-Testament.  
 Jewish-Spanish Testament.  
 Turkish Bible.  
 Carshun New-Testament.  
 Carshun and Syriac Testament.  
 Albanian and Modern-Greek Testament.  
 Breton New-Testament.  
 Aimarà New-Testament.

*Conclusion.*

The Committee give the following general view of the year:—

The past year has been one, rather of occupation of ground already possessed, than of new acquisitions. That occupation, however, has been, for the most part, of an extending nature; and numerous indeed have been the testimonies, in their own direct sphere of labour, both to the necessity and real utility of the labours of the Society. Numerous, likewise, have been the encouragements to persevering exertion: the first-fruits of an abundant harvest have already been reaped; and if, occasionally, a cloud has obscured the horizon, a day of sunshine has succeeded

and cheered the desponding—sorrow has given way to joy, fear to confidence—and a record has been made, that all things have wrought together for good.

In allusion to attempts to impede the circulation of the Scriptures, they remark—

Your Committee would regard all such attempts, only as a summons from heaven to contend more earnestly for the Faith once delivered to the saints, the record of which is only found in the Bible: and they would charge it on one another, and on all the subscribers to the Society in all its departments, to endeavour, in all their contentings for the Faith, to let it appear, that, if they are unshaken in their purpose, they are animated by the spirit of love; and that if ever, with the Apostle, it shall be their lot to be reviled, with him they will bless the revilers; or if, with him, they are defamed, with him they will entreat the defamer.

Of the Society's co-operation with Missionary Institutions it is said—

The steady progress of all Missionary Institutions, and particularly of the labours of their respective translators, affords matter of unfeigned rejoicing; while, at the same time, it intelligibly says to all the supporters of the Society—"Gird up yourselves for fresh labour: your assistance is already wanted, and will be to a much greater extent." And no call do your Committee obey with greater delight: for a translation is effected, perhaps, by a particular body of Christians; and the application for assistance to print it, they consider as an invitation from that particular body to the Universal Church, to come and rejoice with them in this fresh triumph of the Word of God.

On the peculiar value of the Scriptures in difficult times it is remarked—

Looking beyond their own direct sphere of labour, your Committee have not been unattentive observers of passing events. They have heard of prevailing distress; and they have been directed to consider more than ever the ONE BOOK which they desire to circulate: they have listened to its declarations of the never-failing providence of God, which orders all things both in heaven and earth: they have asked, What and Where is the antidote to the sorrow of the world which worketh death,



save in this Sacred Volume?—what will best awaken sympathy for the sufferers; and what will best teach those who have escaped unhurt by the convulsion, to be moderate and humble-minded, and to look upon themselves only as stewards—What? but the same too-often-unheeded book in the days of men's prosperity. The providential dispensations of God have a voice; and that, which your Committee have heard, distinctly says, "Go forward."

**CHURCH MISSIONARY SOCIETY.  
PROCEEDINGS AT THE INSTITUTION.**

*First Annual Examination of Students.*

We noticed, at p. 496 of our last Volume, the First Examination, in October, of the Oriental Classes of the Students. On the 31st of July, the First Annual Examination in Classical and General Knowledge and Theology took place, before the Right Hon. the President, the Committee of Visitors, and other Members of the Society.

The Principal reported that twenty-six individuals were pursuing their studies at the Institution; of whom, six were Missionaries, having been admitted to Holy Orders—eleven were received Students—seven were Probationary Students—one was preparing to offer himself to the Committee—and one was a Printer.

Five Classes were examined in Latin, three in Greek, one in Divinity, one in the Critical Interpretation of the Greek Testament, and one in Logic; the Examination being conducted by the Principal and the Tutor.

Papers, written during the sitting of the Committee, on Questions framed by the Principal, were delivered in on the following subjects:—on the Hindoo System, by one Student—on Divinity, by four—on Mathematical Questions, by six.

The Examination having closed, the President expressed to the Students the gratification with which the Committee had witnessed the proficiency made by them generally, in the different branches in

which they had been examined. His Lordship earnestly recommended them to continue the prosecution of their studies with diligence; and especially urged on them the necessity of constantly seeking, in prayer, the teaching and grace of the Holy Spirit, as absolutely requisite to their effectual progress in study and to their future usefulness in their labours.

*Laying Foundation-Stones of enlarged Buildings.*

It having been determined by the Committee, on full deliberation, that the interests of the Society required the enlargement of the buildings to such an extent, as might provide accommodation for Fifty Students and the Officers of the Institution, the Day of the Annual Examination, the 31st of July, was appointed for laying the Foundation Stones.

After the Examination of the Students had closed, the Committee, Officers, and Students assembled in front of the site of the New Building, where many other Members of the Society had collected. A Hymn, appropriate to the solemn occasion, having been sung, the Senior Secretary read the Fifty-second Chapter of Isaiah; after which the Foundation Stones of two columns in front of the building were laid by the Noble President, assisted by the Rev. Daniel Wilson, Vicar of the Parish: glass cases were enclosed in these stones, containing lists of the President, Vice-Patrons, Vice-Presidents, and Officers of the Society; with the Officers and Students of the Institution: connected with these Lists were the following texts:—

*O Lord our God, establish the Work of our hands upon us; yea, the Work of our hands establish Thou it.* Ps. xc. 17.—*Other Foundation can no man lay than that is laid, which is Jesus Christ.* 1 Cor. iii. 11.

The following Addresses were then delivered by the Vicar of

Islington and the Senior Secretary, after which the Dedicator Prayer was offered by the Chairman of the Committee of Correspondence.

*Address, by the Rev. Daniel Wilson.*

On this interesting and important occasion, I cannot too strongly express my persuasion, that the great ends of the Church Missionary Society will be most materially promoted by this enlargement of the buildings for the accommodation of our Students.

The union of sound Learning with Scriptural Piety is of the last importance. If the Cause of Missions is to flourish in this great and enlightened country, in connection with our Apostolical National Church, there must be a character of solid judgment and competent knowledge in the Missionaries whom we employ.

The **ADVANTAGES** resulting from the alliance of Knowledge and Learning with Spiritual Religion in the Missionary, are sufficiently obvious to the reflecting mind.

In all ages of the Church, the revival and propagation of the Gospel have been accomplished, under the Divine Blessing, by well-instructed Ministers and Teachers. At the period of the Reformation from Popery, the leaders of that Reform were men of deep piety, of devoted love to the Saviour, and of holy zeal, even to martyrdom, in the Cause of Christ; and, in these respects, they will be imitated, I trust, by the Students whom I see around me: but they were men of learning, also—well versed in the various parts of human knowledge, deeply acquainted with the writings of the Fathers, skilled in the history of the controversies which had in different ages agitated the Church, and not unacquainted with the original languages of Scripture and the criticism by which they had been illustrated. Indeed, since the miraculous inspiration of the first Apostles and especially the gift of tongues have ceased, it seems the design of Providence that study and diligence should, in some measure, supply the place of these extraordinary aids. We know, in fact, of no way in which the powers of the mind can be unlocked, and the faculty of communicating instruction to others acquired, but in the school of discipline and learning.

The Holy Scriptures themselves cannot be adequately understood by a Minister at home or a Missionary abroad, without the aid of diligent labour and research. For that knowledge, indeed,

of the Scriptures which is necessary to Salvation, learning is not required: the illumination of the Holy Spirit, under the ordinary means of grace and edification, is adequate to that end; but, for the exposition of the Sacred Word to others, for the due comparison with one another of the various parts of that Volume, for the explication of difficult and apparently contradictory passages, for the comprehension of the whole compass of the Truth of God, conveyed in various forms and under different dispensations, by Patriarchs, and Prophets, and Kings, and Evangelists, and Apostles—in the History, the Devotions, the Prophecies, the Epistles, which are comprised in the Inspired Canon—for these purposes, all the aids of learning are valuable, and some of them, it appears to me, indispensable. For how many important passages depend, for their just interpretation, on comprehending the whole argument of the Sacred Writer, or on the right knowledge of usages and customs, or on the exposition of parabolical and proverbial language, or on the development of figurative and poetical expressions—that is, on Learning rightly applied!

There is another obvious proof of the importance of human learning in suberviency to piety: in no other way can a knowledge of the Original Languages in which the Scriptures were written be acquired—that knowledge, which admits us to a familiar and adequate acquaintance with the records themselves of our Faith; and which our English Translation, admirable as it is and sufficient for Christians in general, cannot fully convey. Of every three texts which a Minister or Missionary may undertake to expound, two, we may justly say, will derive advantage from being compared with the Original: and, in order to do this to good purpose, I need not say that early education and sound learning are of the last importance.

Again, the Evidences, on which the Divine Authority of the Holy Scriptures rest, can only be fully known by the diligent student—those evidences, which derive force and new illustration from all history, profane and sacred; from the knowledge of laws by which testimony is governed in all like cases; from acquaintance with the history of infidelity and of the lives and deaths of infidels; from the writings of men who were contemporary with the Sacred Authors; and from the very objections raised against

them, compared with the admissions made by their adversaries. In short, there is nothing in the history of the world, nothing in the doctrines and precepts of Christianity, nothing in the spirit and tendency of that religion, which may not strengthen the Evidences—external, internal, or analogical—of the Christian Faith.

Need I add, that the Missionary, who would cope with the learned Idolater or Mussulman, must be furnished with that store of general knowledge and those aids of learning, without which he cannot discharge his high duty—cannot tell where he stands—cannot solve a difficulty, clear a misstated point of history, answer a sophism, or distinguish and repel objections? And in this view, the importance of this Missionary Institution is quite evident. The Student here acquires a knowledge of the Heathen World before he visits it: he studies here, the manners, the superstitions, the traditions, the religious rites, the arguments of the very country to which he is destined. When he arrives, therefore, among the Heathen, he is no stranger to their usages, and can enter on the subject of Christianity with double effect.

But I will not dilate on the unnumbered advantages, which an educated Missionary has over the uneducated. I will only add, that the Translation of the Scriptures into the various languages of the earth entirely depends on sound scholarship, and the capacity of acquiring languages and of adapting the general principles of grammar to each varying idiom. How were those HUNDRED-AND-FORTY-THREE Versions of the Scriptures, to the distribution, printing, or translation of which the noble British and Foreign Bible Society has lent its effectual aid, produced in their different languages and dialects? Was it not by the diligent and consecrated labours of men who first acquired learning, and then devoted it to the cause of Christianity?

For all these reasons, My Lord and Gentlemen, I cannot but rejoice in the prosperity and enlargement of this Institution. It lies at the foundation of any permanent good in a day like the present: it brings together those aids of instruction, and furnishes those means of knowledge, which you would look for in vain in private Seminaries. The magnitude of our Society, the opening prospects for usefulness in every

part of the world, and the peculiar character of the cultivated classes in various divisions of the Missionary Field, demand this of our hands.

But would I, then, insinuate that the DANGERS which are supposed to attend the acquisition of learning are few and unimportant? Far, very far from it. Great as are the Advantages of sound learning, the Dangers are scarcely less. But these dangers are no argument against the learning itself which they are apt to accompany. It is in the general order of Providence, that difficulties and temptations should hover around the path of our duties. In such cases, the duties are to be performed, notwithstanding; and the dangers to be guarded against.

In the acquisition of human learning, the chief snares arise from elation of mind—pride—self-confidence—a secular, ambitious, literary spirit—forgetfulness of our entire dependence on the grace of Christ—the putting knowledge and talent in the place of the Holy Spirit and of the life-giving doctrines of the Gospel—in short, a decline from the interior life of grace and holiness. The danger is, lest we should pervert learning, instead of using it aright. The danger is, of putting science and the operations of the intellect in the place of simplicity and faith. If we do this, learning is indeed a downfall. We turn the powerful artillery, meant for the overthrow of the enemy, against ourselves. We are ruined as Christians, and spoiled as Missionaries. But sound learning, subordinated to Religion, and kept in her proper province—that sound learning, which is taught by Christianity to know her petty limits—that sound learning, which is well aware that all the flights of genius are of less value than one holy emotion of love to the Blessed Saviour—such learning is an incalculable aid to the Minister and the Missionary. And it is to be remembered, that the presumption and haughtiness and vanity of untaught talent, are quite as dangerous as the undue elation springing from learning. Each is to be sedulously guarded against by the humble and diligent Missionary.

I will not conclude these remarks, My Lord, without offering a hint, in the way of ENCOURAGEMENT, to the circle of Young Students now before me.

The cause in which they are engaged is the highest and noblest that can

touch the human heart; and the time when they enter upon it the most favourable and inviting.

For what cause can be so ennobling, as the carrying of the glad tidings of a Divine Saviour to the millions of immortal, accountable, and dying creatures for whom that Saviour died, who are now sitting in darkness and the shadow of death; and who are as capable of grace and penitence and faith and salvation, as ourselves! Let this Cause animate you, my Young Friends, in the previous labours to which I have been referring. Study, and application, and the rudiments of literary knowledge, and habits of sedentary research, are difficult and toilsome. The first ascent of the hill of knowledge is steep and arduous. But let the love of the Dying Saviour reconcile you to every exertion—to every act of diligence and self-denial—to every previous step of discipline. The end will sweeten the way. It is in the order appointed of God, that no great attainments should be made without much preparatory labour. Soon will the Study and the College be exchanged for the Field of actual enterprise; and then all, and more than all the learning which you may have acquired, will be demanded at your hands. Nor will you look back with regret on the time consecrated to that preparation, which is found to be so essential, under the blessing of God, to all your future success.

And surely the period in which you are called to enter the Missionary Field is full of just encouragement. The roll of Divine Prophecy is unfolding; and the time cannot be very distant, and may be at the doors, when the Heathen shall be given to the Saviour for His inheritance, and the uttermost parts of the earth for His possession. The Signs of the Times are at least so far discernible, that we may derive the most animating motives to these efforts of holy love: in our own Church, exertions are making, by our own Society as well as by others, unexampled in our former history: while in all the various Protestant Bodies at home and abroad, similar designs are zealously prosecuted. In the mean time, success already beckons us forward in our course: already the first fruits of the Heathen World are gathered in. Tens of Thousands of converts, taking all our Societies together have already submitted to the Saviour's yoke and been

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blessed with the Saviour's grace.<sup>c</sup> Nor is there any reason to doubt that some of the Young Missionaries now present, may, in future life, share these glorious triumphs, and see New Churches formed by their faithful labours. For the Command of our Saviour is as imperative now as it was eighteen centuries since—*Go ye into all the world, and preach the Gospel to every creature*: nor is that Saviour's promise less effectual—and with this, My Lord, I will conclude these remarks—*Lo, I am with you always, even unto the end of the world!*

*Address, by the Rev. Edward Bickersteth.*

It is one of the advantages of the situation of this our Institution, that it is placed in the Parish of our long-tried friend and advocate, who has just addressed to us considerations of so much importance and value. We thus secure the benefit, as we have now experienced, of his counsel and aid; and, when parochial measures now in progress are completed, our Students will obtain, we trust, the advantage of attending the Ministry of one who has so long and so justly possessed the love and esteem of the Society at large.

It may well afford sincere pleasure to the members of the Society, to see another step taken toward perfecting an Institution, which we verily believe to be of the first moment toward the ultimate attainment of our great object.

All things connected with the advancement of the Kingdom of Christ have an incalculable magnitude; and nothing is more directly connected with its advancement, than the character, the qualifications, and the attainments of Missionaries. If we know them not, or they know us not, there cannot be full and mutual confidence. Character is little developed in seclusion; and if they are ignorant, weak, or extravagant in their views, or unholy in their tempers, however plausible may be their exterior, what sure ground of hope can we have of their success?

Experience has abundantly shewn us the inefficiency of our past plans, for ascertaining the character of our Labourers, or for duly preparing them for their work. Scattered in different places, they were under no consistent system of instruction, and we obtained very imperfect knowledge of their capacity or their character: they could make, comparatively, but little progress; and could be but inadequately prepared for the most

arduous of all offices, requiring every gift and endowment and attainment which God bestows, either directly or in the use of appointed means.

The same experience has already shewn us the superior advantages of the present system. I may appeal to your Lordship and the other friends who were present at this morning's Examination, whether we have not all been both surprised and gratified with the progress of the Young Men, who, in different classes, have passed under review. The Examination has been highly honourable both to the Instructors and the Pupils.

We have, indeed, had experience, in the course of the year, both painful and satisfactory, of the importance of the Institution. In a few cases, it has been judged right not to retain those who had been received on probation: but the opportunity which has been thus afforded, of ascertaining the qualification of a Probationer speedily and to full conviction, is of itself a peculiar and distinct evidence of the value of the Institution. In far the greater number of cases, however, those, who have entered as Probationers, have been adopted as Students with confidence and joy; and have, by their subsequent spirit and diligence, justified the confidence reposed in them, and have thus obviously manifested the utility of the course now pursued.

But if, already, we have obtained manifest advantages, it remains, I trust, for us yet to see far more important benefits. Some Students have now gone forth to their labours, who have here received instruction; and we look to them, and to the Students now present, and to others yet to be educated, to manifest to every member of the Society the blessedness of this Institution, by their intelligence, their spirit, and their labours in the various Missions in which they may be placed. We look to you, my Young Friends, with deep interest, to prove to us that all the thought and care and anxiety connected with this plan have been fully successful.

Our chief design, at the present solemnity, is, to acknowledge the good hand of our God upon us in bringing us thus far in the accomplishment of our plans, and to express our feelings of dependence on His blessing for their progress and completion.

We have abundant reason to acknowledge His goodness. He has put it into

the hearts of His servants to contribute liberally already to this work: He has given already considerable means—the voluntary effusion of Christian Love, for accomplishing our object: and our past experience of His goodness leads us to trust in Him, to dispose many to assist in supplying what will be needful for perfecting this design. We have cause, also, to thank God, that the Committee have reason to place full confidence in the ability, and piety, and suitable qualifications of those who are at the Head of this Institution. May many prayers be offered up for them, that they may abundantly prosper both in soul and in health, so as to have every blessing from above in their responsible offices.

But, while we have to be thankful for what is past, we would unequivocally and openly confess our feelings of entire dependence on the Divine Blessing for our future prosperity. All will come to nothing without that blessing. Our valued Instructors will, in such case, either be removed, or their labours be unavailing: our Students will disappoint our fairest hopes: our Institution will be but a monument of our good wishes and purposes for the conversion of the Heathen, instead of a powerful instrument of hastening the blessed object.

How, then, can that blessing be secured? First of all, unquestionably, by fervent prayer. Oh that the spirit of grace and supplication may descend upon us all from above! All will then be prosperous: all will then, with one aim, forward Christ's kingdom and promote His glory.

To fervent prayer may we add corresponding holy tempers! God flies from unhallowed minds. His presence and His blessing descend on the meek and the lowly, the loving and the devout spirit. May we all exercise much forbearance, remembering one another's burdens and sorrows!

We are mutually linked together for effecting the grandest work of benevolence, which the sons of men can combine to accomplish. We have a powerful, subtle, and malignant enemy: he waits for our halting: he longs to divide us: he would rejoice in our inconsistencies: he knows our weakness.

But here are our hope and our joy.—Amidst all our infirmities, we go forth in the Name and we rely on the strength of HIM, who ever magnifies His grace

and love and power, in using feeble instruments to accomplish His work; and who has left on record, for the encouragement of the humble in every age, the striking declaration—*God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in His presence: but he, that glorieth, let him glory in the Lord.*

*Dedecatory Prayer.*

Almighty and Eternal God—Father, Son, and Holy Ghost—Thee we adore and praise as God over all, blessed for ever more! All things, O Lord, come of Thee; and, of Thine own, we, Thy Servants, render to Thee. We bless Thy Holy Name, that here, in this land, where our fathers bowed down to stocks and stones, the work of their hands, Thou hast caused the light of Thy Gospel to shine; and that in these distant islands, which were once dark places of the earth and full of the habitations of cruelty, Thou hast turned multitudes from the power of Satan unto God. Notwithstanding our sins, yet such is Thy mercy, that Thou continuest among us, even unto this day, the Word of Thy Truth and the Ordinances of Thy Worship.

We confess, O Lord, with shame and confusion of face, that we have not rendered unto Thee according to Thy goodness unto us. Endued with the singular blessings of Thy Gospel, Thou gavest us therewith the solemn charge—*Freely ye have received, freely give!* And Thou hast placed, in the workings of Thy providence, a large portion of mankind under the power or within the influence of this country. Pardon, Heavenly Father, for the sake of Thy Beloved Son, our backwardness and sloth in making known Thy Salvation among men. Lay not to our charge the souls which have perished in sin: not let the blood of our brother cry any more against us.

We praise and magnify Thy Name, that, in these our days, Thou hast graciously stirred up multitudes in our land to seek the salvation of the Heathen and of the outcasts of Israel. We thank Thee, O Lord, that Thou hast put it into our hearts to help forward the knowledge of Thy Gospel in the world.

We are met, in Thy Name, to raise a Habitation for Thee. Let that House, which Thy servants desire to build on

the Foundation now laid in Thy sight, become indeed Thy dwelling. On the Seminaries and Universities of our country pour the abundant grace of Thy Holy Spirit, that fit and able Ministers of Thy Word may be greatly multiplied. On this and on all other places where Thy Servants devote themselves to a preparation for Thy work among the Heathen let Thy special blessing abide. Prepare, we beseech Thee, in Thy gracious providence, a due supply of men, separated in Thy wisdom from their early days, who may, from year to year, enter this abode with humble and devoted hearts; and here, in diligence and watchfulness, by self-denial and by prayer, in faith and in charity, may be nurtured in sound and useful knowledge; heavenly wisdom, and holy zeal, for these labours to which it may please Thee to call them. Let all who shall enter here be such as are moved inwardly by the Holy Ghost, and truly called according to the will of our Lord Jesus Christ, to take upon them the office of ministering Thy Word among the Heathen. And grant to Thy servants whom Thou hast appointed over them, and to all who shall hereafter take upon themselves this solemn charge, the continual supply of Thy grace, that they may wisely and patiently, with meekness, firmness, and love, train up the Ministers and Missionaries of Thy Holy Word. And let Thy presence, Almighty Saviour, be ever with Thy servants who shall, from year to year, go forth from this place to labour among the Heathen. Replenish them so with the truth of Thy Doctrine, and so adorn them with innocence of life, that, both by word and example, they may faithfully serve Thee in Thy Gospel, and preach among the Gentiles Thy unsearchable riches, to the glory of Thy Name. Let them ever have in remembrance into how high a dignity and to how weighty an office and charge they are called. Send them forth as Thy Messengers, Watchmen, and Stewards, to teach and to admonish, to feed and provide for Thy family, to seek for Thy sheep that are dispersed abroad, and for Thy Children who are in the midst of this evil world, that they may be saved through Thee for ever. Incline them by Thy grace to give themselves wholly to their sacred calling; so that, as much as lieth in them, they may apply themselves wholly to this one thing,



and draw all their cares and studies this way. By continual prayer for the heavenly assistance of Thy Holy Spirit, and by daily reading and weighing of the Scriptures, grant that they may grow riper and stronger in their Ministry and Labours. Though earthen vessels, yet, by the excellency of Thy power, let them convey to the perishing Heathen the rich treasure of Thy Gospel. Preserve them, by Thy grace, in purity and holiness, in meekness and humility, in zeal and love. Increase their faith. Let patience have in them its perfect work. And let Thy Name be glorified by their labours in the everlasting salvation of many souls.

Finally, O Lord, we humbly commend unto Thee the work of Thy Servants labouring for Thee throughout the whole world. It is not by might nor by power of man that we look to prevail, but by Thy Spirit, O Lord our God. Guide all the counsels of Thy servants for the advancement of Thy Kingdom. Prepare the world for Thy Gospel. O Lord of the Harvest, send forth Labourers into Thy harvest. Give unto Thy servants their portion of Thy work. Let nothing be done through strife or vain glory; but, in lowliness of mind, let each esteem other better than themselves. Be Thou ever, unto the end of the world, according to Thy promise, with all who go forth in Thy Name; and let it please Thee, of Thy gracious goodness, shortly to accomplish by the labours of Thy Servants the number of Thine elect, and to hasten Thy kingdom; that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The solemnity was closed by singing the 117th Psalm.

#### PROCEEDINGS OF ASSOCIATIONS.

In visiting the Associations in Devonshire, Somersetshire, and Dorsetshire, the Junior Secretary was assisted by the Rev. C. Neville and the Rev. Andrew Knox. The Rev. Thomas Bartlett, the Rev. W. H. Havergal, and the Rev. Frederick Leicester, visited Cornwall; and were assisted by the Rev. James Carne, of Penzance, the Rev. T. Fisher, Rector of Roche, and the Rev. T. H. Kingdon, Rector of Bridgerule and Pyworthy. Mr. Havergal attended also at a few places in Devonshire.

#### Devonshire.

July 7: Ann. Meeting at *Holdsworth*; Rev. Roger Kingdon, Rector, Chn. Col. 3l. 6s. 6d.—July 9: Sermons, by Rev. W. H. Havergal, at *Holdsworth* and *Bridgerule*: Coll. 14l. 14s. 8d.—July 14: Ann. Meeting at *Seaton*; G. Fitzgerald, Esq. Chn. Col. 3l. 8s.—July 15: Ann. Meeting at *Nidmouth*; John Bacon, Esq. Chn. Col. 14l. 19s.—July 16: Sermons; by the Junior Secretary, at *Allhallows* in *Exeter*, and at *Silverton*; by Rev. C. Neville, at *Allhallows* and at *Trinity Churches* in *Exeter*; and, by Rev. Andrew Knox, morning and afternoon, at *Powderham*: Coll. 40l. 16s.—July 17: Tenth Ann. Meeting of the County Association, at *Exeter*; Col. Macdonald, Chn. In the evening, Meeting of *Ladies' Association*; Rev. M. Vicars, Chn. Coll. 23l.—July 18: Eighth Ann. Meeting at *Teignmouth*; —Joyce, Esq. Chn. Col. 13l. 8s. 6d.—July 19: Ann. Meeting at *Torquay*; Col. Otley, Chn. Col. 15l. 0s. 6d.—July 20: Ann. Meeting at *Dartmouth*; Rev. J. M. Glubb, Chn. Col. 8l. 15s.—July 21: Sermon, by the Junior Secretary, at *Dartmouth*: Col. 44. 16s. First Ann. Meeting at *Brizham*; Rev. H. Lyte, Chn. Col. 13l. 8s. 6d.—July 23: Sermons; at *St. Andrew's*, *Plymouth*, by Rev. John Hatchard; at *Stonehouse*, by the Junior Secretary and Rev. Andrew Knox; at *St. John's*, *Devonport*, by Rev. Andrew Knox and the Junior Secretary; and at *St. Budeaux*, by Rev. H. Plumptre. Collections, 52l. 7s.—July 24: First Ann. Meeting at *Plymouth*; Rev. John Hatchard, Chn. Col. 13l. 11s. 10d. In the evening, Twelfth Ann. Meeting at *Devonport*; Rev. T. Hitchins, Chn. Col. 8l. 12s. 11d.—July 25: Ann. Meeting at *Hatherleigh*; Rev. Cradock Glascott, Vicar, Chn. Col. 6l. 8s. 5d.—July 26: Meeting at *Bideford* for forming a Branch Association; C. Carter, Esq. Chn. Col. 9l. 8s. 3d.—July 27: First Ann. Meeting of the *Barnstaple Ladies' Association*; Rev. C. Mules, Chn. Col. 5l. 9s. 3d.—July 28: Second Ann. Meeting at *Ilfracombe*; Admiral Pearson, Chn. Col. 12l. 5s. 9d.

#### Somersetshire.

July 30: Sermons; by the Junior Secretary, at *Wellington*, *Wilton*, and *St. James's Taunton*; by Rev. T. T. Biddulph, at *St. James's Taunton*; by Rev. Robert Jarratt, at *Wellington*; by Rev. Andrew Knox, at *Sherborne* (*Dorsetshire*), *Martock*, and *Ilchester*; and, by Rev. Robert Phelps, at *Bradford Abbas* and *West Coker*: Collections, 75l. 0s. 3d.—July 31: Fifth Ann. Meeting of the *Taunton and West-Somerset Association*; Rev. T. T. Biddulph, Chn. Col. 8l. 13s. 9d. An Evening Meeting was also held; Rev. Rob. Jarratt, Chn.—Aug. 1: *Wellington*: Seventh Ann. Meeting; Rev. Rob. Jarratt, Vicar, Chn. Col. 6l. 16s. 10d.—Aug. 2: *Bridge-water*: Sixth Ann. Meeting: Col. 7l. 17s. 6d.—Aug. 3: *Yeovil*: Seventh Ann. Meeting; Rev. Rob. Phelps, Vicar, Chn. Col. 13l. 17s. 7d.

#### Dorsetshire.

Aug. 6: Sermons; at *Cerne Abbas*, *Trinity Church Dorchester*, and *Bradford Peverell*, by Rev. C. Neville; at *Trinity Church* and *Cheselbourne*, by the Junior Secretary; and, at *Wyke* and *Preston*, by Rev. Andrew Knox: Collections, 56l. 8s. 11d.—Aug. 7:



Ann. Meeting of the County Association, at *Dorchester*; Robert Williams, Esq. M.P. Chn. Col. 12l. 6s.—Aug. 8: Ann. Meeting at *Weymouth*; Rev. Dr. Dupré, Chn.

*Cornwall.*

*Sermons.*

By Rev. Thomas Bartlett: St. Minver, 3l. 8s. 8d. Bodmin, 9l. 9s. Lanhydrock, 1l. 9s. 8d. Cardinham, 1l. 11s. 6d. Mawgan, 4l. 9s. St. Columb Major, 5l. 13s. 1d. St. Erme, 1l. 1s. 4d. Ruan Lanyhorne, 3l. 2s. Philleagh, 1l. 18s. St. Blazey, 4l. 5s. 1d. Tywardreth, 4l. 15s. Perran, 1l. Stithians, 6s. 6d. Redruth (no return). Marazion, 2l. 18s. St. Ives, 6l. 3s. Phillack, 3l. 5s. 9d. Penzance, 8l. Paul, 3l. 10s.—By Rev. James Carne: Gwinear, 5l. 1s. 3d. Breague, 1l. 16s. 1d. Germoe, 18s. Lelant, 4l. Madron, 4l. 10s. 7d.—By Rev. Thomas Fisher: Lanteglos, 3l. St. Kew, 3l. 16s. Tintagel, 2l. 2s. Vevyan, 3l. 9s. 4d.—By Rev. W. H. Hawergal: Stratton, 3l. 1s. Jacobstow, 1l. 4s. 6d. Trevalga, 1l. 13s. Little Colan, 1l. 18s. Lostwithiel, 4l. 15s. Lanlivery, 3l. 12s. 3d. Fowey, 4l. 10s. 1d. St. Sampson, 16s. Lanteglos, 1l. 7s. 6d. Lansallos, 2l. 8s. St. Eve, 2l. 0s. 3d. Callington, 6l. 13s. South-Hill, 1l. 8s. 6d. Linkinhorn, 4l. 0s. 3d. Botesfleming, 4l. 9s. 6d.—By Rev. Frederick Leicester: St. Teath, 2l. 0s. 6d. Endellion, 1l. 4s. 3d. Padstow, 3l. St. Merry, 2l. 11s. 9d. St. Ervan, 1l. 11s. 6d. Cubert, 3l. 2s. 9d. Crantock, 3l. 4s. 2d. St. Columb Minor, 1l. 16s. 2d. Tregony, 2l. 4s. Gerrans, 4l. 2s. 3d. St. Veep, 2l. 7s. 4d. St. Nighton, 3l. 19s. 3d. Bocconoc, 1l. 5s. 7d. Sithney, 3l. 2s. 2d. St. Kevern, 4l. 9s. 11d. Mawgan, 2l. 8s. 3d. St. Martyn, 1l.—By Rev. T. H. Kingdon: Roche, 6l. 7s. St. Dennis, 1l. St. Stephen's, 2l. 10s.

*Meetings.*

July 10: *Stratton*; Rev. J. S. Hawker, Chn. Col. 9l. 13s.—July 12: *Boscawen*: Col. 1l. 16s. 3d.—July 17: *Fowey*; Rev. John Kempe, Vicar, Chn. Col. 3l. 8s. 3d.—July 18: *Penryn*; Rev. Lovel Bluet, Chn. Col. 2l. 15s.—July 19: *Falmouth*; Rev. W. Butlin, Chn. Col. 3l. 14s. 1d.—July 24: *St. Ives*; the Vicar, Chn. Col. 5l. 10s. 7d.—July 25: *Camborne*; E. W. W. Pendarves, Esq. M.P. Chn. Col. 1l. 12s. 9d.—July 26: *Redruth*; E. W. W. Pendarves, Esq. M.P. Chn. Col. 1l. 17s. 6d.—July 28: *Helston*; the Mayor, Chn.—July 31: *Penzance*; J. Paynter, Esq., Chn. Col. 5l. 9s. 3d.

*Staines*.—July 9: Sermon, by Rev. John Ayre: Col. 11l. 14s.—July 10: Sixth Ann. Meeting; Col. Wood, M.P. President, Chn. Col. with Subscriptions, 34l. 12s. 6d.

*Hertford*.—July 26: Third Ann. Meeting of the County Association, in the Town Hall; Rev. T. White, Chn.: attended by the Senior Secretary.

*Waltham-Abbey*.—Aug. 2: First Ann. Meeting; R. J. Chambers, Esq. President, Chn.: attended by the Senior Secretary, and the Rev. Thomas Norton from Travancore.

*Nottingham & Vicinity*.—Aug. 6: Sermons; by Rev. Professor Scholefield, at St. James's and Ruddington; by Rev. T. Norton, from Travancore, at Cotgrave, Orston, and Hawks-

worth; and, by Rev. R. Simpson, at Epperstone and Calverton: Collections, 88l. 7s. 10d.—Aug. 7: Ann. Meeting; Rev. John Storer; Chn. Col. 11l. 15s. The Ven. the Archdeacon of Ely assisted. About Twenty Clergymen were present.

## Continent.

### BIBLE SOCIETIES.

#### *Their State and Progress.*

THE Twenty-second Report of the British and Foreign Bible Society, with its Appendix, has furnished us with the materials for the following digest.

#### The Committee remark—

The principal feature in the transactions of your Committee on the Continent of Europe, during the past year, is the visit of your Foreign Agent, Dr. Pinkerton, to the chief Bible Societies in no less than seven kingdoms. He was everywhere received with that kindness which your agents have always experienced. His object was to see what had been done, what is doing, and what can yet be done for the circulation of the Sacred Volume; and his efforts have been crowned with considerable success. Great things have been in some places accomplished; and your Committee are happy to state, that minor points have been attended to with equal care. Existing Societies have received an impulse; and individuals, acting in the most limited spheres, have been suitably encouraged.

#### FRANCE.

The last printed Report of the Paris Protestant Bible Society contains many pleasing testimonies of the extending interest felt in its cause, and of the actual benefits to which it has given rise. The want of education, the want of Places of Worship, the want of suitable modes of relieving the distressed and of assisting one another, have all been more clearly developed in consequence of the formation of the Bible Society in Paris; and, in many instances, these necessities have already been supplied.

The friends of the Society have had much to encourage them in the Bible Associations, particularly from the Poor themselves; and they have had to answer many objections made by others in behalf of the Poor, but which have never been offered by the Poor themselves, who give their contributions freely.

Your Committee have engaged to present to the Paris Society 5000 copies of Osterwald's New Testament, in a pocket size; no measure being more calculated to be eminently useful at the present moment, when Schools are attracting so much attention.

The latest intelligence from France announces that the number of Societies in connexion with that at Paris, is greatly increased; and that they have distributed 12,000 copies during the past year, being nearly double the amount of those issued in the preceding.

The distributions, from your own depôt at Paris, have been carried on with considerable success during the past year. Small depôts have been opened in different directions, and thus many thousand copies of New Testaments have been put into circulation. A zealous individual, much interested in the work, during one period of the year, has distributed 6000 copies in about 150 different places; and, during another, 12,000 in 400. Many testimonies have been received of the thankfulness with which these copies have been accepted, and of the apparent good that has been accomplished.

Professor Kieffer has continued to bestow the most devoted attention in editing the Turkish Bible, the Old Testament of which is now finished. The Modern-Armenian Testament has also left the press, and copies have already been forwarded to Constantinople; and to the Missionary Society at Basle, on behalf of their Missionaries at Karabad.

The Syriac-and-Carshun has now reached to the Epistle to the Romans, and the edition in the Carshun only is printed as far as the Third Epistle of St. John.

For a large population on the borders of France and Spain, speaking an exclusive dialect of their own, the Basque, a copy of the Gospel of St. Matthew, taken from a Manuscript of the New Testament in this dialect in the Bodleian Library, has been revised, printed, and received by many with gratitude. The Gospel of St. Mark is now preparing for the press.

#### SWITZERLAND.

To the Bible Society at Basle 1000 Testaments have been given, in consequence of the continued demand on the part of travelling journeymen and of pilgrims.

From Geneva, your Committee have heard with pleasure of the formation of five Ladies' Associations.

To the Zurich Society 300 German Testaments have been voted, to meet demands of a most interesting nature. The following is a case of the kind alluded to.

The Secretary writes—

A young mechanic called, entreating us to supply him with a New Testament. In the village where he resided, no such book was to be found: his neighbours and friends, delighted with the acquisition, perused it with eagerness and joy. Their reports of it attracted the attention of the priest, who requested to see it; and, having carefully examined it, he recommended its perusal. The consequence is, they frequently meet together on Sundays, and edify one another out of the Word of God.

Instances, such as the following, taken from the Bern Report, concerning the good effected by the circulation of the Scriptures, are now very frequent.

The wife of a dissolute young man, who neglected all the means of grace, applied for a New Testament; and, on taking it home, her husband, without being urged by her, began to read it, and continued till he had perused the whole. At the conclusion, he frankly confessed, that had he previously known what he now knew, he would have lived very differently; and, from that time, he became a constant attendant at Church—a quiet, industrious, and peaceful man; in short, quite a different character.

From the Chur Report you are informed, that the poor, unasked and unsolicited, come forward with their mite to assist in promoting the work of a further dissemination of the Sacred Scriptures.

#### VAUDOIS.

The Valleys of Piedmont with their inhabitants, the Vaudois, have deservedly arrested the English Travellers. A Clergyman, having visited them last summer, has informed your Committee, that there cannot be fewer than 2500 families without the Bible or the means of obtaining it; and has accompanied his information with a request of a grant of French Bibles: your Committee have gladly given 800 copies. The Paris Committee have also voted 300.

#### NETHERLANDS—GERMANY—PRUSSIA.

We connect these three divisions of the Continent together, as the Report follows, on the present occasion, the route of Dr. Pinkerton in his late visit, in which these respective countries are not kept dis-

tinct from one another. In different parts of the Report, we shall add notices from Dr. Pinkerton's Letters printed in the Appendix; many of them containing important information.

In his way from Calais to Brussels, Dr. Pinkerton had an opportunity of learning the thankfulness with which copies of the Scriptures are received by the peasantry; and was assured that they often carry the New Testament into the field with them, and literally labour, and read, and pray alternately. In addition to one small depôt already formed in this tract of country, he had the happiness of establishing a few others, for the more abundant supply of the Scriptures to those who so earnestly search for them.

At Brussels Dr. Pinkerton found the Society proceeding well: it will henceforth be connected with the Netherlands Society. In this city an important work has been completed, the reprinting, by a bookseller, of the Flemish Testament, an edition of which has not been issued since the year 1717.

At Antwerp, he had the satisfaction of prevailing on the friends of the Society to conform both their title and their practice to that of other Foreign Bible Societies, they having previously united the distribution of other books of piety with that of the Sacred Volume. The Committee have already opened two depôts, in different parts of the city, for the sale of the Scriptures.

Between Brussels and Cologne much needs to be done; but, besides a few friends in each of these cities, no zealous individuals are to be met with to undertake the work: the population amounts to more than a million. Aided by your resources, the Cologne friends have, in former years, circulated among them more than 27,000 New Testaments. Various arrangements were suggested and agreed to, and 1500 Testaments have been placed at their disposal.

On our way from Brussels, we crossed the memorable field of Waterloo—visited the towns of Namur, Liege, and Aix-la-Chapelle—and had many striking instances of the superstition of their numerous inhabitants, and those of the surrounding villages. Something has been attempted, by the friends in Brussels on the one side, and of Cologne on the other; but the number of copies of the Holy Scriptures circulated in those parts, even among the few Protestants found here and there, is very inconsiderable. It is my

decided opinion that your Committee should liberally support the efforts now making, by the friends in Cologne, to sow the seed of Divine Truth in that part of the country which is under the Prussian Government, and is fully accessible to their labours; and which extends also along the west bank of the Rhine, and includes the districts of Cologne, Aix-la-Chapelle, Coblenz, Treves, the Lower Rhine, &c., and comprehends a Catholic population of upward of one million, together with about 100,000 Protestants. Of these latter, they reckon 25,000 in the district of Cologne, (of whom 3000 live in the city,) 35,000 in that of Cleve, 16,000 in that of Duesseldorf, 12,000 in that of Aix-la-Chapelle, and about an equal number in those of Coblenz and Treves. The number of members belonging to the Society in this city is only about sixty, and their subscriptions last year were merely about 170 dollars: it is to British Liberality for the support of this good work, therefore, that the eyes of the Committee at Cologne are directed, to help them to carry it forward; by which aid chiefly, in time past, they have been enabled to put into circulation, in the sphere above described, 6567 Bibles, 27,376 Testaments, and 1875 Psalters.

In a Meeting of the Cologne Committee, the state of their present operations was looked into; and, in order to carry forward the work with renewed strength, it was agreed, unanimously, to enter into correspondence with the friends in Cleves, Coblenz, and Aix-la-Chapelle, with the view of establishing Branch Societies in those places, or at least Corresponding Committees. Six new correspondents, in different parts of the country, were named and appointed. It was resolved also to expose the Catholic Testament for sale, in every town within the circle of the Society's operations, where a bookseller or bookbinder could be found who would take charge of them.

Testaments are chiefly sought for by schoolmasters and parents, for the children at school; and it is pleasing to observe how the Prussian Government second the efforts of Bible Societies to introduce the Scriptures among the young, in places of instruction: a Decree has lately been promulgated, interdicting the use of mere Scripture Extracts or Scripture History, in Schools, instead of the Bible; and commanding the Bible and Testament to be used, in instructing the children in the principles of Christianity, in all the Protestant Schools in the Rhine Provinces of the Prussian Dominions. This Decree respects the Schools in every part of the kingdom; and, though extended to this quarter only in the present year, was first issued in 1814, a short time after the formation of the Prussian Bible Society.

The members of the Cologne Committee seem to apprehend increased difficulties in carrying on their operations among their Catholic Brethren. My advice to them was, to continue their hitherto-prosperous course with prudence and energy among Christians of every denomination, under the Divine Blessing and the fostering care and protection of their

own Government, regardless of the secret machinations and public efforts of enemies to lay obstacles in their way. [*Dr. Pinkerton.*]

Previous to Dr. Pinkerton's visit to these active coadjutors, your Committee had, in the month of May, granted them 500 Bibles: and they are happy to say, that the impulse afforded by your Agent's visit has prepared the way for further distributions: they have instituted inquiries; and, as the result, have applied again to your Committee, and have received 300 Bibles and 700 Testaments more. They have also formed some Auxiliary Societies, and have availed themselves of opportunities for supplying the military in their own city and in other places: 4000 copies have been thus circulated by them, up to the close of 1835. The prisons have since engaged their attention; and your Committee have received another petition, and acceded to it with the most sincere pleasure, having made a further grant of 200 Bibles and 500 Testaments.

In his way to Elberfeld, Dr. Pinkerton visited the Institution of Count Von der Recke, which has been mentioned in former Reports; and, finding that he had many applications for New Testaments, which he was unable to satisfy, 300 Testaments have been sent.

At Elberfeld an interesting meeting took place with the Committee, who gladly acceded to the proposal of following the example of Cologne; and 1000 Bibles have been voted for the purpose.

On entering the Wupper Valley, my admiration was excited afresh; not merely at the beauty of the natural scenery on both sides of the valley, but at the increase of fine buildings for manufactories and dwelling-houses, and at the wealth, industry, and glow of general prosperity, so apparent in the people and in the place. The number of inhabitants is now augmented to upward of 50,000 in Elberfeld and Barmen: these are ministered to in spiritual things by twelve Pastors, all of them decidedly evangelical preachers, who live in harmony, and enjoy each a stipend of about 200*l.* per annum, with a free house. I met the majority of these excellent men, with upward of 20 other members of the Committee of the Berg Bible Society; and addressed the Meeting on the progress of our Society in different parts of its extensive sphere, on the opposition which the cause meets with in some quarters and how the Lord overrules that for good, and on the obligations which lie upon them to extend more efficient help to the Catholic Population in their own district which exceeds 400,000 souls. It was resolved to commission 5000 large and 5000 small octavo Testaments from Stuttgart, toward which I promised that the

London Committee would contribute the 100*l.* already granted for this specific purpose. These Testaments are chiefly intended for Schools; to supply which with Bibles and Testaments, in accordance with the Decree of Government lately republished throughout the Duchy of Berg also, the Committee deem a special duty incumbent upon them, and rejoice at the helping hand of Government in thus attaining, among the young and rising generation, the benevolent object of their union. [*Dr. Pinkerton.*]

In eleven years, this Institution has distributed 11,942 Bibles and 9498 Testaments, with more than 15,000 copies of the Book of Psalms. In acknowledging your grant, the Committee express their gratitude for Dr. Pinkerton's visit, and for the good which he has been the instrument of effecting for their Society. They have addressed a Circular to all the Superintendants and Schoolmasters, requesting inquiry into the want of the Scriptures; and have made additions to their list of Vice-presidents and Correspondents, and have thus opened more channels, here and there, for distributing the Sacred Volume.

At Iserlohn, he met the Committee of the Mark Bible Society; and proceeded on the same principle as at all other places—of not merely encouraging them with the hope of assistance from London, but requiring also an increase of exertions on their part; and with this reasonable condition they cheerfully complied.

Here the Mark Bible Society has had its seat since its formation in 1814; and, though it has never been visited by any of your agents, nor received any assistance either from Berlin or London, yet it has collected 3730 dollars from its members and friends, and circulated 2552 Bibles and 764 Testaments of Luther's Version, together with 1074 copies of Van Ess's Testament. But the operations of the Society are not confined to the County of Mark: they extend over the Arensburg Department, which has a population of 203,000 Protestants and 190,000 Catholics, with 4000 Jews; among whom no Bible Society exists, except that of which I am now writing. [*Dr. Pinkerton.*]

The Secretary writes—

The impression which Dr. Pinkerton's zeal has made in this place will be indelible, and it has already produced the most beneficial results. The activity of our Society has been excited afresh, and thereby increased; and its confidence has been strengthened anew.

A grant has been made of 1000 Testaments and 300 Bibles.

On my way from Iserlohn, I passed through Hamm and Munster. In the latter there are very few Protestants: yet it is in *Munster*, that Kuestemaker has published a new German Version of the Vulgate Testament. Let us hope that this evangelical touch will

prove a salutary light to Münster and its environs, for there are few places in Germany that more need it. [Dr. Pinkerton.]

At Osnaburg, increased exertions were agreed to, and inquiries set on foot. A grant of 500 German Bibles had been previously made, and further assistance was not required.

During the ten years of their existence, they have collected about 10,000 dollars, and circulated about 7400 Bibles and 1600 Testaments. The Testaments have been principally distributed among Catholics. [Dr. Pinkerton.]

The Weserland Bible Society was encouraged: 500 Bibles and 1000 Testaments have proved a very acceptable present.

The majority of the Eighty Lutheran Congregations belonging to this district, which contains about 120,000 souls, receive benefit from the institution, and contribute their pence to its funds; but great poverty and varied distress render it out of their power to do much for themselves: of this I was fully convinced, in travelling through the villages from Osnaburg to this place: I read it in their persons, their huts, and their fields. In the sphere of the Society's operations, the whole population amounts to 325,000 souls. Since the commencement of the Society, six years ago, 730 Testaments of Van Ess's Version have been circulated among the Catholics; and their depot still contains a large supply, which they know not how to get into circulation; for the priests not merely oppose it, but take the copies out of the hands of those of their people who may have received them. Among the Protestants, 2652 Bibles and 347 Testaments have been circulated: only 162 of the Bibles have been sold; the rest have all been given gratis to poor families, to young people at their Confirmation, and to schools. [Dr. Pinkerton.]

At Hanover, Dr. Pinkerton passed several laborious days. A full Committee, of 23 persons, many of them in situations of influence, received him in the most friendly manner. Three points were principally brought under consideration—the formation of new Auxiliaries, an examination into the state of parishes, and a general collection at the Churches in favour of the Society; and they were all acceded to: affecting applications were received from sufferers by the inundations, for not less than 500 Bibles: the Committee were not able to attend to them all; and, therefore, a grant of 500 Bibles has been made, with an encouragement to expect, in the event of new Auxiliaries being formed, still further assistance. Though the inundations alluded to have made an extraordinary call on the benevolence of the people, and about

Aug. 1826.

280,000 dollars have been collected, the several propositions made by your Agent were fully agreed to; and the Government kindly consented to the collection being made, which, considering all things, has turned out exceedingly well. A desire for Bibles has been excited by it, which in some districts was very earnest; and various persons have been induced to join the Bible Society.

No Protestant Country, that I am acquainted with, more needs help, in a spiritual point of view. What must be the ultimate consequences, unless the people are kept in possession of the Bible, and their offspring duly made acquainted with its all-important truths? Let us enter, then, with the Bible in our hands, at the door which Providence is now opening for a more general supply of the people with the Word of God in that kingdom, with which we are more intimately connected than with any on the European Continent. [Dr. Pinkerton.]

Before leaving Hanover, it may be stated, that 100 Bibles and 250 Testaments have been given to the Rev. Mr. Zinzerling, for distribution at the consecration of a new church erected at considerable expense in his parish; and, on the application of the Secretary of the Hanoverian Society, 600 Bibles and 440 Testaments have been voted to the Luneburgh Institution, recently formed, and 100 Bibles and 300 Testaments to the Emden Society; and the Secretary, acknowledging them, writes—

This relief of our wants has given a new impulse to the zeal of our Society: and will, I trust, under the providence of God, prove the means of filling it with fresh life, vigour, and stability.

In his visit to Bremen, Dr. Pinkerton experienced peculiar pleasure: an excellent spirit appears to animate your friends in that quarter; and they received his advice to increased exertion with much readiness of mind: they resolved, among other measures recommended, to appoint an agent to visit the shipping, and also to direct their attention to South America. In Bremen itself, their Report says, "Not a single one of our fellow citizens can justly complain of being without a Bible."

A Meeting was convened at the house of the Burgomaster, and several important resolutions were adopted. Since their formation, in 1815, they have circulated 5147 Bibles, 387 Testaments, and 284 Psalters, chiefly among their own town and country population of 52,000 souls. I was exceedingly pleased with the spirit manifested in this Meeting, which consisted of twelve of the leading men among the Clergy and Laity of Bremen. The number of Catholics be-

longing to Bremen is only about 1500: the Lutherans are reckoned at 23,000; and the Reformed at about 28,000. [Dr. Pinkerton.]

The attention of the Committee at Hamburg was also particularly drawn to the seamen frequenting that port. The distributions of the year, just closed at the time of Dr. Pinkerton's visit, had considerably exceeded those of the preceding; and, since the formation of their Society, they have issued 28,000 copies of Bibles and Testaments. They had had demands from Philadelphia and the Brazils; from the former place for 1000 Bibles and Testaments.

The present number of members is 397, with 124 benefactors; but this is a small proportion from among the dense population of this city and its environs, where the immense riches of an extensive and prosperous commerce are to be seen in innumerable noble buildings, costly equipages, crowded streets, and the noble Elbe covered with ships from all nations—a fair miniature of London and the Thames. My freedom of speech was well received: and we have cause to hope that the Society here will become more and more a blessing; not only by its peculiarly favourable opportunities for doing good at home, but also to distant nations. [Dr. Pinkerton.]

The Luebeck Society has been encouraged by a Donation of 250 Bibles: the poor in its neighbourhood, the hospitals, and prisons, together with the shipping, were pointed out as deserving of increased exertions. The Secretary writes of your Agent's visit—

It has tended, in an uncommon degree, to enliven and encourage many; and, short as it was, it will have a lasting effect on the members of our Committee, who seem to be inspired with fresh zeal.

And, in a subsequent Letter, it is observed—

Our Society is in full activity: the number of applicants daily increases: the Schoolmasters in our neighbourhood are continually pressing upon us for assistance. Thanks be to the Lord, some good impressions are made upon many minds!

At Wismar, a Branch of the Schwerin Society exists; and a School, in which are 170 boys and 130 girls. This little institution never having received any aid, and the Scriptures being much wanted in this School, 150 Bibles and 300 Testaments have been given to the Society, which has felt encouraged anew to proceed with redoubled zeal in the prosecution of its work.

At Rostock greater demands were found for the Bible than the Society could supply, and a grant of 500 Bibles

has been made; and it was at the same time strongly urged upon the Committee to unite with that at Schwerin in forming Auxiliaries in the Thirty-three Dioceses, or Superintendentures, into which the Grand Duchy of Mecklenburgh (containing 413,000 souls) is divided: and you will rejoice to hear, that there is every prospect of their intentions being carried into effect. In the last Report of the Rostock Society, it is said—

Our Society becomes every year more extended; and its beneficial influence on the poorer classes is not only acknowledged by the poor themselves, but also by such as are witnesses of their anxious desire to obtain the Word of God.

The Committee at Stralsund came to a determination to exert themselves in forming Auxiliary Societies in the Nine Dioceses into which their province is divided, where they do not already exist: and, to enable them to lay the foundation of these new Institutions, 600 Bibles and 1000 Testaments have been granted.

Their sphere of labour, which consists of the formerly Swedish, now Prussian, Province of Pomerania and Ruegen, possesses a population of 120,000 souls. The Society was founded in 1815; and, in its labours, is aided by three Auxiliaries—Greifswalde, Barth, and North Ruegen. During the ten years of their united labours, they have circulated 6784 Bibles and 3447 Testaments. This, however, is considered to be very inadequate to the needs of their country population; several districts of which, from various causes, have not as yet received any supplies at all. [Dr. Pinkerton.]

To Stettin, a similar donation of 600 Bibles and 1000 Testaments, under the like conditions as at Stralsund, has been made.

The Society labours among 350,000 souls: it has circulated 5564 Bibles and 1915 Testaments, since its establishment in 1816: but, as yet, it has no Auxiliaries; and these are essential to the prosperity of a Central Society, operating among such an extensive population. It was specially to this point that I called the attention of the Committee; and, after much discussion on the subject, they unanimously agreed to endeavour to form Auxiliary Committees in the chief towns of Pomerania. [Dr. Pinkerton.]

Much important business was transacted at Berlin: 500 Bibles and 500 Testaments were recommended to be given to a zealous friend at Warsaw, who has, on former occasions, approved himself a faithful almoner of your bounty; and these, as subsequent intelligence has informed your Committee,



have met a most ready circulation. An edition of 10,000 Bohemian Testaments, it will be remembered, had been prepared at Berlin: 2500 have been sent to Herrnhut; and arrangements were made for placing another thousand in the hands of different individuals and societies, who will most gladly co-operate in supplying their neighbours hungering for the Bread of Life. The Prussian Society has been aided by 150 Hebrew Bibles: its funds are, indeed, from year to year, augmenting; but the demands for Bibles far exceed them; and, therefore, the Committee were strongly urged to apply for permission to have an Annual Collection in all the Churches: His Majesty has complied with the request in the following terms, addressed to the Minister for Ecclesiastical Affairs—

In reply to your Report of the 2d instant, I feel no hesitation in granting to the Prussian Bible Society an annual collection in all the Protestant Churches of the Kingdom, to promote the circulation of the Bible; and I hereby authorise you to carry this my will into effect.

(Signed) FREDERICK WILLIAM.

Given at Berlin, 9th Dec., 1825.

The whole kingdom will by this means, and every individual Protestant Congregation in it, become identified with the Bible Cause, and interested in it. His Royal Highness the Crown Prince also favoured your Agent with an interview before he quitted Berlin: his attachment to the cause remains unabated. The Prussian Society, during the past year, has distributed 7550 copies; and, in all, 85,795.

In Potsdam, I spent a day in visiting the leading men of the Society there. They held their last Anniversary on the 8th of June; when it appeared, that, since their formation, in 1814, they had circulated 4252 Bibles and 475 Testaments among the 30,000 inhabitants of Potsdam, and among the peasantry of forty villages in the surrounding country.

In Wittenberg, the cradle of the Reformation, a Bible Society was formed in 1823; and is active in supplying the wants of the poor in the town and surrounding country: they have circulated about 600 Bibles and a few Testaments, and have about 100 dollars per annum in subscriptions. Dr. Huebner is one of the most active of its members; and is at the head of a Seminary for Young Clergymen in the very monastery, of the Augustine Order, in which Luther lived the greater part of his life, first as monk, and afterward as reformer. The cell, in which his rude fir table and chair are still shewn, and where he himself lived, has had many visitors: the walls, from top to bottom, are covered with

autographs, among which that of Peter the Great of Russia is peculiarly conspicuous, and is covered over with a small glass frame. On looking around in Luther's cell, my mind was singularly affected. The need of a new Reformation, another Luther, another Melancthon, (the portraits of whom, at full length, are to be seen in the cell,) powerfully affected me—a Reformation, not from the errors of Popery, but from the mazes of an all-overturning Philosophy, before which nothing is sacred, and according to which every thing is doubtful. But this Second Reform is gaining ground every day; and the time is fast approaching, when the Religion of Jesus shall stand forth among the nations, triumphant over all the efforts of fallen intellect to deify itself, as well as over all the varieties of idolatry and superstition in which so great a proportion of the inhabitants of this world are still involved. [Dr. Pinkerton.

The places, in the Prussian Dominions, next mentioned, were not visited by your Agent:—

In Memel, the Society rejoices in the accession of new friends; and yet such are its necessities, that 200 Bibles and 450 Testaments have been presented to it—At Koenigsberg, the following important works have been finished during the past year: 5000 Lithuanian Bibles, 2500 Polish, 5000 Lithuanian New-Testaments, and 5000 Polish Testaments—The Stendal Society not being able to meet a fourth of the applications made to it, 500 Bibles have been placed at the disposal of its Committee—In the neighbourhood of Dantzic, a grievous want of the Scriptures has been discovered, which the Society there has not the means of supplying: your Committee have therefore aided it with 500 New Testaments—Through the Royal Decree for introducing the Bible and New Testament into all the Schools in the Prussian Dominions, many demands have arisen on the various Bible Societies; and that at Kreutznach has petitioned for a supply, and has received 500 German Testaments—At Gnadau, an Auxiliary has recently been formed, and aided by 200 Bibles and 300 Testaments: the want of Bibles has been found much greater than was expected, and numerous applications have been made for them—The Institution at Goerlitz having also requested help, has been presented with 150 German Bibles—The Buntzlau Society has been encouraged by a grant of 200 Bibles and 300 Testaments: its operations extend to nearly 100 towns and villages—To the Buchwald Association there have been given 200 Bohemian Testaments: at its formation, it counted



only seven members; but has now 116: in its first year it distributed only 55 copies; the last year, 1077—At Halle, twelve presses, belonging to the Canstein Institution, are continually employed in printing Bibles and Testaments; and, of a new edition of the Hebrew Bible about to be printed, your Committee have agreed to take a thousand copies.

Arrived at Dresden, Dr. Pinkerton attended the Eleventh Anniversary of the Saxon Society. Its new President, Count Ensiedel, Prime Minister to His Saxon Majesty, assured the assembly, consisting of more than 2000 persons of all ranks, that it should be his constant endeavour to prosecute the work in the spirit and with the views of his much-lamented predecessor, Count Hohenthal. This Society was engaged at the time in forming several new Auxiliaries in the Twenty-three Dioceses of which the Kingdom is composed; and a grant of 1000 Bibles has, in consequence, been made, to render their operations at once efficient: and, further opportunities offering for distributing the New Testament among Roman Catholics, 500 have been placed at the disposal of the Saxon Committee. The last Letters announce that several Auxiliaries have been already formed.

With the assistance of five Auxiliary Associations, the Parent Society in this city has printed 22,581 German, and 8100 Wendish Bibles, with 1500 German and 1000 Wendish Testaments: it has also purchased 6647 German Bibles and 6032 Testaments; and received from your Committee 1800 Bibles, and from other friends 181 Bibles and 492 Testaments—making a total of 48,333 copies circulated by the Society, during its first ten years' labours; except 1728 German and 4091 Wendish Bibles, and 454 German and 483 Wendish Testaments, which constituted the stock of the dépôt at the commencement of its eleventh year. In the same period of ten years, their receipts have amounted to more than 50,718 dollars; of which sum, 13,532 dollars were received at different periods from the Committee of the British and Foreign Bible Society. [Dr. Pinkerton.]

At Herrnuth, Bishop Fabricius and other friends received your Agent with a hearty welcome.

After enduring much from excessive heats and fatiguing labours, in the long journeys, which, through the Divine blessing, I have already accomplished, it has proved a welcome and timely refreshment, for both mind and body, to spend a few days among the numerous friends of our common cause in this place—where, at present, so many excellent men, from different parts of the world, are assembled; and where the purity of the

air, the bold and diversified mountain scenery, with rich fields, towns, and villages overspreading the valleys, prove peculiarly exhilarating, after travelling for so many weeks over the level sandy plains of Mecklenburg and Prussia. While sitting on the Hutberg, and perusing the enclosed gratifying document which Bishop Fabricius has put into my hand, it was peculiarly gratifying to behold, in one panoramic view, so great a part of the Bible Field—towns, villages, and hamlets, in which so many copies of the Holy Scriptures have been disseminated; and to perceive the forbidding rocky aspect of the Bohemian Frontier, topped by the Riesen Mountains in the background, through whose rocky passes upward of 30,000 copies of the Sacred Volume, through the instrumentality of the little Society in this place, have penetrated, to cheer the thirsty souls of a large Catholic Population, to whom it is prohibited to drink of the living stream of God's eternal Word. The work here must be carried on, and requires to be liberally supported; because the place is now become so well known for affording the precious boon to the weary pilgrim, that the sphere of the Herrnuth Society's usefulness is very extensive. Bishop Fabricius has been the chief instrument in the hand of Providence, during the last eleven years, for bringing 7204 Bibles and 40,000 Testaments into circulation in Lusatia and Bohemia. [Dr. Pinkerton.]

Previous to Dr. Pinkerton's visit, they had received 1000 New Testaments: former distributions have, in the judgment of many Ministers of Religion, produced beneficial results, and have been received with many demonstrations of lively gratitude. In a Letter received since the Doctor's return, the Bishop writes—"Beyond all my expectations, I am obliged to petition your Committee for a fresh supply of Bibles and Testaments;" and your Committee have made another grant of 1500 Testaments and 500 Bibles.

At Leipzig, a Committee Meeting was held, in which increased exertions were recommended and agreed to. The receipts of this Society during the past year have been greater than in any of the preceding: 1000 copies of the Rev. Mr. Gossner's Testament have been placed at its disposal.

From the year 1812 to the end of 1824, they have circulated 4709 Bibles and 399 Testaments, with 59 copies of the Old Testament in Hebrew. [Dr. Pinkerton.]

At Erlangen, your Agent found, that, by the exertions of the Nuernberg friends, about 1800 copies of Bibles and Testaments had been circulated previous to the formation of the Society; and that, since that period, between 400 and 500 had been disposed of. He had

an interview with the students; and, on his recommendation, 60 Hebrew Bibles have been presented for such among them as are in less affluent circumstances.

I met with the leading persons in the Committee; and with upward of twenty of the Students of Theology, most of them serious young men, who have finished their studies, and are about to enter on the duties of Pastors and Teachers. To this interesting assembly, I was enabled, during a conversational address of upward of three hours, to give such details concerning the principles and labours of Bible Societies, as, I trust, proved to all present that the work was God's, and tended to His glory among all nations, and eminently demanded the help of every lover of mankind, but especially of every Christian. The daily increasing numbers of Students of Theology, at the different Universities of Germany, who prefer the principles of Luther and his associates to those of the Rationalistical Professors of the present day, is one of the most cheering features in our times, and promises much in future for the Churches in Germany. [Dr. Pinkerton.

The Central Society of *BAVARIA*, at Nuerenberg, manifests activity. In their first year they had circulated 1941 Bibles and 733 Testaments.

I have learned much concerning the state of the Protestants in Bavaria, and the progress of the Bible Society among them. The number of Protestants is considerably above one million: they are governed in spirituals by two Consistories, in Bayreuth and Ansbach, and an Upper Consistory in Munich: they are divided into Fifty-seven Deaneries, and are supplied with Pastors and Teachers chiefly from their own University of Erlangen. Since permission was granted by the Government, on the 13th May 1823, to form a Central Bible Society in Nuerenberg and Branches in different parts of the Kingdom, they have had to contend with many hindrances: but, by remaining steadfast to their purpose, they have at last overcome these; and the work is now daily gaining supporters, and becoming more correctly estimated, though misrepresentation and opposition are still active in different quarters. They now possess twelve Auxiliaries in different parts of the Kingdom. The city of Ratisbon is again become the seat of a Bible Society. Communications from various parts of the country shew that there exists a very considerable want of the Sacred Volume among the people, and a great desire in many of them to obtain it. On receiving a Bible, one peasant clasped it to his breast, and exclaimed, "My Grandfather never possessed a Bible: my Father never possessed a Bible: and I, until this day, never had a Bible! Oh, how happy I am now to possess this Blessed Book!" [Dr. Pinkerton.

At Stutgard, the work is proceeding gradually; though various causes have combined to make a diminution, both in

the Society's issues and receipts, during the year. The total number of copies distributed since its formation, in the Kingdom itself and other parts, has been 135,786. In the last Report, since received, it is mentioned that 946 copies have been supplied to the sufferers by the inundations: at the head of the benefactors to the *WUERTEMBERG* Society, His Majesty's name appears for a sum of 500 florins; and it is stated, with regard to their funds, that the increased demands lately made on their benevolence have only increased their anxiety to do good; and their collections from house to house have actually produced more last year than in many previous years. From its Auxiliary at Liebenzell, where the inundations had been most severe, not a single member had withdrawn.

The number of Auxiliaries is 23: yet in the majority of the Fifty Dioceses into which the Protestants, about a million in number, are divided, Auxiliaries are still wanted. One of the Secretaries stated, that there were still 156 parishes of Protestants in Wuertemberg, with which the Committee had not yet been enabled to form any connexion for the purpose of supplying their poor families with the Word of Life!

For the half-million of Catholics, belonging to this Kingdom, in addition to the 12,000 copies of Van Ess's New Testament formerly granted by your Committee for their Schools, your late grant of 10,000 more has been received: the half of these are to be bound at your expense; and the Government have ordered the Catholic Clergy to bind the other 5000 out of their own school-funds. The Stutgard Committee have no part in the circulation of these copies, because their present laws restrict their operations as a Society—"exclusively to the Protestant part of the Kingdom of Wuertemberg." [Dr. Pinkerton.

No part of Europe, perhaps, affords such a hard-working, impoverished-looking Female Peasantry as those of Wuertemberg and Bavaria; but especially of the villages in the Black Forest: they generally go bare-headed, except a black rag, of some stuff or other, over the crown, bound beneath the chin—their hair, of a light brown or dark colour, shaggy and in disorder—their countenances the very colour of the ground which they cultivate: they plough, sow, mow, thrash, dig, saw wood, and carry burthens, of the fruits of their fields, of immense weight: so rough are their features and sun-burnt their skin, that, were it not for their dark-coloured jackets and petticoats, they could not easily be distinguished from the men, there being so little feminine in their whole appearance. Many of these poor creatures are also afflicted, from youth up, with those unseemly swellings of the glands of the neck, so common in the hilly parts of Germany and in Switzerland, but unknown in the northern countries. These

females, in point of labour and domestic comfort, seem to be in a worse state than their equals in any other country on the Continent: and it is on the family circles of these and thousands of such like indigent, yet laborious Poor, that your grants of Bibles and Testaments have been bestowed—and well bestowed. Let us still continue to nourish Christian Principles and Christian Hopes in such examples of long-enduring industry, yet abject poverty—struggling under the pressure of heavy burthens, and low prices for the produce of their fields. [Dr. Pinkerton.

The Society in the Grand Duchy of BADEN has resolved to issue a second Circular, requesting the Deans and Pastors to make special inquiry into the domestic wants of their flocks: their former Circular, in 1817, produced demands for 10,774 copies. A new impulse, it is trusted, has been imparted to this Society.

The President of the Society, Prelate Hebel, told me that in the Protestant Church of Baden the want of the Bible was not so great, he believed, as in other parts of Germany; as their ecclesiastical usages require that every child at its Confirmation be possessed of a Bible, or, at least, of a New Testament: one of the questions, regarding the Schools, to which answers are returned annually by the Schoolmasters, respects the state of the Scriptures in the Schools: in perusing these Reports, he was happy to find, that, generally, the scholars had copies. [Dr. Pinkerton.

At Hesse-Darmstadt, pressing applications were received for New Testaments, during Dr. Pinkerton's stay there, which the Committee could not have complied with, had it not been for the encouragement afforded by him in your name: 1000 Testaments have been voted to this Institution. With the Rev. Doctor L. Van Ess, your Agent had full and frequent conversations, during the five days that he staid with him. A Letter, during this period, was sent to him from the Marburg Society, requesting assistance; and, from the knowledge of its circumstances, obtained through the Doctor, he recommended to your Committee to aid it with 500 Bibles and 1000 Testaments, which has accordingly been done.

The sentiments of the Burgomaster of Frankfort, who is President of the Bible Society in that city, are worthy of record:—

So long as we have money in our Treasury or Bibles in our dépôt, we purchase and distribute Bibles and Testaments to those who apply for them, without respect to nation or persuasion; for we hold it to be the duty of every Bible Society, after supplying the wants of its own sphere, to extend its usefulness as far as possible. [Dr. Pinkerton.

Their own wants are, for the most part, happily supplied; but, as they still have numerous applications from places

where no Bible Societies exist, they look to England still to be enabled to meet them: 500 Bibles and 500 Testaments have been presented to these zealous coadjutors.

In this respect, the Frankfort Society has truly been distinguished; for, as they occupy a central situation, visited by so many strangers from all parts of the Continent in the time of the Fair, so they have made it a point of duty to use these occasions for supplying them with the Holy Scriptures. From the 1st of Feb. 1823 to the 1st of the same month in the present year, they have circulated 16,748 copies of the Scriptures; and, since the last date up to the present time, 4407 copies more—making the total of their distribution, from the establishment of their Society in 1816, to be 61,329 copies of Bibles and Testaments. [Dr. Pinkerton.

The Wisbaden Society was stimulated to increased exertions, and encouraged with the promise of aid: there were applications before its Committee for more than 1000 Bibles. An Auxiliary was proposed at Herborn; and has happily since been formed, and 600 Bibles have been given.

You are aware of the great extent of population dependent on the Society of Wisbaden for the Sacred Scriptures—upward of 318,000 souls. Dr. Schellenberg told me that he had 787 Schools under him, in which upward of 60,000 children were taught! [Dr. Pinkerton.

While having an interview with the Committee at Neuwied, an affecting case was presented from Berleberg, where a fire had reduced 300 families to distress, and consumed the dépôt of Bibles: to repair this loss, and to comfort the sufferers, 400 Bibles and 400 Testaments have been cheerfully voted.

In concluding his tour in Germany, Dr. Pinkerton observes—

I cannot sufficiently bless God for the innumerable proofs which I have had, that, everywhere, (and I have visited the chief Societies in Germany,) the work of Bible Distribution is proceeding with more or less vigour; and that, everywhere, it is productive of good, more or less—and is acknowledged to be a powerful instrument in the hand of Providence, in these awful times, for preserving alive among the people the faith and practice of genuine Christianity. Throughout my whole journey, I have made it my chief object, in visiting Central Societies, to encourage the formation of New Auxiliaries; being persuaded, that, without them, the object of our Institution can never be but partially attained in any country: and, in visiting Societies of less extent, I have pressed upon them a special examination into the state of the Scriptures in every family, particularly among the lower orders; and that they should never consider their object as even partially realized, until they could say that they knew

that every poor man's family in the circle of their labours had a Bible.

#### DENMARK.

Since the foundation of the different Bible Institutions in the Danish Dominions, 190,000 Bibles and Testaments have been distributed. The translation of the Books of the Old Testament into the Greenland Language has proceeded under the auspices of the Danish Society; and your Committee have been presented with copies of Genesis, the Psalms, and Isaiah.

From a communication of Bishop Muenter, your Committee cannot refrain from making the following quotations:—

The work is still prospering, amidst the several calamities of the present times. The various Associations, which were formed last year in Jutland, rival their elder sisters in zeal. This very day I received from one of our dignified Clergy the cheering intelligence, that, in the Diocese lately occupied by the learned Dr. Hertz, whose premature removal by death we have to lament, twelve new Associations have been formed, for which he solicits 600 Bibles and Testaments. In the progress of my last Bible Tour, it was delightful for me to observe the beneficial effects which the dissemination of the Holy Scriptures has produced in our native land, with respect to the sentiments and morals of the people.

Two Reports have been received from the Sleswig-Holstein Society, each replete with gratifying details: 64,000 copies, in all, have been distributed by this Society, during its ten years. At its last Anniversary, His Serene Highness the Landgrave of Hesse presided; and, among other affecting sentiments, delivered the following:—

It is true, our exertions have been public; but they have chiefly operated in silent retirement. Whoever has testified a desire for the Word of God has been supplied with it; and we are warranted in expressing the hope that many, truly converted thereby, now walk in the faith of the Son of God, our Lord and Saviour Jesus Christ. May God, of His infinite mercy, vouchsafe to us all His guidance and direction in the right path, and preserve us therein; and may we both live and die unto Him, our adorable Redeemer! Amen.

#### SWEDEN.

The SWEDISH Society has added to its former issues 10,319 copies; and brought the total amount to 204,645, since its establishment: and yet this is the country, which, in the earlier years of the Bible Society, was reported to be so well supplied, as to lead to the supposition that such an institution was not wanted within its limits.

The Committee of the NORWEGIAN Society write—

We are happy to communicate the joyful intelligence that the Bible Cause acquires more and more friends in our country also.

Several New Associations have been formed; and the Committee at Christiana have requested permission to purchase an additional supply of 2000 Norwegian Testaments, at half the cost price; a request which has been cheerfully complied with. Measures are taking to obtain a Version of the Sacred Scriptures into one of the dialects spoken in a part of Lapland; which originated from an observation incidentally dropped by a friend of the British and Foreign Bible Society, when visiting Norway in the year 1821.

#### RUSSIA.

In speaking of RUSSIA, your Committee would feel thankful that the operations of the Bible Society proceed, though not in that active manner that all would wish. In the mysterious ways of Providence, the Illustrious Head of the Russian Empire has been removed: his attachment to the Bible Society was, there is every reason to believe, unshaken to the last. His successor, the Emperor Nicholas, since his accession, has confirmed his own subscription to the Russian Bible Society.

From the Riga Branch, a Report has been received, announcing the formation of an Association, in connexion with itself, among the Esthonian part of the population: the people are poor; but their exertions evidence a lively interest in the work. The Lettish Bible has been completed by this Society.

The Institution in Finland steadily continues its labours: its depôts have, in former years, been well supplied; which accounts for its distributions being less at present, than on preceding occasions.

#### ROMAN CATHOLICS.

There remain yet to be noticed the important labours of Leander Van Ess. In one of his Letters he writes—"I continue, by the blessing of God, to enjoy a rich delight in the work of the Lord, and in the dissemination of His Divine Word." He proceeds, in a truly remarkable manner, to increase the means of scattering the good seed, particularly among Roman Catholics, "and to make straight and extend new paths for its reception."

The Doctor has undertaken a short journey to parts of the Black Forest, during the past year; in which, besides

meeting with several individuals to whom copies of the New Testament might be confided, he had the happiness of making arrangements for its introduction into several Roman-Catholic Schools: one individual on whom he called, a Rural Dean, has 24 parishes under his superintendence, and was truly delighted with the prospect of obtaining the Scriptures. He likewise visited, in person, several cottages of the poor: he writes—

Generally, I found the inmates to be pious, well-meaning, docile, and industrious people; but in the lowest state of poverty. The Testaments which I distributed were received with marks of undissembled joy: many actually came to me from several miles distance to repeat their grateful acknowledgments; and brought others with them, equally anxious to obtain a Testament.

At the close of the report of his journey, he draws up a statement of the number of copies wanted, and they amount to 15,000; which your Committee have empowered him to procure. From Hanau, he has since received an interesting application from a Gentleman, who writes, that demands are so increased upon him that 100 copies will scarcely last a week, and he requests a supply of 1000. This individual mentions the desire prevailing among barge-men on the Maine, several of whom have returned a distance of four hours' walk, to obtain copies, having heard that he could supply them. He has also an opening for introducing them into the garrison at Hanau. A Commissary of Police, who has between 400 and 500 criminals under his care, has preferred a request for some copies; stating in his Letter—

Many years' experience on the one hand, and the criminal acts and vicious habits of these people on the other, sufficiently prove that their depravity is chiefly owing to the want of religion, and a total ignorance of God and themselves.

Your Committee felt constrained to accede to these different requests.

## **Western Africa.**

### **Sierra Leone.**

#### *Additional Instructions to Commissioners of Inquiry.*

THE Instructions first given to His Majesty's Commissioners of Inquiry at Sierra Leone, so far as they respected the Liberated Africans, were noticed at pp. 248, 249 of our

Number for May. These Additional Instructions on the same subject were addressed to them, on the 18th of January, by R. W. Hay, Esq. of Earl Bathurst's Office; and have been printed by order of the House of Commons.

Our Readers will rejoice to see that the attention of Government is directed to the ascertaining of the most efficient measures for improving the condition of that large and increasing body of Natives, who have such urgent claims on our care. The necessity for some such measures, as those which are suggested by Earl Bathurst, and in the Despatch of the late General Turner which follows, was urged at pp. 12—15 of the Survey; and it will have appeared from the statements of the Rev. John Raban, quoted at pp. 259—261 of the Number for May, relative to the temporal condition of the Liberated Africans, that such progress has been already made under great disadvantages, as to warrant the confident expectation that adequate measures will fully accomplish, by the blessing of God, the end of view, in raising a community of industrious and independent labourers.

Gentlemen—

I am directed by Earl Bathurst to call your attention specifically to the following Additional Instructions, with respect to the Liberated Africans who are now located at Sierra Leone.

You will select for examination Twenty-four Families, whose periods of location have varied from 15 to 5 years; viz. six who have been located from 15 to 10 years; six, from 10 to 5; and six, from 5 years ago to the present time—taking care to select families who are more or less fit subjects of comparison.

You will report, in minute detail, on the actual state of industry in these three Classes of families; and whether industrious habits are more to be observed in the older settlers, than in those of a comparatively later date. You will endeavour to ascertain, with accuracy, the amount of the produce which has been raised in the course of the last three years by these persons, and how much of it has

been disposed of by them in exchange for articles which they might require. You will then proceed to ascertain, whether the produce, so raised, might have been materially increased, had the parties been in the habit of regular settled industry.

You will report\* on the facilities, which their present locations afford, for the cultivation of articles having an exchangeable value in Europe or in other Countries; and you will inquire whether there is any reason to believe, that there are other parts of the Colony, equally healthy in point of situation, which are better calculated for the production of such articles. You will report what quantity of exportable produce might be expected to be raised by each of these families, if their habits were regular and industrious; although, at the same time, they were totally exempted from the necessity of performing any severe labour, which might in any degree encroach upon their health or comfort.

You will take into consideration any practical suggestion for the formation of a system, which may combine the exertions of any set of Liberated Africans with those of any Capitalist, who may be prepared to give them a share of the produce of their common efforts as a remuneration for their labour; and which will make such a remuneration dependent on their own exertions. You will consider whether such an arrangement had best be made by voluntary engagements, or by such as come more under the description of apprenticeships; and you will consider whether this latter mode of disposing of the Liberated Africans may not be found more advantageous both to themselves and to the Colony, than the mere location of them, without restraint or coercion, where the demand for their labour is limited to the necessity of sustaining themselves and their families.

You will report, in minute detail, the result of your opinions, as to the disposition which exists among them to adopt habits of industry, with reference to any progressive improvement of their condition.

You will report as to the effect which Religious Instruction has produced upon their minds; not only with reference to the observance of their religious and moral duties, but to their habits of industry and obedience.

You will consider generally what means may be devised for securing to  
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the Colony that advantage from their regular industry, which will, in some measure, repay the Mother Country for that outlay of capital, which she employs in the benevolent purpose of redeeming them from a state of hopeless Slavery: and you will report whether you conceive that such a plan can be carried into practical effect, without the establishment of some principle of regulated coercion, which will prevent those habits of idleness, from an indulgence in which their own good dispositions can alone preserve them under the existing law.

*The late General Turner on the Liberated-African Department.*

These views of the late Governor were communicated to Earl Bathurst, in a Despatch dated Sierra Leone, Jan. 25, 1826; which Despatch has been printed by order of the House of Commons.

My Lord—

Among the many objects which in this Colony lay claim to my attention, there are very few which require to be considered more than that which is called the "Liberated-African Department." However adequate the arrangements might have been to the early state of this Establishment, it is very evident that they have not been so for some time past; and equally evident, that, from the numbers of Captured Slaves brought into the Colony, they become every day less so. There have been more than 20,000 Slaves landed in this Colony; and, during the last year, upward of 2400 have been emancipated.

Should the Trade in Slaves continue to increase in the manner in which it has done for the last two years, there is no doubt, from the activity of our cruisers, but the number brought in here will increase also; and will very shortly become a very large and unwieldy mass of people: indeed they are so already; and it becomes a matter of very serious consideration, how they are to be disposed of, or how they are to maintain themselves. Under the arrangements hitherto prevailing, they have been distributed among the villages, where they have been for years supported in idleness by the Government\*: but the villages, and the poor land of the mountains where they are situated, already

\* The Returns of the produce raised in the chief Villages (see pp. 259, 260 of our Number for May) shew that this allegation requires to be greatly qualified.—*Editors.*



begin to refuse to them a scanty subsistence; and they have begun to wander in search of better soil and easier sustenance: and the evident tendency of this is, that they will retrograde in the woods into a state of nature and barbarism, or become vagrants about Free-town and the more populous villages.

I, in some degree, meet this evil at present, by employing them on the public works, carrying bricks and other materials—giving them food, lodging, and some clothing, at the public expense; and I have given them, in small numbers and under registry, to respectable people to cultivate land and for domestic purposes: and it is found, that, under this system of putting them to easy and regular labour, such as they have been used to on their landing from the Slave Ships, that they become very orderly good labourers; but, in the cases where they have been located in the villages and have received gratuitous maintenance, they can with difficulty be induced to give a day's labour even for good wages.

The expense of this establishment has been very great. I believe that the regulations under which I have reduced it, during the last year, to the amount shewn in the accompanying Schedule of five years, may be safely persevered in, and a still greater reduction made; but, as the whole system is defective, I cannot persuade myself that I can do more than to alleviate the evil. It would but lead to disappointment, to imagine that a large mass of poor ignorant people, without capital, skill, or industry, could be brought to maintain themselves, and to raise articles of export, without the assistance of labour wages: could such a system succeed even in England, the poor-rates might soon be abolished.

There are twelve villages established for the purpose of civilizing, instructing, and keeping together these people; and with establishments, apparently very suitable, although practically very inefficient. A Clergyman, a Schoolmaster, and a Superintendent to each village, has the appearance of meeting every possible purpose; but, unfortunately, the untowardness of the climate, the privation, fatigues, and uncongeniality of the situations with the former habits of the people who hold them, and the absence of personal interest or hope of progressive advancement, soon cause a decrease of numbers. At present, there are in the Colony but ONE Church Missionary

(Mr. Raban), and three Lutheran Clergymen, five Schoolmasters, and four Superintendents. Among these, there is not one person who has the slightest knowledge of Agriculture; nor can I learn that there ever has been any person employed in the Colony, who had any acquaintance either with European or Tropical Agriculture. Under such disadvantages, it is not to be wondered that cultivation has not made much progress.

Should it meet your Lordship's approbation, that Twelve Superintendents from the West-India Islands, where cotton and coffee cultivation is best understood, men of colour, with an Assistant or Overseer to each, should be brought to this Colony for the purpose of instructing these Liberated Africans, and for superintending such plantations, as would not fail, under facilities, to be formed here by capitalists, I am satisfied, that, under such an arrangement, more would be done for the permanent improvement of the Colony and the condition of these people, in a few years, than is to be expected under the present system in half a century. Europeans cannot accomplish such objects here; and there are no Native People capable of conducting such matters.

The measure would not be attended with much expense; merely the conveying of those people here, together with a quantity of the best sea-island cotton-seed, to begin with. Coffee we have in abundance, indigenous, and of the finest quality; and every Merchant in the place, besides Capitalists in London with whom I am acquainted, are ready to establish plantations, if Superintendents or Overseers could be found. Should your Lordship be pleased to see in this plan any thing deserving your attention, the best way would be perhaps to direct the Governors of some of the West-India Islands to select and engage, at suitable salaries, coloured men of the above description, and a conveyance to be ordered for them here; and I feel quite satisfied that a large saving of public money would speedily follow, and much confusion be avoided as well as embarrassment. The population would then get into a state similar to those of other countries—capital would diffuse its wholesome benefits—labour, industry, and skill would be sure to be rewarded.

I must also respectfully submit, for



your Lordship's consideration, the very inadequate provision which is made for controlling the Expenses of this Establishment. I am obliged to approve, sign, and become responsible for all expenditures on account of these people; and it is quite impossible that I can examine into these matters, which are very voluminous. I happen to have very good health, and some acquaintance with business; but I cannot expect, in such a climate as this, to be able long to continue such labours: those about me have all suffered, and I have lost their services. The Superintendent of this Department should be one of the first men in the Colony, in point of salary, intelligence, and integrity. Your Lordship will perceive by the annexed Account, that, even with the little time which I have been able to devote to it, I have accomplished a Saving of one-half upon the average of five years, or upward of SEVENTEEN THOUSAND A YEAR upon the money alone issued here, WITHOUT REFERENCE TO THE STORES FROM ENGLAND; although the numbers in the Colony must be greater than in any former year, as 2400 new Negroes were landed from the Slave Ships during the year, a number far exceeding any of the years quoted. Your Lordship will also perceive that I have reduced the number receiving rations, one-half; and I am happy to say, that the proper Authorities report to me, that the Colony was never known to be so orderly, tranquil, and industrious as at present.

The Saving of this one year would much more than meet the Expense of the Plan which I have had the honour to submit to your Lordship; and which I will pledge myself to make eminently successful. I feel greatly anxious about the responsibility of my being considered public Accountant to this Department, from which I derive no advantage.

I hope that your Lordship will be pleased to overlook any thing in this Statement which may appear careless, as I have much to do, with little assistance.

We subjoin the following Returns, referred to in the preceding Despatch. They are both dated Sierra Leone, Jan. 26, 1826; and are signed by the Acting Superintendent of Liberated Africans, Thomas Cole, Esq.

*Expenditure on account of Liberated Africans, from 1821 to 1825.*

Return shewing the Total Amount of Cash drawn each year, and expended, on account of Liberated Africans in the Colony of Sierra Leone, from 1st January 1821 to 31st December 1825.

	£.	s.	d.
1st Jan. to 31st Dec. 1821..	34,214	5	1½
1st Do. — 31st Do. 1822..	35,250	1	9½
1st Do. — 31st Do. 1823..	40,907	4	9½
1st Do. — 31st Do. 1824..	31,065	1	0
1st Do. — 31st Do. 1825..	17,671	0	3½

*Number of Liberated Africans receiving Government Support, from 1821 to 1825.*

Return shewing the Number of Liberated Africans receiving Support from Government, on the 1st January in each year from 1822.

Total Number of Persons receiving Rations :

1st Jan. 1822.....	3775
1st Do. 1823.....	5401
1st Do. 1824.....	5539
1st Do. 1825.....	4273
1st Do. 1826.....	2737

*CHURCH MISSIONARY SOCIETY.*

*Improving Prospects of the Mission.*

THE Rev. John Raban, in a Letter of the 27th of April, of which the following is an extract, states some circumstances which have a favourable aspect on the Mission.

It has pleased the Great Ruler of all things, who removed our late Chief Magistrate from his high station, to incline the heart of his Successor, the present Acting Governor, His Honour Kenneth Macaulay, to shew favour to the Mission.

While this Letter has been in progress, a very pleasing circumstance has taken place. Some preparatory steps having first been taken, a Committee Meeting was held yesterday, at Government House, of no less than THREE Institutions — The Auxiliary Bible, Prayer-Book, and Church Missionary Societies. The Meeting was attended by about twenty of the most respectable Colonists, nearly all Europeans; and closed with appointing General Meetings of each Society to be held next week. On account of the difficulty of finding a Building sufficiently large and conveniently situated, a proposal was made, and approved by the Acting Governor, to have the New Church fitted up for the purpose. His Honour also expressed a wish that it could be finished,

in a temporary way, so as to be used for Public Worship, during the Rains.

Allow me here to refer to a passage in the *Missionary Register* for January last, which appears to be founded on a mistake. It is stated at page 18, that "the Congregation in the morning (at Freetown) has seldom exceeded 70." This, I presume, is taken from my Report delivered at Michaelmas, in which I made such a statement; intending it, however, to refer solely to the preceding quarter (the rainy season), and by no means to include the whole year; the average of which may, I think, be reckoned at 130.

Our Brethren Betts and Scholding have been very mercifully supported under the peculiarly afflictive dispensations with which they have been visited; and will, I trust, through the Divine Blessing, reap much benefit from them in the prosecution of their important work. I rejoice to say, that they are both recovering; and will, I hope, soon be completely restored.

I can hardly venture to request any help for myself in Freetown, until the Villages are better supplied than they can be at present: still, another Clergyman is very much wanted: the Schools, the Hospitals, the Prison, all demand attention; and I can give them but little: the Prison, indeed, I do not usually visit, except in extraordinary cases: it should not, however, be neglected. I must indulge the hope, that you will be able to do something for the Colonial Schools, at the close of the approaching rains. We are in urgent want of a European Schoolmaster and Schoolmistress.

The Supply of School-Books and Cards, sent out by the Edward, was most acceptable. You will please to receive our best thanks for this attention to our wants. The very large number of valuable Books of a general nature, sent at the same time, deserve a separate acknowledgment: I hope that, in the course of a year or two, a considerable addition may be made to the number of readers, and to the proficiency of those already instructed; so that they may be prepared to reap the full benefit of the provision thus bountifully furnished.

Having been repeatedly asked for a Spelling-Book by African Youths residing with Europeans as writers or servants, I have ventured to sell some

few copies to them; and others to Heads of Families, who were anxious to obtain them, and had no means of so doing, except by sending to England. I charged them about two-thirds of the printed price, and placed the amount to the credit of the Society. I have no wish to continue this practice, unless it should be necessary; but it appears to me of the very highest importance, to encourage Education in the Colony as much as possible. Will the Committee have the goodness to grant an additional supply of Mavor's Spelling-Book? I think 100 copies will not be too many.

I must not omit to state, that, in consequence of the steps recently taken, it is desirable that an additional number of the Society's last Report should be sent by the first opportunity, in order that every Member of our Auxiliary may be furnished with a copy. I conceive, judging from the average number of Subscribers obtained in the past year, that not less than 40 copies will be necessary. It would also be advantageous to have the supply of copies of the *Missionary Register* increased: not less than 30, it appears to me, will be sufficient in future. May I request that both these objects may be particularly remembered, and that about 50 Copies of the "Invitation" for the present year may be added.

I regret to have other deaths to mention, besides those of our immediate associates. Mrs. Klein, formerly in connection with the Society, at the Isles de Loss, died there, of the Yellow Jaundice, on the 27th of October: I have heard no further particulars: Mr. Klein is said to be declining very fast. We have also lost our friend Mr. Giles, in whose company I found much pleasure; and of whose usefulness, had he been spared, we were ready to entertain sanguine hopes. I have further been informed that the Rev. Mr. Geary, Chaplain at Accra, who passed a short time here on his way, died at that Station, not many weeks after his arrival. It is painful to add, that, according to the accounts which I have heard, neither of these esteemed individuals was altogether free from the charge of imprudence, as it respects exposure to the rays of the sun.

Allow me, in conclusion, to express a confident hope, that you will still remember me and my fellow-labourers, in all your assemblies for prayer; and will entreat for us that we may be *steadfast*

and unmoveable, always abounding in the work of the Lord.

### Liberia.

#### AMERICAN COLONIZATION SOCIETY. 1 *Further Particulars of the Progress of the Colony.*

IN our last Number, pp. 316—318, some details were given relative to the promising state of this Colony: the African Repository, published by the Society, furnishes some further particulars.

**Enlargement**—The St. Paul's Territory [see p. 223 of our Number for April] has already become the residence of a number of families. A cession of country has been made to the Colony by King Freeman of Young Sestus, and a factory established there for the purchase of rice: a similar cession of territory has been made by the Chief of Grand Bassa. It is thought that Settlements may be commenced at both these places. Thus, the Society has jurisdiction along more than 100 miles of coast, and this obtained at a trifling expense.

**Influence**—The just, humane, and benevolent policy pursued by the Colonists in all their intercourse with the Native Tribes, has given a great and increasing influence over them. Mr. Ashmun says—

We have practically taught them, in the spirit of the Parent Institution, that one end of our settlement in their country, is to do them good. We have adopted 60 of their children, and are bringing them up as the other children; and have shewn a tender concern for their happiness, and a sacred regard to their rights: and have thus given them a new and surprising view of the character of civilized man. Our influence over them is unbounded: thieves and other malefactors have, in too many instances to be recited, been voluntarily given up to the Colony for punishment. One of the most obvious effects of the Colony has been to check the Slave Trade. We have, I think I may confidently say, banished it from this district of the coast. Perhaps, it is yet to be seen, that the most barbarous of practices may be undermined by an influence as silent and unpretending as the persuasive power of Christian Example.

**Agriculture**—One hundred and twenty sections of plantation lands have been surveyed, and allotted to as many different families; but, with the exception of ten sections, given to the Settlers on the St. Paul's River, all these lands are but ill adapted, as respects their soil and location, to cultivation. Their ability

to obtain a subsistence by other pursuits has induced the Settlers, too generally, without intending to abandon the cultivation of their lands, to defer this labour to a future period. The last year's crops succeeded extremely well, until nearly harvest-time; but were then, in a great measure, destroyed by the animals and insects of the country. By clearing the lands, this will hereafter be prevented. The St. Paul's Territory appears to possess great fertility, and every advantage for agricultural improvements. Mr. Ashmun says—

Nothing but disasters of the most extraordinary nature can prevent the settlement of sturdy farmers now happily seated on it, from making their way directly to respectability and abundance.

**Comforts**—The Colonists generally live in a style of neatness and comfort, unknown before their arrival in Africa. A family, twelve months in the Colony, without the means of furnishing a comfortable table, is unknown; and, an INDIVIDUAL, of whatever age or sex, without an ample supply of decent apparel, cannot be found: ALL are successfully building houses, and improving their premises. Every family has the means of employing from four to six native labourers, at an expense of from four to six dollars per month. On urgent occasions, individual Settlers have advanced, repeatedly, for the Public Service, produce to the amount of from 300 to 600 dollars.

A surplus quantity of Rice is, at present, raised by the Natives, and may be cheaply purchased. Several hundred tons of Camwood annually pass through the hands of Settlers. The amount of Ivory bought and sold during a year is estimated at from 5000 to 8000 dollars. Domestic animals, though not numerous, are on the increase. Fish are excellent and abundant: by a few draughts in the morning, a thousand pounds' weight may be obtained weekly. On a given quantity of ground, the crop of rice is found to be double that of an ordinary wheat crop, and obtained with half the labour.

**Morals**—Except for military offences, not a single individual of the Colonists has suffered imprisonment, for a period of 22 months: profane swearing is held in abhorrence. Mr. Ashmun, however, expresses his regret, that there has been too little punctuality in the payment of debts, and that the moral force of a contract has been too little felt.

*Piety*—The Sabbath is observed with strictness. The Sunday Schools, both for the Settlers and Natives, are well sustained and attended, and productive of the happiest fruits: and several Charitable Societies, particularly for the tuition and bringing up of the Native Children, appear to have been undertaken in a truly Christian Spirit. More than 50 persons have in the 15 months past, embracing nearly the whole young adult population, become the serious and devout professors of Christianity. Mr. Ashmun writes—

Two beautiful Chapels, each sufficient to contain several hundred worshippers, stand on the confines of a once-gloomy forest consecrated to the demon worship of the Natives; and, while they are held by Christians as new and joyful landmarks of the widening Empire of the Son of God, they are regarded by the neighbouring tribes as monuments of the incipient overthrow of their superstitions, and as prophetic beacons of its hastening dissolution.

The Colony is, in deed and reality, a Christian Community. The Faith of the Everlasting Gospel has become the animating spring of action, the daily rule of life, and the source of ineffable hope and enjoyment to a large proportion of the Colonists. I have seen the proudest and profanest foreigners that ever visited the Colony, trembling with amazement and conviction, almost literally in the descriptive language of Paul, *Find the secrets of their hearts made manifest, and, falling down upon their faces, worship God, and report that God was with this people of a truth.*

From the New-York Observer, we collect the following additional circumstances. This intelligence was brought by the ship Indian Chief, which left the Colony on the 23d of April.

On the 7th of February, the brig Vine from Boston arrived at the Colony, having on board the Rev. Mr. Sessions; the Rev. Mr. Holton, a Coloured Missionary; Mr. Force, a printer; and a large body of Coloured Emigrants from New England.

Valuable presents were sent, by this conveyance, to the Colonists. Among these was a Printing Press; and this led to the immediate establishment of a Newspaper, entitled the "Liberia Herald," the Editor of which says—

The Printing Press was received with enthusiastic joy. When we learn that it was procured, including the salary of the Printer, at an expense of more than 1000 dollars, we cannot adequately express our gratitude to

the munificent donors: but they will best understand our feelings, when we inform them that nearly 200 dollars have been subscribed by our citizens toward the immediate issue and support of a public Newspaper.

Of the reception of the new Emigrants the Herald says—

They were welcomed by the discharge of artillery, by acclamations of joy, and by crowds at the wharf ready to conduct them to their dwellings. The landing of the people and the unloading of the brig were effected without an accident.

The Colonists were all admitted as free citizens of Liberia, drew their town-lots and plantations, and have been located temporarily in convenient houses generously offered them by our citizens till they can erect their own.

We regret to add that Mr. C. L. Force, the printer, died before the Indian Chief left the Colony.

A further extension of the influence of the Colony appears in the following extract—

Some time before the Indian Chief left Liberia, the Agent of the Colony made an excursion to Grand Colo, a fine fertile country, lying a considerable distance to the south-east of Liberia: finding the King very favourable to his views, the Agent immediately entered into a treaty of commerce with him; and, as the first-fruits of the new arrangement, sent home to the Colony one of the schooners, with a full cargo of rice and oil. In the progress of his excursion, the Agent visited the other tribes between Grand Colo and the Colony; and was highly gratified to find, that, except King Wilson, whose capital is Tradestown, about 90 miles south-east of Cape Mesurado and who derives a considerable revenue from the Slave Traffic, they were all desirous of the immediate establishment of Schools among them for the instruction of their children in English. It is the opinion of the Agent, that at least three Schools in that quarter would be wholly supported by the Headmen of the country, provided Instructors could be furnished.

#### *Capture of Three Slave Ships.*

During his visit to Tradestown, the Agent ascertained that King Wilson had 300 or 400 Negro Slaves collected in the vicinity of that place, and that several Spanish Slave-ships were expected to receive them. On his return to the

Colony, the Agent applied to Captain Chase of the Columbian Schooner, Jacinta; and requested him to proceed immediately to Tradestown to defeat the plan and prevent the embarkation of the Slaves; promising him, at the same time, the assistance of from 30 to 40 of the American Colonists, who had volunteered for the purpose. Captain Chase accordingly proceeded down; and, on his arrival, on the 14th of April, found there the Columbian Brig, Vencedor, Captain Cottrell, who had captured a Spanish Brig, and, with the assistance of the Jacinta, afterward took two Spanish Schooners, all of which were engaged with a party of Negroes from the shore in making arrangements for taking off about 400 Blacks as Slaves. The Jacinta succeeded in landing Captain Chase, with a party of men: in doing this, however, three of her boats out of five got swamped; and, as the Native Traders, headed by the Spaniards, resisted them with all their force, some of the Jacinta's men were wounded by musket-shots. The Native Traders had been sufficiently active to move their Slaves into the interior; with the exception of 55, which were surrendered by the King of that section of the country, but not until his town, consisting of about 150 houses, had been burnt. The prisoners and prizes were taken by their Captains to Cape Mesurado; where the prizes were lying when the Indian Chief left. The 55 Slaves were taken care of by Mr. Ashmun.

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### Mediterranean.

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FROM the Appendix to the Twenty-second Report, we extract some account of the proceedings of the Society's Agents, the Rev. H. D. Leeves and Mr. Benjamin Barker.

#### *Proceedings of Mr. Barker in Syria.*

A few notices of Mr. Barker's visit to Syria have already appeared, at pp. 324, 325 of our last Volume and at p. 58 of the present: we subjoin a fuller report.

#### *Damascus.*

Mr. Barker gives the following account of his exertions in this city.

On entering Damascus, I dismounted, to avoid being pulled off my horse by the rabble; Christians not being allowed

to ride in the city. I proceeded, for nearly an hour, through a very long bazaar; which I afterward learnt is what they call the "Straight Street," and which is mentioned in Acts ix. 11.

Damascus, although smaller than Aleppo, is said to contain a population of 150,000 souls; of which about 6000 are Greek Roman-Catholics, 3000 Greeks, 3000 Jews, and 1000 composed of Armenians, Armenian Roman-Catholics, Syrians, Syrian Roman-Catholics, European Roman-Catholics, and Maronites. The Greek Roman-Catholics are not allowed to have a Church: the Greeks have two Churches; which are called seven, on account of the different altars which they contain: the Maronites, Armenians, and Syrians, have each one. The Greek Patriarch of Antioch has his residence here: formerly, this Prelate was the head of the Greek Church, but now he is only the third in rank. There are four Patriarchates of the Greek Church; the first, that of Constantinople; the second, Alexandria; the third, Antioch; and the fourth, Jerusalem: that of Constantinople became the first on account of its important situation, being in the capital of Turkey, where all the Church Affairs are transacted. The Greeks have only one Public School, of about 60 or 70 boys, where the Arabic alone is taught; excepting to a few boys, to whom they teach the Greek, without their understanding it. As already mentioned, the Maronites, Armenians, and Syrians, have each a Church; but, of these Christians, there are very few. The Greek Uniat and Armenian Roman-Catholics, not being allowed to have Churches, pray either in Chapels in their own houses, or in Roman-Catholic-European Churches, of which there are two in the convents of Terra Santa and that of the Capuchins. The Syrians have a Bishop, and their Patriarch lives at Merdeen; and the Armenians a Vartabid or Bishop: but this latter is a very poor man, the number of those who profess that faith being small.

The Patriarch, at the close of our visit, not only permitted us to sell the Sacred Scriptures to the Greeks of Damascus, but likewise allowed one of his Priests, who had already distributed the Word of God, to continue to do so for us: and he required, for himself, 100 Arabic Psalters to send to the villages

as a school book for poor boys: when I returned to our lodgings, I sent the Patriarch a Greek Bible and Testament, and sold him fifty Arabic Psalters at a cheap price; being all that I could spare. From the Patriarch's, we visited the School; where we found a number of ragged boys, sitting cross-legged, and learning Arabic: they were almost all beginners, and their school book was the Arabic Psalter: a few boys only, who were intended to be brought up to assist the Priests at church, are taught the Greek, which they learn to read without understanding it: I sold the boys 75 Arabic Psalters.

Although the Rev. Mr. Leevess had disposed of a considerable number of Arabic Bibles, Testaments, and Psalters at Damascus, yet, as soon as it was known that more had arrived, I had plenty of customers; so much so, that the two cases which I had with me would have been exhausted, had I continued distributing: I was thus obliged to refuse many applicants, that I might retain a sufficient number wherewith to supply those places whither it would not hereafter be so easy to transmit them, or where they might not be so well known. Among the persons that daily called at our lodgings for the Word of God, there were also Catholics of the Maronite Nation, although their Patriarch had anathemized all those who bought the Sacred Scriptures from the English. A boy entered our yard, in the presence of the Rev. Messrs. Fisk and King, and, laying hold of my hand, he kissed it, and then said, "May the Lord grant you a long life! Give me a New Testament." The woman who washed our clothes, a Maronite, begged of us a New Testament for her son: and another woman, who brought her son for a New Testament, being asked by Mr. King if she did not fear the anathema of her Patriarch, said, "I wish my son to read the Sacred Scriptures, for it is the Word of God, and we ought to listen to that:" and this she said in the presence of several persons of her Nation.

While I waited to set out for the Houran, I continued to sell the Scriptures. Every day people knocked at my door for them, but I had the mortification of being obliged to refuse to many the Word of God, being in want of the copies for other parts: I, how-

ever, wrote to the *dépôt* at Beyrout for a supply to be sent out.

I was charmed one day to hear our neighbour Abou Usef, a blind man, teach his son to read in the New Testament: he corrected him as if he had been blessed with sight. At night, he called on me, as usual: I commended him for teaching his son the Sacred Scriptures, and shewed my surprise at his extemporary knowledge of the Holy Writings. He told me, that at one time he had enjoyed the blessing of sight, and was by trade a furrier, and a person at his ease; during which he had employed himself in the study of the Holy Scriptures, and had gained a knowledge of them, and a great portion by rote: but, some years past, God had pleased to visit him with a severe illness, when he lost his sight: his wife died afterward, and left him three children to maintain. He was perfectly contented with his lot: he gained, every day, from 30 to 40 paras (five or six pence English) in turning a machine in a manufactory: that, with a little charity, was sufficient to prevent him and his children from starving. He was always smiling and contented; for he loved his Saviour.

I paid a visit to the Hospital of Christian Lepers. How afflicting was their situation and appearance! Some were without noses and fingers, being eat up by the disease; and others differently disfigured. There were about 36 persons in this Institution, of both sexes; among whom was a Maronite Priest. Those that are able are allowed to travel every year to Mount Lebanon, and other places where Christians reside, and gather money for the support of the Hospital. I gave them some money; and told the Priest to call on me the next day, and I would give him a greater and more valuable comfort, the New Testament, the knowledge of which would make them all happy, although afflicted with such a dreadful disease, and would also shew them the road to a kingdom where they would be entirely cleansed of their leprosy. These poor people were very thankful: and, the next day, the Priest called on me, when I gave him six New Testaments for the Hospital, in the name of the British and Foreign Bible Society, desiring him to make all those who knew how to read to instruct the others. He left me, pouring a thousand blessings on the English

and me, and promised to do what I had suggested. Out of Damascus there is another Hospital, occupied by lepers of the Mahomedan Faith.

*Rasheih.*

The eagerness for the Scriptures, manifested at this place, was truly delightful.

My disappointment in not being able to proceed to the Houran while at Damascus, proved beneficial to the inhabitants of Rasheih, for they were absolutely destitute of the Sacred Scriptures. I immediately opened my two cases, and invited the people to supply themselves with the best of comforts: it was not long before I was surrounded with a concourse of men and boys, who were all anxious to become purchasers, but their means were very scanty: while they were perusing the Arabic New-Testament and Psalter, the pleasure of the first moment's exultation was, to judge from their fallen countenances, evidently damped by the apprehension of the price being above their means. I soon put them at their ease on that head, when I mentioned to them a price which I knew they were able to give. I was in a moment left alone, every one running to his dwelling to procure the small sum which I required for each book; and the most pleasing scene ensued: as they became purchasers, they opened their books; and, seating themselves cross-legged on the ground, before the Bishop's house, either read to themselves, or to some friend who knew not how to read. Children were pulling their parents to the spot where the Testaments or Psalters were sold, in order to purchase for them a book; and, among the crowd, a poor blind man came to beg for a Psalter for his son who conducted him, pouring a thousand benedictions on the English for their charitable donations of the Word of God! In the evening, I took a walk about the village; and, everywhere, I saw the people with the Sacred Scriptures in their hands, some in their houses, others in the streets: little boys held their Psalters at church, while their parents heard the evening prayers. The next day I sent my servant to a village, called Der-il-Hamar, about an hour's distance from Rasheih, and he sold many copies. On the third day so many applied, that, to my great regret, I could no longer supply them; for the remaining copies were necessary for the

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villages which I had still to pass in these mountains. I wrote immediately to Beyrout for a supply.

The distribution of the Sacred Scriptures here produced such a joy among the poor people, that henceforward it will serve as an epoch: they will reckon from the year the English first spread the Word of God among them!

I could give many examples of thankfulness of the people for the charity made them; and I will relate some which struck me the most. A poor man applied for a New Testament, and told me that all the money he had was but a piastre: when I told him I would give him one for that sum, he ran home to bring his little treasure: on his coming back, I gave him the book, and told him that I would pay for it, and would not take the money: he loaded me with thanks and benedictions, and went away: he soon afterward returned, and brought me several apples as a present, which were rather rare; and continued to pour repeated blessings on me. A poor blind beggar came to find me: I offered him money, which he refused; and requested me to give him a New Testament for his son: I could not refuse, and the joy of this poor man exceeded any thing that I ever saw. Another person would have kissed my hands and feet, had I allowed him; and several women came with their children, begging me to sell them Psalters. A carpenter, who repaired one of my cases which had been greatly damaged on the mountainous roads, would not take any money, but asked for a New Testament. The house of the Greek Bishop was opened to all; and large circles of people, sitting on the ground before the entrance door, listened with pleasure to all that I had to say to them of the transactions of the Bible Society. The Greek Bishop encouraged the people to buy the Sacred Scriptures; and had I had several cases of those books, I should have disposed of them all at low prices.

*Hashbeih.*

At Hashbeih, I opened my boxes of the Scriptures, and invited the inhabitants to purchase of what had remained. I did not wait long before I had plenty of customers: especially when it was generally known that the Sacred Scriptures were in circulation at moderate prices: people poured in from all quarters.

*Jerusalem.*

At the Greek Convent of Mar Michael, in Jerusalem, where I was pro-



vided with lodgings, I found that there is always a good supply of the Sacred Scriptures, under the care of the Missionaries, who have the key of the room they are placed in; and when they quit Jerusalem, after Easter, they leave with the Superior of the Convent a certain number to dispose of during their absence. I received several presents of bread, wine, apples, oranges, &c., from the different Greek Priests, who were either acquainted with me or with some other individuals of my family; and, every day, during my stay at Jerusalem, the Proxy of the Greek Patriarch sent me fresh bread, and inquired after my health: in short, I could not be more kindly received than I was by these Greek Prelates.

I went to see also the Armenian Patriarch, for whom I had a Letter of Introduction from that of Constantinople. I found him sitting in a costly-gilded room, with painted ornaments, and many Priests standing before him. He was affable and kind; and not proud, as are most of the Armenian Priests of high order. He told me that he had often admired the philanthropy of the English, but their present exertions to spread the Sacred Scriptures all over the world surpassed every thing else. He was not ignorant, that, besides the numerous copies of the Scriptures printed at Venice, for the Society, 5000 Armenian New-Testaments and 3000 Gospels had also been printed at Constantinople, for the use of their Nation: he was much pleased at this; and he related to other persons in the room our frequent visits to their Patriarch at Constantinople, and how that Prelate entered into the views of the Bible Society, and had distributed himself a case of the Scriptures which was sent him by the English. He made the same observation as the Greek Proxy—that my good intentions would meet with no encouragement at this season of the year, for other Englishmen had supplied the Armenians residing here; but that if I came in the winter, I should find the opportunity to dispose of a great many to the Armenian Pilgrims. I told him that my principal view was to obtain his consent to distribute the Sacred Scriptures among his Nation, and that no books should be wanting in the winter, for I intended to see that this was the case: he kindly answered, that not only I had his full consent, but that he himself would co-operate and dispose of the

books to the pilgrims, as he did once before when he bought many copies from an Englishman.

There are different opinions as to the population of Jerusalem. After many inquiries, I found that the general estimate was thus computed—10,000 Turks, 5000 Jews, 2000 Greeks, 1000 Roman Catholics, 300 Armenians, 50 Copts, 10 Syrians.

The Greeks have a Patriarch, who resides at Constantinople, five Bishops, fifty Priests, and seventeen Convents. The Armenians have three Convents; the Latins two Convents: the Copts have two Convents: the Syrians have one Convent. The Greek Priests have assured me that the yearly expenses of their establishments, together with the presents to the Turks, amount to nearly a million of piastres.

I had daily conversations with the people, who came to see me in the Convent; but I had no occasion to sell any books, for the reasons already mentioned, that it was not the time of the coming of the pilgrims, and the Christians of Jerusalem were amply supplied with the Sacred Scriptures by the Missionaries and others who had visited this city.

*Rama Arimathea.*

Ramly, or Rama Arimathea, is about nine miles from Jaffa, situate in a vast plain. It produces corn, olive and samsam oil, cottons, and melons and other fruits. There are about 100 Greek Families in the town, who have a Convent: the Latins and Armenians have also one each, but no followers. The first thing I saw in the Greek Convent, where I had to pass the night, was an Arabic Bible lying on the sofa of the Guardian: the Bishop was reading it when I arrived, and had quitted it to come to meet me. I learnt from this Prelate, that many Bibles and Testaments had been distributed here by the American and English Missionaries: and he also observed to me, that the best thing which the English ever did was the institution of the Bible Society, for the country was before entirely destitute of the Sacred Scriptures. The Church of this Convent had but one Bible, and that was kept in the Church only; and was so worn, that a great deal of it was wanting, to remedy which they had now an English Bible. Besides the Sacred Scriptures distributed by the English, the Greek Convent of Jerusalem had sent 200 Psalters, for

the use of the children at Rama and its vicinity.

As I passed along the coast of Syria, I found that all my work was already done by the Missionaries; especially in Palestine, where those worthy fellow-labourers have so often travelled.

*Superstition of the Greeks.*

In returning from Syria, Mr. Barker encountered three violent storms: of the second of these he says—

Our Captain lost all his courage: he struck his head with his hand, and repeatedly exclaimed, "We are lost! We are lost!" A lamp was lighted before the Virgin Mary and St. George—holy water was thrown into the sea—and a Litany to all the Saints, with some prayers to the Holy Virgin, was vociferated; and, to complete this kind of devotion, in which our Blessed Lord was forgotten although our safety depended on His intercession, three or four dollars were tied by the Captain on the wheel of the helm, destined to be placed on the shrine of the Virgin Mary, if he arrived in safety at Constantinople! Had the Captain read the New Testament that lay in his drawers with more attention, he would have kept in mind those blessed words of our Saviour—*Come unto me, all ye that labour and are heavy laden, and I will give you rest.* Although we were not worthy of the Lord's mercy, yet He had compassion on us, and brought us once more in safety to Larnaca in Cyprus, after 26 days' absence from that port.

*Armenians of Karaman.*

After encountering the third storm which drove the vessel back to Cyprus, Mr. Barker writes—

We again started; and a light but fair breeze accompanied us to Kelindri, a small and miserable Turkish Village, anciently called Celendris, and distant from Cyprus about 44 miles. From this place I procured horses to the town of Karaman; and arrived there, after a painful journey of four days over the mountains of Karamania, which are difficult to pass, especially at the melting of the snow, at which period the traveller is obliged to go out of the road to avoid the current or river called Ermanak, which cannot be crossed from the depth of its waters. These mountains are thinly inhabited by Turkmans and Yunucks: the Yunucks are strolling Turkish Shepherds. A traveller cannot pro-

vide other provisions than barley bread and sour milk, or "yaourt," and a little treacle; and, to obtain this miserable fare, he must seek some village.

At Karaman I lodged with a rich Armenian Roman-Catholic Merchant; a person of some consideration even with the Turks, he being the Governor's Secretary. I was agreeably surprised, when almost the first words which he addressed to me were to this effect—

I have been told that the English have printed the Sacred Scriptures in our language, out of charity; and that they have circulated them in many places where our Nation resort; but they have not yet reached the Armenians of Karaman, who are in great need of these Holy Books.

This naturally produced a very desirable conversation; and we contrived the means of providing the Armenian Families of that town with the Word of God, who consisted of nearly 100 families, having a Church but no Priests. The firmân against the Sacred Scriptures had not been published in this town; and my host told me that if it had, it could not prevent the Christians from purchasing the Book of their Faith.

*Greek Villages near Constantinople.*

Mr. Leevess writes, in the early part of November—

I last week made an excursion, in company with Mr. Barker, to several Greek Villages in this neighbourhood; and had the pleasure of putting into circulation some copies of the New Testament. To two Village Schools I made a present of a few copies, which were most thankfully received. In two other Villages, I have established a little dépôt of books with the Schoolmaster and Priest, for the supply of the villagers, who have begun to purchase. In one of the latter villages, named Pyrgo, I found a Priest of more than usual intelligence, who has cordially undertaken to forward our good object among his flock; whom he stirs up, by his exhortations, to obtain possession of and read the Word of God. He has already sold 10 copies, and I left with him 14 more: when they are disposed of, he is to call on me for a further supply; and he engages to make the thing known in the villages around, as well as in more distant places in the interior with which he has connexion. He said to me—

Had I the means, I would willingly contribute pecuniary aid for such objects as these, in which I delight: but, seeing the zeal of the benevolent English Nation in behalf of

their distant fellow-Christians, I can do no less than co-operate with them by giving what is in my power, that is, my time and trouble.

It is pleasing to find, even in these retired Greek Villages, a desire after improvement; and renewed endeavours, after their late trials, to procure instruction. Every village that we visited had its little School, supported at the public expense; which, although their system of teaching be faulty, must be always productive of some benefit.

Mr. Barker writes—

At Baoudoes, a small Greek Village, about 25 miles from Constantinople, I had an interesting conversation, on the object of our Society, with four Greek Priests and other inhabitants of the place. I presented them with some New Testaments, for which they were particularly thankful. They expressed their gratitude, by many benedictions, "to the good people of England, who remembered their poor Nation, and did not even forget the ignorant *βωδία*\* of their village." One of the Priests was delighted when he began to read the Modern-Greek New-Testament; and observed, that, at his Church, he occasionally read that work in Ancient Greek, which he did not understand: "Now," says he "I shall be able to know what I am bound to teach the people."

*Adrianople and its Vicinity.*

Of a visit to this place Mr. Barker says—

At Adrianople I employed a man to go about the town with the Sacred Scriptures, and before I quitted that place he had begun to sell some: many copies had previously been distributed there by a friend, whose acquaintance I made in my former journey. I afterward directed my attention to the towns and villages beyond Adrianople; and transmitted the Scriptures to confidential persons at the following places—Demotica, Enos, Kirk-clissa, Philippopolis, Sophia, and Bazarjik, where Greeks are to be found; and, at Ortakou, I distributed some myself. At the places beyond Philippopolis, to the northward as far as Bucharest, the Bulgarian Language only is known: we therefore cannot do any thing in that direction for want of the Scriptures in that dialect; but much, perhaps, might be done to the south-west of Philippopolis, as far as Seres and Salonica, where Greek is spoken.

\* A common expression among the Greeks, intended to signify stupid and uncivilized.

*Smyrna.*

Mr. Barker quitted Constantinople in November, and returned to his station at Smyrna: from that place he writes on the last day of December—

During my absence, the depôt here furnished, to those who thirsted for the water of the Fountain of Life, upward of 300 copies of the Sacred Scriptures; a number much greater than I expected in so short a time, and when the copies issued were only adapted to a portion of the Christians, for want of the editions now preparing for the remainder of them. I am happy to state, that, although the enemies of the Bible Cause have been at work in order to thwart the progress of our operations, yet the Sacred Scriptures are purchased and read by the very persons whom they forbid to do so. How vain for man, a miserable worm, to think of contending with Supreme Power! Both Officers and Sailors of the French and Austrian Squadrons have become purchasers.

As the Sacred Scriptures are more generally promulgated, it becomes more evident that a great change is preparing to take place: people are now instructed in truths and wonders, which never came across their minds: the guide to everlasting life was not known to them: they find now, that they have all along been led astray by the false reports of men, whose interest it was to keep them ignorant of the simple truths of the Gospel.

We enjoy at Smyrna perfect liberty in the pursuit of our transactions. Besides having the depôt open publicly all the day long, we have people who walk the streets with copies, and visit those parts of the town which are remote from the European Quarters. More precaution is taken when the Scriptures are sent to the interior: on such occasions, petty merchants take charge of them. If I may judge from the great demand for the Scriptures in Turkish, with Greek and Armenian characters, many are likely to be disposed of as soon as they can be ready for circulation. In Asia Minor those editions only are understood.

*Increased Issue of the Scriptures from Constantinople.*

Mr. Leeves gives the following statement on this subject:—

It is gratifying to me to be able to

state, that the distribution of copies of the Holy Scriptures has been considerably more extensive during the year past, than during the one preceding: in that period, our issues scarcely amounted to 3000 copies; whereas you will find, by the account which I enclose, that, in the past year, they have exceeded 7000. Of these, 4065 have been sold from the magazine at Galata, and have produced the sum of 14,599 piastres; and the whole sum received from the sale of books, exclusive of the sales at Smyrna, and the sums which Mr. Barker has received from other parts, amounts to 16,794 piastres. This proof of the willingness of the different inhabitants of this country, Greeks, Armenians, and Jews, to supply themselves, in a period of considerable poverty, with the Word of God, will be satisfactory to the Committee, as it is to myself; and I thank God, that I am enabled to see our good cause make quiet, though, I trust, sure progress in this part of the world.

I have found much advantage, this year, from the system of employing persons to carry copies of the Scriptures to all parts of the city and surrounding villages, and so offer them for sale in the bazaars and private houses. By this means, the larger part of the books has been disposed of; and the subject has been more generally made known. The smallness of the price of the books, compared with their evident value, makes all aware of the charitable object of the Society; and I am informed by the persons employed in this service, and I can add my own testimony, that numerous blessings are called down on our Nation, and on the authors of this truly philanthropic and Christian Institution.

I have been a little encouraged, by finding that the Jews have begun to buy the Hebrew Old and New Testaments bound together, which I feared would very long remain in our depôt. The other day, a respectable merchant came to the magazine, and purchased 50 copies: when asked what he meant to do with them, and whether his countrymen would read them, he replied that there were many who were curious to know what the New Testament contained, and to compare the passages cited in it with the original text. I rejoice to observe a spirit of inquiry afloat among this interesting people, who, in this

country, have the character in general of being great bigots in their superstition: and that they so far despise the anathemas of the Rabbies, as to be determined to see and examine for THEMSELVES. The circulation of the New Testament among them, limited as it has been, seems not to have been without its effect: I have heard that one of their most learned Rabbies is employed in writing a refutation of it: this he would not attempt, unless he had some fears of the effect which it may or has produced. I have heard, indeed, within these few days, but have not yet been able to procure the details, that a considerable number of Jews have formed themselves into a separate Society; being discontented with the religious bonds by which they are held, and wishing to deliver themselves from many of them: whether this be connected with any ideas which they have taken from the New Testament or not, I am unable to inform you: they cannot, however, be ignorant of the impulse that has been given to the minds of many of their Nation in various parts of Europe, and I shall be anxious to learn further particulars.

#### CHURCH MISSIONARY SOCIETY.

*Proceedings of Rev. John Hartley.*

IN a Letter of the 1st of May from Smyrna, Mr. Hartley thus speaks of his journey with Mr. Arundell, mentioned at p. 330 of our last Number—

Last Friday I returned from a considerable tour in Asia Minor. We were absent from Smyrna about a month; and visited, besides various other places, all the Seven Churches of the Apocalypse except Pergamos, which, being near at hand, I reserve for a short tour.

On the 24th of June he writes from Constantinople—

The good providence of God enables me now to address you from Constantinople. I arrived here on the 22d; having travelled over land from Smyrna, in company of Mr. King. The distracted state of Greece having frustrated my intention of fixing on a settled abode there, I think it more than probable, that Constantinople will be the most eligible Missionary Post for me.

The first subject which I desire to lay before the Committee, at present, is one in which I feel deeply interested. I allude to the great importance of sending

out, as soon as possible, Missionaries to Smyrna and the Ionian Islands. Having lately visited these places, I can bear witness that there is the most urgent need of Missionary Exertions there; and the most encouraging prospects of success. Many persons have become partially enlightened; and some, I hope, seriously impressed: if they were to enjoy the faithful and affectionate labours of a Christian Minister, the most important consequences would, in all probability, speedily follow: on the other hand, I greatly fear, that if they should be for the future left without such attention, the good impressions which have been made will be quickly effaced. Permanent and effectual good will only, I am persuaded, be effected by persevering efforts. Do then, I entreat you, seriously consider the importance of sending Missionaries who may be fixed at Smyrna and at Zante; and who, from these parts, may extend their labours, according to circumstances, to the adjoining countries.

Much opposition was made by the Roman Catholics of Smyrna to the circulation of the Scriptures and other books. Several times, excommunication was publicly threatened in their Churches against all those who should read them or receive them; and here, at Constantinople, the Bishop issued a written prohibition of the same import. These proceedings, it appears, have done good, rather than otherwise; for several Roman Catholics have had their curiosity the more excited, and not a few have demanded with eagerness the very Books which were denounced.

I have engaged lodgings for the summer in the delightful village of Therapia: there, I hope, first, to give myself to finishing the account of our Missionary Tour in Asia Minor; and, afterward, I shall employ myself more fully in religious intercourse with the inhabitants. I intend to exert myself also in selling Mr. Jowett's Publications; and from conversations with Mr. Leeves, I am disposed to hope well in this respect. Another very important object, in which I hope to engage in winter, is the dissemination of the Turkish Testament in Greek characters, which is almost printed: there is a large population of Greeks in Asiatic Turkey, to whom this will be an invaluable gift: I therefore contemplate an extensive Journey in Asia Minor, in furtherance

of this object; and shall, of course, consider an accurate investigation of this unknown land an important part of my duty: I am the more disposed to engage in this undertaking, as the researches to which I allude will give more completeness to the visit to the Asiatic Churches, made from Smyrna.

Thus I lay before you some of my plans; but I know, from experience, that the best-concerted plans are of very uncertain performance, especially in such a country as Turkey.

Some time since I flattered myself with the hopes of seeing Mr. Jowett in winter; but, as I now see that I must quit my post, and throw myself back in all my endeavours for the sake of that pleasure, I think it best to defer the visit. In lieu of Mr. Jowett's society, his Letters are a great encouragement to me: indeed they are one of my chief comforts in these countries.

You will have heard long ago of the great disturbances which have taken place in Constantinople. The Janissary System has been entirely dissolved; and, according to the most moderate computation, Seven Thousand of that formidable body have been destroyed. The Sultan is certainly adopting the most vigorous measures, in order to crush all further opposition to his will; and, as he has succeeded so completely in the Capital, it is probable that he will strike terror into the remotest parts of his empire. There are some persons, however, who fear that the storm is not over. The political horizon, indeed, of the East looks very dark to those who wish for light to come and the glory of the Lord to rise upon her. Never, perhaps, was a power erected in the world so hostile as that of Turkey, if we except Popery, to the propagation of Truth. I was grieved to hear, yesterday, that the Sultan has sent an order to the Greek Patriarch, to exert his influence for preventing his flock having intercourse with Franks. If this be true, the Greeks will have their fears much increased, and our difficulties will be augmented. Hitherto we have found abundant access to them.

### India beyond the Ganges.

BRITISH & FOREIGN BIBLE SOCIETY.

*Openings for the Scriptures.*

A LETTER from the late Sir T. Stamford Raffles is printed in the Appendix to the last Report, from

which we extract the following remarks—

In the last Annual Report of the Society, notice was taken of the labours of Dr. Morrison; and particularly of the advantage that might accrue in appointing an Agent to proceed to Singapore, and from thence to China and different parts of the East, with the view of distributing the Scriptures in Chinese. I take this occasion to offer my entire concurrence and unreserved testimony in support of the suggestions of Dr. Morrison; and to state, that, situated as we are now on the threshold of China, and surrounded perhaps by half-a-million of that people, who have emigrated and settled around us in the adjacent countries, with almost constant intercourse and means of communication, even with the heart of China itself, Loo Choo, and Japan, I consider this the most favourable opportunity that could be embraced for furthering the objects of the Society in that quarter. I might also add, that Siam and Cochin China are now, for the first time, open to our commerce; and that, whatever may be the result of the present contest in the Burman Country, a field seems to be opening in that quarter from which we shall no longer be debarred entrance.

India, beyond the Ganges, or Eastern Asia, at no former period, seems to have been pregnant with greater changes than at present; and, though all good and great works must be the result of time, yet, I trust, I may stand excused for suggesting whether the time has not arrived, when a knowledge of the languages and characters of the people ought not to be cultivated, in order that we may have Agents prepared to act whenever safe openings offer. Instead of one or two persons learned in the Chinese, should we not at least have a dozen?

The mention of the Author of this passage reminds us painfully of the loss which the Christian World has recently sustained, in the death of that Gentleman: he died of an apoplectic attack, at his house at Highwood, Middlesex, on the 5th of July, aged 45 years; nearly twenty of which he had spent in India, where his services were of high value to the Company. He was always the enlightened and zealous friend of Christian Missionaries.

In reference to the subject on which Sir Thomas wrote, the Committee remark—

Similar sentiments have again and again been impressed upon your Committee by Dr. Morrison; and they had, in consequence, previous to receiving the above communication, issued an advertisement, under the hope of eliciting some one or more individuals, possessing the requisite abilities and under the influence of proper motives, prepared to undertake the work. None such have, however, presented themselves in this country; but the notice of the subject, having reached Malacca, has brought back the following gratifying intelligence from the Missionaries at that station.

The resolutions of the Committee, respecting the employment of a person in journeys, for the distribution of the Chinese Scriptures, cheered our hearts and strengthened our hands. We have long lamented the want of such an Agent: and, indeed, so extensive is the field of labour, and of such vast importance does it appear to us that there should be some systematic arrangement by which the thousands of Chinese and Malays, by whom we are surrounded, and who, we are glad to say, seem ready to receive the heavenly boon, should have a fair opportunity both of handling and tasting the Word of Life, that we hesitate not to give it as our decided opinion that the Society could not adopt any measure more likely to promote, in an eminent degree, its high and godlike objects in these parts, than by the constant employment of a devoted and prudent man; whose sole object should be to travel through the whole range of the Malayan Archipelago, and, perhaps, occasionally to the shores of Cochin China itself, in order that, by minute and personal inquiry, he might ascertain the state of the numerous inhabitants as to their willingness to receive and ability to make a right use of the Scriptures, and who might, as far as circumstances would permit, supply them with the inestimable treasure. By such an Agent, we are confident, the work of distribution would be much more effectually done, than it possibly can be by the few scattered Missionaries, who, at present, occupy insulated stations in these parts; and whose attention is too much divided among other objects to admit of their making those long journeys and those minute inquiries, which the vast importance of the subject demands.

They then proceed to say, that there is an individual in the Anglo-Chinese College, who appears in every way suited to such an important work; and on whose appointment to the service, it will be one of the first duties of your Committee for the ensuing year to deliberate.



## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

*Journal of the Rev. Abdool Messeeh.*

OUR Readers will gladly renew their acquaintance with their old and pious friend. The Archdeacon of Calcutta, who translates these Journals from the Hindoostanee, remarks, in reference to that which is here given—

From the minute account which our friend has rendered of his time in his Journal sent to me, some things of little importance are inserted: a few of these I have omitted; and, should he continue, as I requested him, to send me his Journal regularly, I may abridge still further in future translations. I confess it is a great refreshment to me in reading his least interesting details, to observe the constant reference of his mind to God, and the attention which he gives to meditation and preparation of Sermons, with his regular habit of secret prayer: these are, doubtless, the source of his constant and steady course of Christian living, by which he adorns the doctrine of God our Saviour. May he continue to watch and pray unto the end, and be enabled to finish his course with joy!

Jan. 1, 1825 — This morning, whilst we were engaged in Worship, Molwee Abdool Kador, the Scholar of Budur Ali Shaw, with some of his disciples, came to see us, and to observe our Mode of Worship: they made observations to one another during prayers. When we had ended, the Molwee took me by the hand, and his disciples embraced me: he said, "I have heard of you a long time, and have wished to see you, and to learn your Manner of Worship: I have now seen you, and take my leave." I said, "Since you have come so far for this purpose, pray stay a little, that we may have some conversation." On this he asked of his disciples if they were willing: they begged that he would do as he thought proper. On this they all sat down, when he inquired, "How long have you embraced this Religion, and what advantage have you gained from it?" I answered, "It is more than twelve years since I became a Christian; and I have gained this advantage—that, among Christians, the Holy Spirit is vouchsafed to change our corrupt nature; and, when this is the case with any one, if he will examine his heart he will find in himself spiritual fruits." He said, "Well: have you gained this benefit? What spiritual fruits do you find in yourself?" I replied, "I speak the truth before the Lord Jesus Christ, that, when I was not a Christian, I thought myself more holy and pure

than any one; but now I perceive that all are better than I am, and that no one is a greater offender in the sight of God than I." He said, "If it is as you say, then this Religion is good and worthy of approval: can you lend me any books explanatory of this Religion?" I answered, "Take any of my books that you please." He accepted a copy of the New Testament and a copy of the Prayer-Book, in Hindoostanee; and, taking his departure, went toward Futtypore, since which I have heard no more of him.

Jan. 7 — Worship, as usual, in the evening: the Rev. Mr. Irving attended. He told me that the Lord Bishop would arrive on the 12th, and that I should catechize such as were of age to be confirmed: accordingly I continued hearing their catechisms and instructing them till ten o'clock.

Jan. 8 — After Worship and visiting the sick, hearing the lessons of the children, and attending to the workmen, I catechized those intended for Confirmation, and then went to Mr. Wright's.

Jan. 9, Sunday — After Worship, I again catechized the young persons: at four o'clock, went to Cantonments and held Public Worship.

Jan. 10 — After Worship, heard the lessons of my ten Scholars, and attended to the sick. A Fakcer, travelling past, called; and held a long disputation: but to no purpose, as he was very ignorant and very conceited.

Jan. 12 — Rev. Mr. Irving and I went out, early this morning, to meet the Lord Bishop of Calcutta, and met him near Secundra: he shewed the greatest kindness and condescension. I attended him back to Mr. Irving's house, and staid till noon; when I returned home, and employed myself in teaching my scholars and administering to the sick.

Jan. 13 — After Morning Worship, waited upon the Bishop, and remained till twelve o'clock. Abdullah, a servant of the Bishop's, who has embraced Christianity, and who is a most extraordinary person, came to my house, and remained in conversation till evening. After hearing the young persons their Catechism and concluding Evening Worship, I retired to rest.

Jan. 14 — After morning Worship, I took all the Boys and Girls and the Christian Men and Women, and went to the Cantonments: at eleven o'clock, the Lord Bishop confirmed them; and, after Divine Service, we returned home. Many strangers, who had never come to Church, attended; and asked me to intercede for them, that the Bishop would baptize them: I continued in conversation with them till evening; and discovered, that, under the cloke of religion, they wished to gain some worldly end: so I considered it improper to introduce them to the Bishop.

Jan. 15 — After the usual Services, employed in mending my net. [This is a favourite expression with Abdool for studying a Sermon.]

Jan. 16, Sunday — After our Morning Worship, I took my flock to English Service at the Cantonments, where we received the Lord's Supper from the Bishop. After Evening Service,



went to Mr. Wright's; from whence returned at midnight, and, after committing my soul and body to the Lord's keeping, retired to rest.

Jan. 17, 1825 — After Morning Worship, waited on the Bishop; who departed toward Joypore about twelve o'clock. Having learnt from the Rev. Mr. Irving, that the Ven. Archdeacon Corrie would be at Futtighur on the 22d, on his way to the Hill Country for the benefit of his health, I set about preparing to go over to meet him; and, in the evening, after Worship, took leave of my friends.

Jan. 19 — Arrived at Futtighur at four o'clock, and went to the house of my old friend Mr. Read.

Jan. 20 — Finding that the Archdeacon had not arrived, visited some Christian friends; and, in the evening, assembled them for Worship.

Jan. 21 — Visited several friends. One spoke of nothing connected with salvation: his whole conversation was altogether about immersion and outward forms: I felt great grief on seeing his dependence on such things. He bathes as a Hindoo daily, has his head shorn, and eats no meat: on my asking him the reason of this, he answered, "The Mahomedans eat no pork, nor the Hindoos beef; and I abstain from these things in order to bring them to our religion." I said, "I fear that these people will judge otherwise: they will say, 'The Sahib observes our customs, therefore they are right, and good to follow.'" In the evening, at Worship at Mr. Read's, a Sahib came who held much disputation: what shall I say of such an one? he calls himself a Unitarian, and denies the Divinity of our Lord Jesus Christ: I said to him, "I now perceive, that, among the Sahibs also, there are some whose faith is like that of the Mahomedans; for they, also, hold Jesus Christ to be a Prophet: what difference then between a Mahomedan and a Unitarian?"

Jan. 25 — Fyz Messeeh arrived, which much rejoiced me. I learnt that Mr. Corrie will arrive in a few days: I felt so anxious to meet him, that if I had wings I would have flown to him at once.

Jan. 28 — Went to Khoda Gung to meet Mr. Corrie. It rained very heavily, which obliged me to take shelter under a tree; where I fell in with a Mussulman, who inquired of me who I was, and, on hearing, said, "I have heard from my spiritual guide often of you: what wonderful thing is this, that you should have embraced this way? Your appearance is that of a religious man: and, from seeing your turban, Arabian dress, and Turkish horse, I took you for a Persian; and then the black colour of your dress made me think you a pilgrim." On inquiry, I found that his spiritual guide is Sacud Mahomed Hage, a relation of Abdool Vizier, who has lately returned from Mecca, and is anxious to make war on the Christians. I told him that I had disputed once with his Spiritual Guide at Cawnpore; and begged that he would tell him, with my friendly compliments, that I felt sorry that he had taken so long a journey in vain, and that now his heart was filled with such evil thoughts as would prove the ruin of himself and his disciples. I told him

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his Guide seemed beside himself, and advised that he should lose some blood.

Jan. 29 — At four o'clock met my expected friends, and returned home with them to Futtighur.

Jan. 30, Sunday — Assembled in Futtighur Church, with all the Christians in Cantowments, and passed the afternoon with Mr. Corrie.

Feb. 1 — Took leave of Mr. Corrie, who departed toward the Hills, and I went toward Lucknow to visit my Mother.

Feb. 7 — At Nugur Mow, had a long conversation, on religious points, with the Horsemen of Abdool Sulman.

Feb. 9 — At Newal Gunge, one of the Horsemen whom I had conversed with at Nugur Mow having reported what had passed between us, about 20 Troopers came to my lodgings, while I was out in the fields: they asked my servant where that unbelieving denier of their Prophet was: my servant, seeing their arms and warlike appearance, was frightened; and sent a man to tell me that the Troopers had come to seek me in a hostile manner, and had spoken so disrespectfully of me that he feared that they intended to do me some injury, and would probably call again. On hearing this, I thought it proper to go to them: they had taken up their quarters at a short distance: I went, therefore, without any thing in my hand to them, and made them a salaam: some of them returned it, and some began to look fiercely at me. I said, "Sirs, you have called on me I hear, when I was out in the fields: I have, therefore, waited upon you to know what you may want with me." One of them, who had a long beard, answered — "This person, who is come from Nugur Mow, says, that, having renounced Mahomedanism, you have become a Feringee." I replied — "That person has not understood the matter rightly: HE is a Feringee, who is born in Europe: I was born in Hindoostan: my colour is black, my dress different from that of the Sahibs, and I have a beard like yourselves; how then can you call me a Feringee? If you call me a Christian, you will call me right." Another of them said — "Did you not tell me at Nugur Mow, that the Christian Religion is the most ancient; and that 600 years after Jesus Christ, Islam had its beginning?" I answered — "Let any one of you, who is acquainted with History, say whether it is so or not; and if it be not true, then pray condemn me." Another said — "You have spoken the truth: come, sit down, and let us converse together." I accordingly sat down; and, finding them civil, I took the opportunity to speak to them of the sufferings of the Lord Jesus: they became more civil; and began to say, "Do you then curse our Prophet?" I said, "In our Religion, it is not lawful to curse any one: moreover we pray for our enemies, and for those who despitefully use us; and, by the grace of God, I purpose to return good for evil, should any one use me ill." With conversation of this kind they seemed well pleased: and, after a time, I left them; and, committing my soul and body to Jehovah my God, I went to sleep.

Feb. 12 — After Family Prayer, I went

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to the Cantonments (at Lucknow.) and called on Dr. L., to whom I had a Letter of Recommendation: he sent me to the Resident, to whom also I had a Letter: there were several Gentlemen with him: he sent for me in; and, on reading my Letter, took me into another room; when, in a very kind manner, he said, "I have often heard of you, and am happy to see you: pray come to-morrow, when I shall be at liberty to converse with you without interruption." Thence I went and called at the houses of the Christian Brethren and Sisters in the city, when I returned and found my Mother better: the neighbourhood came to call on me in the evening. After Worship with the family, I committed my body and soul to the Lord, and went to rest.

*Feb. 13, 1825, Sunday*—After Worship, in Hindoostanee, with my family, at nine o'clock I went to the Resident's house: there, all the Officers with their Ladies were assembled for Worship: the Resident read prayers and a Sermon in English. Afterward he took me into his private room, and conversed for some time in a very friendly manner: he said, "You need not be anxious, on any account, while you stay; for I will not fail to assist you to the utmost of my power." He then called his head-servant, and ordered that I should be allowed to come to him at all times without interruption: he asked me on many points of Religion, to which I answered; and, at parting, said—"If any trouble you on account of Religion, I shall consider it as done to myself: be assured I will befriend you." I was greatly comforted by the kindness of the Resident, and gave thanks to Jehovah my God. I said in my heart, "There was a time, when a Resident told me, that, if any trouble came upon me for Religion, he could not protect me; but now God has raised up a person, himself religious, and ready to help others!"

*Feb. 14*—This morning, rode out on horseback: in my way, met the train of the King and the Vizier. The armed men, who went first, on seeing me looked at one another, and nodded; and, by signs, signified that they knew me, and spit toward me: I thought of my Lord Jesus, upon whom the Jews spat: the tears came into my eyes; and, urging my horse on, I rode away. On arriving at Rissen Bagh, a train of servants coming after called to make way: I drew up my horse, when the Resident passed by, to whom I made salaam: he very kindly asked after my welfare, and whither I was going: I told him I was going to pay my respects to him: he went on to his house, when he took me by the hand and led me in: after breakfast, he went to his Office; and I, after calling on several Christian Friends, returned home, where I found eight or ten great men of the city waiting to see me: they all treated me kindly, and continued conversing about Religion for two hours: they accepted several copies of the New Testament in Persian, with thankfulness, and departed.

*Feb. 16*—Took my Brother and Nephew, by appointment, to the Resident, who treated them kindly, and told me to bring hear t: his Durbar (Levee) on Thursday.

Went to the house of Hafiz Abdool Nyeer, where many were assembled to hear the Korân explained: there I remained disputing, till evening: were I to record all the conversation it would fill a book: they sometimes became angry, and told me that I deserved to be put to death; but I soon appeased them—in short, from such wrangling there is little profit.

*Feb. 17*—Finding my Mother's house too small for assembling people for Worship, I went out to hire a larger. I looked at several; but, when I mentioned my name, the owners became angry, and said, "We have heard of you: you have cast away your Religion, and try to draw others away: we will not give our house to so irreligious a person." When I wished to reason with them, they told me to hold my tongue; and, were it not for fear of the Resident, they would cut my throat: some of them called their neighbours to look at me, and others shewed me their swords. My servants said, "Why should you go from street to street seeking a house? You will lose your life:" so I gave up the pursuit, and returned home; and thought that I would ask the Resident to get me some of the ground in ruins near my Mother's house, where I would build a Place for Worship.

*Feb. 18*—After Worship, went to the Resident's; but, being some hours before Durbar, I went out to see some of the King's houses. Visited the tomb of Saadut Ali Khan, on beholding which I was filled with concern. After conversing with the readers of the Korân, went to the Resident's house. The Hindoostanee Nobles were conversing with him, and I and my Brother and Nephew remained among them. After the Court broke up, the Resident sent for me to his private room, and inquired after my health. I told him of the waste ground about my Mother's house, and the purpose for which I wanted it; when he desired me to write to him particulars, and he would speak to the Vizier about it. I went home and drew up an account of the situation and quantity of ground wanted; when the Resident spoke to the Vizier about it, who gave orders that I should have it. I gave thanks to God, that, in Lucknow also, a Place for Worship is appointed; and, committing my soul and body to Jehovah, retired to rest.

*Feb. 20, Sunday*—After Morning Worship in Hindoostanee, went, at ten o'clock to the Resident's, and attended Divine Service in English. After Service, the Resident took me into his room, and very kindly explained to me the English Sermon which he had been reading. After leaving the Resident's, I thought of going home; but Mr. Bonney and Mr. Bragawna sent for me. I went first to Mr. Bragawna's, who made many objections, after the manner of the Roman Catholics, and talked much of their outward forms and ceremonies. I then went to Mr. Bonney's, who told me that he has been mercifully delivered from the delusions and errors of the Church of Rome: I was much pleased with his conversation.

*Feb. 22*—Waited on the Resident,

who told me that the Vizier had several times spoken of me; and that if I would wait a little, he would be here, when I should be introduced to him. After a time, the Vizier came; soon after which I was called into the room: the Vizier rose from his chair: I presented him with a Book of Common-Prayer and a copy of Sellon's Abridgement (in Hindoostanee), and said, "I have greatly desired by some means to offer some spiritual gift to your Excellency: you want no earthly thing; and, therefore, I judged nothing of a worldly kind suitable for me to offer: I trust that you will believe that I desire your welfare, and will, at times, look into these books." He took both the books out of my hands, and said, "You are the strength of my arms [*i.e.* my well-wisher] and I will certainly read these books; and, if you will come to my house, I will, at leisure, have some conversation with you." He continued standing; nor would he sit down while I staid. He and the Resident began to talk, when I judged it right to withdraw. The Resident told me, after his departure, that he had expressed himself pleased with me, and promised to send for me.

Feb. 24, 1825.—After Morning Prayers, waited on the Resident, who sent a chokeydar to conduct me to the house of the Vizier. On arriving at his gate, I saw the Horsemen who had spit toward me, standing on guard: on seeing me and the chokeydar, they said nothing: at several places, chokeydars were in waiting; and there were so many courts to pass, that a person on foot gets tired. At length, I entered a Hall, on the right-hand side of which a nageeb and chokeydars in rows, with their hands before them, were in attendance. It was happy for me that the chokeydar whom the President sent with me was a Hindoo, or I know not what indignities might have been shewn me. I entered by that door; and saw, in a Hall covered with carpets, the Nobles and Learned Men of Lucknow assembled: I paid my respects to them all, and sat down: one of them said to another, "This person gave the Vizier two books yesterday, and he continued reading them all the way to the palace, when he went to the King, and spoke to no one; and, when he left the palace, continued reading them all the way home, and now he has invited him hither: this man wants to make a Christian of the Vizier:" on this, each bit his finger.

Just then the President's chokeydar came to tell me, that his Excellency had sent for me: I went; and, on being shewn into the next room, saw some of the Princes and Chief Nobles, in splendid clothing, sitting: I saluted them in the Hindoostanee manner, and they raised their hands to their heads: one of them said, "His Excellency is in the inner room—pray go in;" and he shewed me the way. A splendid carpet was on the floor; and he was reclining on a scarlet pillow covered with muslin, and three of his principal attendants with him. The usual vessels were standing round; and several servants, with swords and shields, were in attendance: I bowed low, and then stood respectfully be-

fore him: he returned my salute, readily; and, taking my hand, placed me on the cushion, and inquired of my welfare. He then asked where I was born: I answered, "In Delhi." He said, "In what company did you gain this advantage?" (*viz.* Religion.) I told my history briefly, from beginning to end. He ordered the doors to be opened, that the others who were in attendance might hear my history from my own tongue. He then asked what proficiency I had made in Arabic and Persian: I answered that I was not learned, but knew enough for necessary purposes; and that I could answer any questions which he might put to me without an interpreter, according to the Proverb—"There is more to be learned than you have years to apply to learning, therefore acquire that for which you have immediate use." On hearing this, he sent for Subhan Ali Khan, and said, "What an admirable person is this, and how well he speaks!—reason with him:" Subhan Ali Khan said, "My Lord, here are such people as this also." He then said to me, "Pray tell me, by what proofs have you shewn that Islam is vain, and the Mission of our Prophet a fiction, and made yourself a Padre?" On looking round, I saw that all the Nobles and Learned Persons who were in waiting when I came in had advanced round me, and their eyes seemed red as blood (with anger): so it seemed difficult to speak, and difficult to be silent: I therefore, addressing myself to the Vizier, said—"May God preserve you! You are judge of what is passing. Subhan Ali Khan has at first put such a question, that, if I answer it, then straightway, in the opinion of all present, I shall be judged worthy of death, and all will be offended; nevertheless, if good is derived to the souls of these Gentlemen, though a worthless Hindoostanee suffers death, it matters not: moreover, I offer my blood to all these Gentlemen; for I have come to make friendship with you, Gentlemen, and to offer myself for your service, and not to give you occasion of being offended." Hearing these my words, Subhan Ali Khan and the rest seemed softened, and the Vizier smiled. Then I said, "Gentlemen, you are all, by God's blessing, learned and eloquent: you all know the faith of us Christians—that we consider the Lord Jesus Christ our God, and Intercessor, and Saviour from sin; and we truly know that the Father, Son, and Holy Ghost are One God, Trinity in Unity; and I am ready to adduce proofs before you all of Christ's Divinity: I trust in Jehovah my God, that, by His grace, He will engrave these proofs in your hearts." Some of them said, "May God bless yourself!" I said to the Vizier—"Order Subhan Ali Khan to repeat the following sentence from the Korān—'I adduce proofs from the Pentateuch and proofs from the Gospel: you, who are learned, will be so good as to tell me from what places of the Pentateuch and Gospel proofs (of Mahomedanism) are asserted (in the Korān), that I may know.'" Subhan Ali Khan ordered the book, called "An Answer to Christians," to be brought: a person brought from the Library two books neatly bound. Subhan

Ali Khan first read from the book a passage in praise of his Prophet, full of hard words and high-flown language, such as, according to the Proverb, an Evil Spirit would write for Satan's perusal; and, having read it, asked me if I understood it. I said to the Vizier, "The person, who introduced all these hard words from difficult books, did it, not for the instruction of people in Religion, but to shew his own learning: it is improper to write books on subjects of Religion in this way: they should be written in easy language, that all may profit by them." Subhan Ali Khan then said, "Sabat has written in his book, 'He shall break them in pieces, like a potter's vessel.'" When I heard the name of Sabat, I immediately started up, and said to Subhan Ali Khan—"Now I remember you—let us embrace: you were a great friend of Sabat, and used to frequent Mr. Martyn's house: you know Sabat's history well. I will speak of him in the presence of the Vizier; and, if I say wrong, correct me—if true, bear witness, for I lived with him. Now had he not a complaint, which used to inflame his head; so that, for three or four days, he could neither eat nor drink? And, during these illnesses, he used to be out of temper with his servants, and often even behave disrespectfully to the Sahib. Is this true or false?" Subhan Ali Khan replied, "It is true." "Then," I said, "what dependence is to be placed on the words of such a deranged and mad person? I have heard from credible persons, that he wrote that book out of malice; in which he inserted, as proofs, things out of place and misapplied. This proof, which Subhan Ali Khan has introduced from Sabat's book, as spoken of Mahomet in the Gospels, pray in what chapter and verse and of which of the Gospels is it found? It is true, it is written in the Psalms of David (Ps. ii. 8.) in a prophecy concerning Jesus Christ." Subhan Ali Khan and others cried out, "When did the Lord Jesus Christ draw the sword for the propagation of Religion? Our Prophet indeed, by fighting and conquering in the world, propagated Islam." I said, "Pray consider whether by the SCEPTRE, in the Second Psalm, a sword is meant. I remember a story: A sturdy Fakeer, in Delhi, took, without leave, a large raddish from a gardener's basket; and went off, carrying it on his shoulder: the gardener cried after him, 'You worthless fellow! why do you walk off with my raddish on your shoulder?' He answered, 'I have read in the Koran, Take up a raddish and carry it on your shoulder.'"—the Vizier, on hearing this, laughed outright. Another person produced the following as a proof: "When the woman taken in adultery was brought to Jesus Christ, he said, 'Who among you is not an adulterer, let him throw the first stone:' on this all the Christians went away, and stoned her not. Is not this, too, written in the Gospels; for the women of the Christians go about unveiled, and Jesus Christ himself has therefore styled them adulteresses?" I answered, "This is very offensive to me;" and, addressing myself to the Vizier, I said, "Pray observe what a senseless argument this learned man of yours urges: he does not

know that there could be no Christians present when that sentence was given: the Jews trusted in their outward observances, as the followers of Islam do at this time; and, like them, fancying themselves holy, they were forward to find fault with others: our Lord Jesus Christ, therefore, to convict them, gave that sentence, that the Jews might reflect on their own character, and, from a sense of their own sinfulness, be ready to forgive others." Subhan Ali Khan then said, "In the Revelation of St. John, I have read that one person, clothed in white, stands before the throne of the Most High: that respects our Prophet, for Jesus Christ wore black clothes." I answered—"This passage is taken from the Fourth Chapter; and there it says, that twenty-four persons worshipped before the throne: pray, since you say one was your Prophet, who were the other twenty-three?"

The Vizier said, in an audible voice, in the hearing of all, "It is by no means necessary that a man should follow the Religion of his forefathers: moreover, it is highly proper, that whatever Religion is proved to be righteous and worthy of approval, he should embrace it." When Subhan Ali Khan saw that the Vizier paid attention to what was said, he began to ask me the meaning of hard words: from the anxiety of my mind, as well as from long disuse of learning, I mistook the word, and gave a wrong answer: he, on this, said, to the Vizier, "This man has not the learning of a child." Addressing the Vizier, I said "When did I ever pretend to learning? But if I had thought that Subhan Ali Khan would have judged of my Religion from my knowledge of hard words, I would have looked into some Dictionary, and have committed some to memory." The Vizier smiled, and said, "I am much pleased with your conversation, and I have also heard of you from the Resident. I am told that you are going to Calcutta, some time hence: you must not go without visiting me again:" he then called for otter, with which he perfumed my hand, and dismissed me; and I returned home, where also I had to continue conversing about Religion.

In the evening, called on Molwee Khoda Buksh, where the conversation was on Religion. At night, I endeavoured to recollect and improve the events of the day, before I went to rest.

Feb. 25, 1825.—After Worship, took my Brother and Nephew and waited on the Resident; who, with great kindness, made us breakfast with him, and inquired the events of yesterday, which I related as above. He said, "Yesterday, the Vizier came to me, and was saying you were puzzled about some word; but never mind their vain talk, and continue your work." I thanked God that nothing worse was said of me. After breakfast, attended the Durbar; and, when the Durbar broke up, the Resident introduced me to Nowab Hassen Ali Khan, the son of Hyder Beg Khan: he then left us together. The Nowab inquired my history, in a most kind manner; and spoke like one really desirous of knowing the right way, and invited me to his house when he would inquire fur-

ther respecting my Religion, and open his mind more fully to me. On this the Resident returned, to whom he expressed himself kindly respecting me; and they beginning to converse together, I took my leave.

*Feb. 27, 1825, Sunday*—At three o'clock, went to the house of Nowab Haasen Ali Khan: after some conversation he said, "I will read these books of yours, and act as appears to me right." He had a copy of the New Testament and of the Prayer-Book, which I apprehend he received from the late Mr. Hare.

*Feb. 28*—After Worship in our usual manner, attended English Service at the Resident's; and had, afterward, an attack of fever, which prevented further exertion.

*March 1*—Waited on the Resident; when I was told that the Vizier was in his private room. I waited in the ante-chamber; and, when the Vizier was going away, paid my respects to him. He, with a pleasant countenance, inquired after my health, and when I intended to leave Lucknow: I replied, "After the Hooley;" and that I would wait on him on my way to Calcutta, if spared: he said he should be happy to see me, and bid me farewell. I then had some conversation with the Resident, and returned home.

*March 2*—On account of the Hooley, remained all day at home, and the three following days.

*March 6, Sunday*—After Hindoostanee Worship, attended Divine Service in English at the Resident's: after Service took my leave of the Resident, intending to set off for Agra on the morrow, when he kindly ordered one of his chokeydars to accompany me all the way to the English Territory.

*March 7*—Having prayed with my Mother and all the family, I set out for Agra.

*March 18*—Arrived at Agra, and found all my Christian friends well.

*March 26*—Imaad Messeeh and Bubur Messeeh arrived from Bopal, and brought me a Letter from Shazad Messeeh: they took up their abode with me: after Morning Service, I set food before them; after which, I went with them to call on Christian Friends, of whom several called on them during the day. I retired to prepare a Sermon; and, in the evening, had Worship; after which we supped: when, thanking Jehovah for all His mercies, I retired to rest.

*March 27, Sunday*—After Morning Service and a Sermon, I retired to my room for meditation. In the evening, after Service, my guests took each a Gospel and a copy of the Catechism; and took leave, intending to set off toward Delhi in the morning; and will call for my answer to Shazad Messeeh's Letter, which they brought, on their return.

*March 28*—In the morning, my servant told me that my guests were gone; and that, at setting off, they said among themselves—"What kind of a Padre and a Christian is this, whom Shazad Messeeh praised so highly? He gave us plenty of Church, and food enough; but not a drop of wine did he produce!" I made no observation on it.

*March 31*—After Morning Service attended the sick, and heard my Scholars say their

lesson: after which, passed most of the day with a sick friend.

*April 1*—Formerly, the people of this city were much offended with me, and said very evil things concerning me: I always shewed them kindness, and often attended them with medicines when they were sick; and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases: often, also, I endeavoured to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind and desire no evil to any one. Now, in the place of enmity, these people begin to shew kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments: for instance, to-day, Meer Seyud Ali, who is Head-man to the Collector, sent me a friendly Note, saying—"The daughter of me, your Servant, is to-day to be married: you will greatly oblige me by making one of our company." I sent for answer—"Since the day that by the grace of God I was honoured with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to shew myself at a wedding-feast." He sent, in reply—"I have read in the blessed Gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey the traditions of the Divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you; and will invite some aged person, like yourself, to keep your company." I was rejoiced on hearing this, since it appears that these people read the Gospels. In the evening, after Worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in Religion and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation I entertained some hope respecting them. Taking my leave, I returned home, and retired to rest.

*April 2*—In the evening, according to custom, all the people assembled at seven o'clock, to worship in the Kuttra; after which each went about his own business. Five men, who were of last night's company, came; and, after the salutations usual among Hindoostanees, sat down and began to say, "With your conversation last night we were much pleased; and we desire from our hearts to come a few times to converse with you." I answered, "I also desire the same; and wish you would stay with me a few days, and attend to spiritual entertainment." After much entreaty, they consented; and ordered their servants to bring their horses and baggage. I continued in conversation with them till three o'clock; and, having given them an apartment, prepared to entertain them. In the evening, these people were present at Divine Service. After Worship, I went to

see a sick Christian; and returned at ten; when, committing my soul and body to God, I went to rest.

*April 2, 1825, Sunday*—In the morning, before gun-fire, all the Christian Brethren and Sisters came, in order to attend on the Sacrament: placing them on carts, I took them all to Cantonments, at Nomillah, to the English Congregation. We returned to the Kuttra at nine o'clock, and had Divine Service in Hindoostanee.

The people who came yesterday, observing our mode of Worship, were surprised. When we were all at liberty, they sat down to eat: after a little while, I went and sat with them; and asked them why they had come to Agra, and whither they were going: they said, that they had come from Futtyghur, having had some dispute with their friends, and that they were going on the morrow to Gwalior, to the Rajah: "But," said they, "having seen your mode of Worship and heard your Sermon, we have become very doubtful in our minds that all we have been doing all our days seems in vain; and now this is our state—our hearts desire to forsake our own Religion and to embrace this of yours, or to depart hence in the morning." I said, "This is matter of joy to me: our Religion is not one of violence; and Satan is a great enemy to us: he does not wish that a man should escape from his bondage, and go free: do not be troubled; God is able to give rest to your minds." On this they staid also that day: in the evening, two of them, Mirza Bunder Ali and his Son Mirza Bunder Hossien, who were both good-looking well-dressed men, attended Worship, and their two companions remained in conversation with the Seyud. At ten o'clock, when I lay down on my bed, they concluded that I was asleep, and I heard them disputing among themselves: the Father and Son took my part; while the others called me an Infidel and a Hypocrite, deserving of death.

*April 4*—After Morning Service, the two above referred to desired a copy of the Gospels and the Book of Common-Prayer: I set before them several copies, from which they selected a copy of St. Matthew with the exposition and a Prayer-Book, and continued all day inquiring particulars about them. In the evening, they attended Worship; and, at night also, many things indicative of a love for the Gospel appeared in them.

*April 5*—After Morning Worship, these people went on their journey, whom I accompanied a little way on horseback. In the evening I prepared some medicine for some sick persons; especially for Khayr El Nissa, who was baptized in 1813, and is very pious, being now also nearly 100 years old.

*April 6*—A Christian Youth, named Ali Verdy was brought by his Mother, at the time of Morning Prayer: all the Hindoostanee Doctors had told him that he was in a consumption, and would not recover. I was employed till the evening about him and his aged Mother; and, after Service, went to visit the youth Imaad Messeeh who was very

sick, and continued with him till ten o'clock.

*April 8*—Two Mogul Travellers came; and said that they heard that the Gospels and Psalms, in the Persian and Oordoo Languages, were given away here, and begged the favour of me to give them a copy of the Gospels and of the Psalms in Persian. I asked them whether they wanted them for themselves, or for some other person: they answered, "When we went to Cashmeer, a Mollar, named Mogeer, desired us to procure these books for him: we are setting off for Cashmeer to-morrow." I gave them a copy of the Gospels and of the Psalms in Persian, and they took their leave with many expressions of regard and friendship.

*April 11*—After Morning Worship, a Cashmerian, named Ramjee Mul, who resides at Lucknow, came and put up in the Kuttra. I continued most of the day in conversation with him: in the afternoon he said, "I desire in my heart to become a Christian: but I fear reproach; for people will speak ill of me, and I cannot bear their reproach." We shall see what the end will be. When the friends who were with him heard this from him, they took him away from the Kuttra.

*April 12*—After Morning Prayer, a person came and asked for Abdool Messeeh. I asked him what he wanted with him: he said, "I heard at Gwalior, that a person named Abdool Messeeh resides in Agra, who teaches every one who goes to him the Gospel, and gives them also food, and medicine if they are sick." I said, "I am that sinner: stay here a few days; and, as it shall appear proper, we will deal with you." He staid with me: we shall see what the event will be, whether he will receive instruction, or be drawn away by Satan.

*April 13*—After Morning Service, a person, with a long beard, and in appearance like a Jew, came and said to me, "You believe that Jesus was without sin." I answered, "Of that there is no doubt." He asked, "Was the Virgin Mary without sin?" I answered, "From the Holy Scriptures it appears that she was like others of mankind." He said, "Born in sin?" I answered, "So it appears." He, in appearance a man, but in disposition an evil spirit, then said, "If Jesus was conceived in the womb of Mary, would not sin, more or less, enter into his nature?" I answered, "Pray tell me of what race you are?" He said, "Of the Jews." I answered, "You fear not God, or you would not thus speak. God, who created the body of Jesus by the power of the Holy Ghost, without progenitor or descendant, is pure from all sin: to inquire by our own wisdom into the subject is the delusion of Satan." He was silent, and went away. I was much grieved on account of the hardness of his heart.

*April 15*—Having heard that a man had gone mad, and was wandering about among the tombs, and that his parents went weeping after him, I mounted my horse, sought him out, and brought him to the Kuttra: after taking some blood from him, by the grace of God he greatly recovered.



*British and Foreign Bible Society.*

At pp. 227—229 of our Volume for 1819, and at p. 436 of that for 1820, our Readers will find very interesting notices of interviews between the late Rev. John Owen and Dr. Steinkopff with the venerable man whose death is stated in the following extract of a Letter, dated May 31, 1826—

The worthy Pastor Oberlin, of the Ban de la Roche, has at length entered into his eternal rest, after many years of long and faithful services.

Since yesterday, the pains of his disease were nearly without intermission; but, during the short intervals of ease, he appeared to be engaged in silent prayer. About six o'clock this morning, the venerable Pastor uncovered his head, folded his hands, and, with a look of inexpressible calmness, raised his eyes toward heaven: this was the last action of his life. Shortly after, his eyes became fixed; convulsions succeeded for about two hours; but, an hour before his demise, he lay perfectly easy. At length, at a quarter past eleven o'clock this morning, he was called to receive a crown of glory, in the 86th year of his age.

At this moment, the tolling of the bells announces to the villages around, that the inhabitants of the Steinthal have lost their venerable parent.

*Church Missionary Society.*

The Bishop of Salisbury and the Bishop of Landaff have become Vice-Patrons of the Society.

Mr. and Mrs. Davey arrived at Portsmouth on the 16th of August, from Sierra Leone, in H.M.S. Leven, which left the Colony on the 13th of June. Captain Owen granted them a passage, and treated them with the utmost kindness. Mrs. Renner, Widow of the late Rev. Melchior Renner, was unexpectedly removed from her labours on the 29th of May, after an illness of a few days.

The Juliana, on board of which the Rev. Messrs. Selkirk and Trimmell (p. 135) were proceeding to Ceylon, arrived at the Cape on the 23d of May, all well. The Rev. Joseph Bailey (see p. 263) writes on the 29th of May, that the Alexander was then, after a prosperous voyage so far, in 3° 40' N. L. and 22° W. L.

The Rev. W. Williams and Mr. James Hamlin (p. 158) arrived with their Wives, in safety, at Sydney, on the 17th of December; and, at the end of February, were about to proceed to New Zealand, in company with Mr. James Shepherd, who had recovered (see

p. 157) the use of his eye. Mr. W. Hall continued (see p. 157) in New South-Wales, in a bad state of health. All the Missionaries in New Zealand were well in the beginning of January.

The Rev. James Norman and Mr. James Lisk, with their Wives, not being likely to have sufficient health in Sierra Leone for the labours of that Mission, have been appointed to the Australasia Mission.

*London Missionary Society.*

The Directors having deemed it expedient to remove the Missionary Seminary to the vicinity of the Metropolis, they have engaged Hoxton-Academy House for that purpose, and are fitting it up for the reception of Twenty Students. The Rev. Dr. Henderson has been appointed Theological Tutor, and will reside at the Seminary: the Rev. Daniel Bishop will be Classical Tutor.

Mr. C. Hovendon, appointed Printer to the Madagascar Mission, sailed from London on the 6th of July, in the Cleveland, Captain Havelock, for the Isle of France: a Printing-press had been already forwarded.

The Rev. Henry Nott arrived in London, on the 7th of July, from the South Seas. The Directors state—

Mr. Nott was one of the first Missionaries sent out in the "Duff" in 1796, and has not since, till now, visited his native country. He has been a faithful and diligent labourer for nearly thirty years; and to him, chiefly, are the Natives indebted for the Tahitian Translation of various portions of the New Testament. It is expected that an edition of the New Testament, in Tahitian, complete, will be printed on Mr. Nott's return to Tahiti. Mr. Nott purposes to embark for New South-Wales toward the close of the ensuing autumn.

*Wesleyan Missionary Society.*

An order was made by Sir Thomas Brisbane, previous to his quitting the Government of New South-Wales, for the appropriation of 20,000 acres of land to the use of the Society's Missionaries, in their attempts to benefit the Aborigines of that country.

*New South-Wales.*

Lieut.-Gen. Darling arrived at Sydney on the 17th of December: on the 20th, His Excellency made his public entry, and assumed the government of the Colony.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21, to August 21, 1826.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.		Present. L. s. d.	Total. L. s. d.
All Cannings, <i>Wiltshire</i>	5 13 0	41 14 10	Colchester and East-Essex,	9 14 11	1829 14 3
Aylesbury	9 9 0	87 6 8	Devon and Exeter	1 18 4	960 1 3
Birmingham (Ladies' Assoc.)	67 11 0	75 6 13 3	Devonport	35 8 0	1364 10 8
49. 11. 4; Christ Church			Dorchester	61 7 11	1070 14 1
22. 18. 0;			Durham	90 0 0	136 6 10
Blanford	50 0 0	236 14 1	East Lothian	5 5 0	16 13 0
Mythe and Bilby, <i>Notts.</i>	5 13 0	373 15 8	Edmonton	50 0 0	1090 0 1
Bodmin	9 9 0	177 17 11	Epsom	18 11 7	446 3 11
Boston (Burton Pedwardine)	38 10 4	904 9 5	Falmouth	66 0 0	792 15 0
4. 8. 6; Wainfleet (p. 11. 9.)			Fowey	9 0 5	30 7 6
Bradford, <i>Wiltshire</i>	14 7 6	20 18 6	Finchade, <i>Rutlandshire</i>	1 18 6	1 18 6
Brilles, <i>Warwickshire</i>	10 9 0	56 11 4	Glasbury, <i>Brecon</i>	43 14 0	1410 13 9
Brighton	10 0 0	517 10 8	Gloucestershire (Cheltenham 401. N. E. Forest of Dean 501.	90 0 0	866 10 7
Brill, <i>Oxfordshire</i>	4 3 0	4 3 0	Gretton, <i>Northamptonshire</i>	7 4 10	7 4 10
Bristol	1550 0 0	29161 7 5	Halifax	30 0 0	1640 4 8
Bucks, South (Drayton 41. Iver 29. 3. 0)	33 3 0	3413 4 10	Hampshire, North	80 0 0	13 6 0 0
Bunny, Bradmore, & Rudington, <i>Notts.</i>	10 5 0	454 5 8	Harrington, <i>Northamp.</i>	6 3 11	4 3 11
Camborne	9 13 8	57 19 6	Helston (Mawgan Branch)	4 9 0	708 4 3
Clapham	10 0 0	3295 16 6	Henley-on-Thames	8 18 0	4 3 11 8



	Present. L. s. d.	Total. L. s. d.		L. s. d.
Hereford, Town and County,	70 0 0	395 0 3	Kingakerswell (ditto) by Rev. Aaron Neck,	6 3 4
Hertfordshire	70 0 0	858 6 9	Marwood (ditto) by Rev. C. Mules	1 17 6
Hindon, <i>Wiltshire</i>	9 0 0	80 19 0	St. John's Chapel, High Harrogate (York- shire) by Rev. T. Kennion, B.A., Minister	21 10 10
Hougham-cum-Marston, <i>Lin.</i>	1 10 0	3 10 0	St. Mary's Chapel, Low Harrogate (York- shire) by Rev. J. W. Cunningham (Rev. T. H. Madge, Curate)	21 8 9
Hull and East-Riding	5 0 0	7926 10 1	Grafham (Sussex) by Rev. Mr. Serres, (Rev. John Sargent, Rector)	8 0 0
Kent	289 4 6	5617 2 7	BENEFACTIONS.	
Kirkby-Lonsdale	22 17 0	931 16 8	Fisher, J. esq., Pall Mall, by Messrs. Hatchard,	5 5 0
Leicestershire	50 0 0	8919 8 7	Goring, Henry, esq., Oxford	21 0 0
Liddington cum Caldecot	9 2 2	378 11 10	H. P. N.	21 0 0
Lincoln	40 0 0	1867 18 11	Hyndman, Miss, Glo'ster Lodge, Brompton,	50 0 0
Liverpool & West-Lancashire,	17 0 0	8064 2 5	Mouckton, Hon. Col. J.	10 0 0
Lyme-Regis and its Vicinity,	6 19 2	41 17 11	Part of a Legacy left by the late Joseph Hocken, esq., of Falmouth, to be dis- tributed by the Rev. R. H. Hitchens and the Rev. W. H. Black, as it should appear to them would most tend to the glory of God	40 0 0
Northamptonshire; Creaton 350. 4. 10; Rowell and Des- boro 104.	326 4 10	5125 10 11	Smith, Mr. Robert, Great Tower Street,	10 10 0
North-East London (Hack- ney Branch)	6 4 2	2905 8 5	LEGACIES.	
North-West London (Sale of Ladies' Work)	23 18 6	554 9 3	Miss Mary Ann Bailward, late of Bradford, Wilts. by her Executor, T. S. Bailward, esq.	200 0 0
Nottingham (Oxton, &c. 151.)	191 17 2	3149 13 7	Legacy Duty	20 0 0 — 180 0 0
Oxford and its Vicinity	21 0 0	1351 8 1	Richard Hughes, Esq. late of Ilfracombe, by his Ex- ecutors, Thomas Gadd, & B. Lawrence, Esqs.	1000 0 0
Oxfordshire, N. (Deddington)	15 15 6	992 1 7	Legacy Duty	100 0 0 — 900 0 0
Padstow	3 0 0	122 15 5	Mrs. Catherine Spencer, late of Bristol, by her Executors, Rev. T. Spencer, by whose desire the Duty was not deducted	100 0 0
Penryn	21 12 0	346 16 8	Mrs. Barbara Spooner, late of Elmton, Warwickshire by her Executor, the Rev. William Spooner	100 0 0
Penzance	60 0 0	761 14 11	Legacy Duty	10 0 0 — 90 0 0
Percy Chapel (including Ser- mons by Hon. and Rev. Baptist Noel)	95 14 4	3898 6 1	INDIA-FEMALE EDUCATION FUND.	
Plymouth and Stonehouse	75 0 0	170 0 0	Brought from page 364	1246 17 2
Portsmouth, Portsea & Gosport,	9 6 6	1880 14 9	Berger, Mrs., Upper Clapton, <i>Ans.</i>	1 1 0
Queen Square Chapel	12 12 0	1058 4 0	Bristol Association:	
Retford, East	91 6 0	1222 3 11	Heabury Parish	11 1 0
Romey	6 0 0	162 0 0	Russell, Mrs.	1 0 0
St. Antholin's, Watling Street,	6 7 8	478 0 1	Cambridge Association	20 0 0
St. Arvan's and its Vicinity,	21 0 0	681 7 9	Carey, Mrs., collected by	2 12 0
Seaton, <i>Rutlandshire</i>	51 7 4	186 12 7	Christmas, C. G., Esq., Gower Street	10 10 0
Sedghill, Semley, & Knoyle,	21 4 0	162 10 10	Clifton Branch:	
Sierra Leone	18 9 4	911 19 8	Bateman, Mrs.	1 0 0
Southwark	2 2 0	1429 11 6	Bennett, Miss, <i>Ans.</i>	1 1 0
Staines and its Vicinity	108 19 0	522 3 3	Florence	0 3 0
Suffolk	65 0 0	6069 9 10	Young, Mrs. Jane, <i>Ans.</i>	3 0 0
Sunderland, Bishop-Wear- mouth, &c.	50 0 0	1256 14 5	Colchester & East-Essex Association	13 16 6
Swanage, <i>Dorsetshire</i>	20 14 8	47 19 5	Crowe, Mrs., Durham	1 1 0
Tamworth	15 19 7	2702 6 1	Palmouth Association:	
Taunton and West-Somerset,	20 0 0	480 0 0	Fox, Mrs. Robert	1 1 0
Tixover, <i>Rutlandshire</i>	2 0 0	2 0 0	Sundries	0 13 0
Uppingham	1 13 3	2 18 4	Ferguson, Miss, English Street, Carlisle,	10 12 0
Wellington, <i>Somersetshire</i>	61 11 0	916 5 5	Gibberne, Miss Maria, Wanstead	2 12 0
Worcester	99 11 0	2152 18 3	Green, Mrs., Brompton	1 1 0
York	100 0 0	8868 15 11	Greenwell, Miss, Durham	5 0 0
			Haworth, Miss D., Hull	5 0 0
			N.-East London—Hackney Ladies' Branch:	
			Mrs. Hawtreay	1 6 0
			Friend, by Miss Hollier	3 3 0
			Mrs. Williams	0 5 0
			Nottingham Association:	
			Sale of Ladies' Work	18 0 0
			Roberts, Mrs., Durham Downs	2 0 0
			Simons, Rev. John, Paul's Cray, <i>Ans.</i>	1 1 0
			Two Sisters, by Mr. Nisbet	1 0 0
			York Association	11 3 0

## COLLECTIONS.

Andrews, Miss, Brentford	3 7 8	11 8 6
Baillie, Miss, Dunstable	1 0 0	4 12 0
Bellbroom, S. esq., by a few Gentlemen	99 10 0	1099 13 0
Betts, Mrs. John, King's Langley,	3 12 0	36 0 0
Bird, W. G. esq., Lichfield	2 0 0	63 11 3
Brice, Miss F., Canford	2 0 0	21 0 0
Gleed, Miss, Donington	10 5 0	108 17 4
Hunt, Mr. J., from Workmen at Mr. Storr's Manufactory, Harrison St., Gray's Inn L.	3 7 0	87 7 5
Kennett, Misses, Chelsea	1 0 10	42 9 10
Ladies of Hay, Brecon	4 0 0	56 10 0
Lake, Rev. Edward, Worcester,	20 0 0	376 15 3
Marriott, Master J., City Road,	0 13 0	1 6 0
Pritchard, Miss, Kidderminster,	16 0 0	269 2 0
Sharp, Mr. James, Spitalfields,	2 17 3	3 18 3

## CONGREGATIONAL COLLECTIONS.

Cavendish (Suffolk) by Rev. G. Wightman (Rev. T. Cartley, Rector)	6 6 8
George Ham (Devonshire) by Rev. C. Mules,	7 13 0

••• The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing &c., received, through the British Ladies' Church Missionary Maternal Society, from "Eliza"; Miss Grove and Ladies at Beaconsfield; Mrs. W. Williams; Miss Arthur, Little Coln; and Miss Williams, Carnanton; M. T.; and a Box from Exeter. Also to Mr. N. Broughton, of Holborn Bridge, for his present of 36,000 Needles, for the Schools in the Society's various Missions.





WEST-AFRICAN GREEGREE-MEN.

# Missionary Register.

SEPTEMBER, 1826.

## Biography.

### THE LAST DAYS OF BISHOP HEBER.

WITH sincere grief we introduce to our Readers this notice of the sudden demise of the invaluable Prelate, who has been permitted to preside for so brief a period over the rising Church of India. May his Successors have grace given to them, to imitate the example of Piety, Benignity, and Zeal which Bishop Heber has left them as a rich legacy!

The following notice of this melancholy event, in the Bombay Courier of the 22d of April, was the first which reached this country:—

Our readers throughout India will receive with a universal sentiment of grief, the intelligence that the earthly career of our beloved and revered Bishop terminated at Trichinopoly, on the morning of Monday the 3d inst. His Lordship had reached that place on Saturday Morning; and, on the following day, had preached, and held a Confirmation in the evening: after which, he delivered another Discourse, concluding with a solemn and affecting farewell to the Congregation.

On Monday, at an early hour, his Lordship visited a Congregation of Native Christians; and, on his return, went into a bath, as he had done on the two preceding days. He was there seized with an apoplectic fit; and when his servant, alarmed at the length of his stay, entered the bathing-room, he found that life was extinct. Medical aid was immediately procured, but was wholly unavailing.

From a communication, dated Tanjore, March 31, 1826, and printed in a Bombay Paper, we extract the following account of the Bishop's last days.

The Bishop of Calcutta arrived at Tanjore on the 25th instant; having preached an excellent Sermon on the Crucifixion, the preceding day, Good Friday, at Combaconum.

On the 26th, Easter Sunday, English Divine-Service was performed at the Mission Church in the little Fort of Tanjore. His Lordship's Chaplain, the Rev. Thomas Robinson, and the Rev. J. W. Doran, with other Missionaries, assisted in reading the Liturgy. The Bishop preached an eloquent and impressive Sermon on the Resurrection: at the request of the Native Members of the Congregation, his Lordship has kindly promised to have this Sermon translated into Tamul and printed. In concluding the Sermon, the Bishop, in the most feeling manner, impressed the duty of bro-

*Sept. 1826.*

therly love on all persons, without regard to rank or colour. The Lord's Supper was administered to 87 Communicants; 50 belonging to the English Congregation, and 37 Native Christians who understand the English Language.

Divine Service was performed, in the evening, at the same place, in Tamul. The Liturgy was read by the Rev. Mr. Bärenbrück, assisted by a Native Minister; and a Sermon was preached by the Rev. Dr. Caemmerer.

To the agreeable surprise of all present, the Bishop pronounced the Apostolic Benediction in the Tamul Language.

On Easter Monday, his Lordship held a Confirmation, when 12 English and 50 Native Youths were confirmed. As only a part of them understood English, the Service was repeated by the Rev. Mr.

Kohlhoff in Tamul, who afterward addressed those who had been confirmed. The whole Service was interesting and affecting.

In the evening, Tamul Divine-Service was held in the Chapel in the Mission Garden, when the Rev. Mr. Sperschneider preached in Tamul to a crowded congregation.

At the conclusion of the Service, the Missionaries present received an affectionate and animated Address from the Bishop: who observed, it was probably the LAST time that all present could expect to meet again in this world; and exhorted them to diligence and perseverance, by the example of Swartz, near whose remains his Lordship was then standing. His address will not soon be forgotten, by those who had the privilege of hearing it.

On the 28th, the Bishop, attended by his Chaplain and several Missionaries of the District, paid a visit of ceremony to His Highness the Rajah of Tanjore, under the customary honours: on the following day, His Highness returned his Lordship's visit.

On the 29th and 30th, the Bishop visited and inspected the Mission Schools and Premises. The number of children in the English and Tamul School amounted to 275 boys and girls: his Lordship heard them read in English and Tamul, and expressed himself highly gratified at the progress which had been made by the scholars.

The Bishop's visit to this important Mission, and the great interest which he takes in its welfare, with the valuable aid that he contemplates affording it, call for the liveliest gratitude; particularly from the Missionaries, and the numerous Natives connected with the Mission. Sincere prayers will be of-

fered to God, that his valuable life may be long spared; and that the Divine Blessing may descend upon the exertions which he is making.

His Lordship left Tanjore, and proceeded to Trichinopoly on the 31st, in the evening.

At Trichinopoly, as we have seen, Death awaited him! But it is truly delightful to view him thus, in the spirit of *the Family in heaven* which he was so soon to join, assembling around him the Clergy and Missionaries of different Societies and of different Churches, and leaving to them his dying counsel to love and to labour as Ministers of Him *of whom the whole Family in heaven and earth is named.*

Due respect was paid, as appears from the subjoined notice, to the mortal remains of this distinguished man.

The following is an extract from Garrison Morning-Orders, by the Hon. the Governor, dated Fort St. George, 5th April, 1836:—

The Hon. the Governor has received, with feelings of unfeigned regret, the melancholy intelligence of the demise of the Rt. Rev. the Lord Bishop of Calcutta, which event occurred at Trichinopoly on the morning of the 3d inst. As a tribute of respect to his Lordship's memory, his Excellency directs, that the flag of the garrison be immediately hoisted half-staff high, to continue so during the whole of the day; and that forty-six minute guns, corresponding with the age of the deceased, be fired from the Sakuting Battery.

The fort flag accordingly continued hoisted half-staff high during the day; and the minute guns, corresponding with the age of the deceased Prelate, were fired from the battery.

#### ACCOUNT AND OBITUARY OF SUKHAREE, A CONVERTED HINDOO, WHO DIED AT CALCUTTA.

**THE Baptist Missionaries at Calcutta have lately sent home a communication of which the following is an abstract.**

Sukharee was a native of Cheeran Chupra, in the province of Sahran, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country: on the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time, by washing the clothes of Officers.

He engaged himself with a Gentleman

at Soojapore, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died; which so affected his wife with grief, that she followed them in a little time. Sukharee was, in consequence, much afflicted. His master, observing his melancholy and uneasiness of mind, sent him to Daudpore, with a Letter to a person at that place, recommending him to his care and protection:

during the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepore near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ; ignorant of His character, and feeling no need of Him as a Saviour: having, unthinkingly and from interested motives, taken up the profession, as might be expected he was not solicitous of adorning it by a suitable deportment; and being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh and of the mind. He took to drinking liquor, and eating intoxicating drugs; frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. He was much incensed against his master, for denying that he had promised to give him eight rupees per month: his master was greatly displeased, and expelled him and his wife from the place. They went, in consequence, to Kaleeghaut, where they lived some time, till his master called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Birbhoom; but left Sukharee by the way. Here he led a most degraded life; being constantly intoxicated, and lying insensible in the bazaars or streets.

In June 1823, Paunchoo went over to Sulkea to preach. A person told him that a washerman lived near, who was a Christian; and shewed him the house, at his request. The moment he entered the house, it began to rain: he availed himself of that circumstance to speak to Sukharee on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly: against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths which he told him.

In September 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away. Sukharee, being obliged to leave the place, came over to Paunchoo's house at Chitpore, in company with his wife and Bongsee a barber. Paunchoo received them into his house very readily, on seeing their distressed and miserable situation; and

assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in; that all their property had been swept away by the flood; and that being without food and clothing and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance which his slender circumstances would allow; and gave them six rupees for their present occasions. In the evening he assembled them all together; and improved the afflictive dispensation, by preaching to them from the history of Noah. Mr. Penney, becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, and was enabled to discharge most of his debts by his assiduity: the whole day he was employed in his business; and, in the evenings and mornings, came to worship at the houses of Paunchoo and the Rev. Eustace Carey. Paunchoo frequently entered into religious conversations with him; and endeavoured to communicate to him the knowledge requisite to salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart.

After many months had been thus spent, Sukharee was attacked by several diseases, in June 1824, which daily increased in strength. He went, notwithstanding, to a friend's house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his return home, Paunchoo asked him if he had not become worse, in consequence of having gone so far: he replied, "No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again."

His diseases were daily confirmed. Fever and bloody flux increased so much, as to make him unable to work any longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him, and endeavoured to ascertain the state of his mind. He once asked him, in the words of our Lord, "O Brother Sukharee, what shall it profit a man, if he shall gain the whole world, and

lose his own soul? or what shall a man give in exchange for his soul?" Sukharee answered, "The world is nothing; all things are fruitless: it is all dark when the eyes are closed; and this world is an enemy's country, full of lying and deceit. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity." Paunchoo inquired, "Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?" Sukharee replied, "I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and Friend, both here and hereafter. He has borne the weight of my sins, and died for my sake: by believing in His death, I shall enjoy eternal felicity in His kingdom."

On the night in which he died, (Sept. 25, 1824,) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and, perceiving from the manner in which he spoke and the cold which had settled in his breast, that he would leave

this world in a few minutes, he asked Sukharee, "In what manner can your Salvation be effected?" He replied, "Through the death of Christ." He asked him again, "Is Christ your Saviour?" Sukharee answered, "Yes." Paunchoo inquired further, "Do you love Christ?" "Whom shall I love," said Sukharee, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God!"

Shewing such pleasing testimonies of his faith, Paunchoo called together the Brethren and Sisters, and sung a Hymn. When the singing was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and, imitating the manner in which a book is read, signified that the Scriptures should be read to him. Paunchoo read the Fourteenth Chapter of John, which Sukharee heard with great attention. After reading, Paunchoo prayed; and, just as the prayer was ended, the soul of Sukharee departed from its tabernacle in peace.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

STRICTURES on some of the Society's proceedings having appeared in several Publications, the Committee have judged it proper to place the measures in question in their true light.

#### *Notice of Proceedings relative to the Apocrypha.*

In reference to remarks on this subject, it is stated—

The Committee, anxious to adhere strictly to the Resolutions inserted in the Extracts for May last, which had been adopted at the Annual General Meeting, have, on granting bound Bibles and Testaments to Foreign Societies which circulate the Apocrypha, made such Grants under the express condition that they be distributed without alteration or addition; and that if any of these be disposed of by sale, THE MONEY RECEIVED FOR THEM SHALL BE REMITTED TO THE TREASURER OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By this means, they prevent the money from

being applied to the printing or purchasing of Bibles containing the Apocrypha.

A grant of 5000 bound Testaments having been recently made to the Rev. Dr. Van Ess, and this transaction having been grossly misrepresented in various Publications, the Committee consider it due to themselves, as well as to the Members of the Society at large, to publish a copy of the Minutes upon that occasion, as follows:—

#### *At a Meeting of the Committee, July 3, 1826—*

READ an Extract of a Letter from the Rev. Dr. Van Ess, dated Darmstadt, June 6, 1826. He incloses a statement of his Accounts, duly audited, and of his Issues of the Scriptures from the 1st December 1825, to the 31st May 1826. He requests the Committee will allow him to procure 11,000 *Testaments*, without delay, as his stock is nearly exhausted.

RESOLVED, That Mr. Van Seidel, of Sulzbach, be directed to furnish to the order of Dr. Van Ess, as a present supply, 5000 German Testaments, bound in common binding; and that he draw upon the Treasurer of this Society for the amount thereof.

From the above, it will be obvious that the consideration of this Grant was never before a Sub-Committee, as has been represented in some Publications.



*Notice relative to the Expenditure.*

The Committee having observed that erroneous Statements and Misrepresentations of the Expenditure of this Society, together with incorrect and unfounded observations thereon, have appeared in several Periodical Journals, they deem it proper to call the attention of the Subscribers and Friends to the Institution to a Correct View of the subject.

A detailed account has been given, by the Auditors, of the Expenditure of the last Year. On the several items of that Expenditure they have made such observations, as they deemed necessary in order to a full understanding of the case; so that the Members of the Society might be able duly to appreciate the remarks and objections which have been made. This statement of the Auditors is now in course of circulation, having been printed in the Monthly Extracts. We shall here give an abstract of this document; which is dated the 11th of September, and is signed by John B. Wilson, George Stokes, C. A. Cordes, and Joseph Procter.

Of the Expenses of Management for the Year the Auditors give the following statement—

The Charges of Management, including the Salaries of Foreign Agents, consist of the following Items, as they appear in the Audited Cash Account:—

To the Rev. Dr. Pinkerton, Foreign Agent...	410	0	0
Deduct balance of preceding year .....	10	0	0
	400	0	0
Rev. H. D. Leeves, Agent in Turkey.....	374	4	8
Deduct arrears of preceding years.....	74	4	8
	300	0	0
Mr. Benjamin Barker, Agent in Syria &c....	450	0	0
Deduct balance of former year.....	150	0	0
	300	0	0
Mr. James Thomson, for services in S. America.	200	0	0
Deduct the portion belonging to two former years .....	133	6	8
	66	13	4
Rev. John Armstrong, Agent in South America.....	233	6	8
Expenses of the Depository; including Clerk, Warehouseman, Porters, Postages, and various incidental charges.....	467	11	8
Carried up.....	£.1967	11	8

Brought up.....	£.1967	11	8
Three Clerks in Secretaries' and Accountant's Departments ...	330	2	6
Taxes, Coals &c., Stationery, and Expenses of the Ann. Meeting,	399	1	9
Collector's Poundage .....	119	9	0
Travelling Expenses, in forming, aiding, and visiting Auxiliary and Branch Societies in England, Scotland, and Wales....	1209	1	3
Secretaries' Salaries, 300 <i>l.</i> each	900	0	0
Mr. C. S. Dudley, Agent... ..	300	0	0
Rev. P. Treschow, for various Services .....	25	0	0
The Accountant and Assistant Secretary (Salary) .....	300	0	0
The Assistant Foreign Secretary	250	0	0
The Depository.....	250	0	0
General Disbursements, including Postages, Messenger, and various other Incidental Charges	488	16	9
	£.6539	2	11

On this Statement the Auditors remark, generally—

It appears, from the Audited Cash Account, that the Expenses of Management during the last year were 6539*l.* 2*s.* 11*d.* It must be considered, that the operations of the Society extend to every quarter of the Globe, and that this sum includes the Salaries of Agents in Foreign Countries: the amount, therefore, cannot be regarded as excessive; it being less than *Seven* per Cent. upon the whole expenditure of the Institution within the same period, being £.96,014 13*s.* 7*d.*

The following observations occur on the different parts of this statement:—

*Dr. Pinkerton* is wholly engaged in the service of the Society, whose operations in Foreign Parts have been greatly promoted by his repeated visits to most parts of Europe. When he removed his Family, at the request of the Committee, from St. Petersburg to London, they defrayed the expenses of their removal.

*Mr. Leeves* and *Mr. Barker* are wholly occupied in conducting the Society's important operations in those countries. When the property of *Mr. Leeves* was destroyed by fire at Constantinople, the Society presented him with a Gratuity of 200*l.* being the only addition to his salary since his residence in that city.

*Mr. Thomson* was not wholly engaged in the service of the Society; but having, during three years, rendered it most essential services, the Committee voted him this sum as a Gratuity.

*Mr. Armstrong* having accepted a Chaplaincy, he continues to render important services, without further expense to the Institution.

The charge for the *Depository* includes one

Clerk, at 100*l.* per annum, and an Occasional Clerk; a Warehouseman, whose situation is one of considerable responsibility and constant occupation, at 100*l.* per annum; Five constant and several occasional Porters; Postages on more than 1000 Letters; with Utensils, Materials for Packing, and other Incidentals. Before the commencement of the present Establishment, the Society had to incur a considerable expense, annually, as Commission to a Bookseller. The Stock of Bibles and Testaments, in Store and passing in and out of the Depository, is exceedingly large, and requires the constant labour of several persons.

The Clerks in the Secretaries' and Accountant's Departments are daily employed from nine o'clock until seven, and often additional hours: they are occupied in the general business of the Society; and the assertion, in a recent Publication, that each Secretary has attached to him "a Clerk and a Sub-Clerk," is quite incorrect.

When we consider the very great number of Societies and Associations annually visited, and that one Gentleman only has travelled on an average nearly five thousand miles a year, the *Travelling Expenses* cannot be considered otherwise than moderate: especially if it be recollected, that several Gentlemen, besides the Officers, have been engaged, from time to time, in this important and necessary duty; it being quite impracticable to keep pace with the urgent invitations from Local Societies.

The Secretaries devote nearly the whole of their time to the business of the Society: they have to provide assistance in the execution of a considerable portion of their Ministerial Functions; and incur various other expenses, occasioned by their connexion with the Institution. In the infancy of the Society, it was not contemplated that the duties required of the Secretaries would be extensive or laborious; and therefore their services were rendered gratuitously, and continued to be so during nineteen years: but, having extended to an incessant demand upon their time, the Committee were of opinion that they could no longer, in justice, accept such services without remuneration, and therefore required them to receive each a salary.

Mr. Dudley is wholly occupied in the service of the Society; and for several years served it gratuitously.

Mr. Treschow, having removed to the Continent, has discontinued his services.

The Accountant, Assistant Foreign-Secretary, and Depository have each relinquished other situations of responsibility, and are wholly occupied in conducting the concerns of their several departments. The assertions, in Newspapers and other Publications, that some of them have received gratuities in addition to their Salaries, is without foundation.

The item of *General Disbursements* includes the Wages of the Messenger and House Porter, and of a Servant employed in cleaning the House and to assist the Messenger in keeping the Rooms and Offices in order; with Incidental Charges, chiefly Postages, foreign and domestic, of nearly 3000 Letters, exclusive of those above-mentioned.

The particulars of the various items for Printing, Binding, Translating, Editing, &c. are minutely given by the Auditors; but, in this part of the statement, it is necessary, as having been made the ground of animadversion, to notice only the sum of 210*l.* paid to Professor Kieffer, and of 130*l.* to Mr. Fraser on account of the Turkish Bible, and 360*l.* paid to Dr. Van Ess: on these items the Auditors observe—

They do not form any part of Charges for managing or conducting the Society; but are Expenses incurred on account of the Turkish Version, or of the copies of the Scriptures under the charge of Dr. Van Ess and circulated by him. The assertion in Newspapers and other Publications, that Professor Kieffer had an allowance for a Clerk, although he keeps none, has arisen from mistake; no other allowance having ever been made to him than a Gratuity for his personal services, from year to year, both in editing the Turkish Bible, and conducting the other concerns of the British and Foreign Bible Society in Paris, the latter of which occupies a large portion of his time. Dr. Van Ess is allowed to retain 300*l.* annually out of the Proceeds by Sale, as a remuneration for personal and other expenses occasioned to him in conducting a most extensive Correspondence, and superintending the binding, deposit, and issuing of very large Supplies of the Scriptures; and is further allowed 60*l.* per annum for Warehouse Rent, and an Assistant in that Department: the assertion, in some Publications, that "occasional Gratuities" have been voted to Dr. Van Ess, is void of foundation.

#### GOSPEL-PROPAGATION SOCIETY.

##### REPORT FOR THE YEAR 1825.

##### State of the Funds.

##### Receipts of the Year.

	£.	s.	d.
Incorporated Members . . . .	644	14	0
Associated Members . . . . .	2785	0	0
Benefactions, Collections, & Small Subscriptions . . . . .	1211	10	8
Dividends, Rents, and Annuities . . . . .	3711	3	11
Grants from Parliament, in aid of Expenses in the North-American Colonies, 23,664	0	0	0
Total . . . . .	£32,016	8	7

The Contributions to the Society exceed those of the preceding year by upward of 1000*l.*

The Parliamentary Grants consisted of an Arrear of 1000*l.* for 1823, another of 7132*l.* for 1824, and a Grant of 15,532*l.* for 1825.

## Payments of the Year.

	£.	s.	d.
Salaries and Gratuities to Missionaries.....	19667	19	9
Salaries to Schoolmasters..	1469	3	0
Pensions.....	1102	10	0
Exhibitions at King's College, Nova Scotia.....	680	0	0
Grants for building Churches	492	10	0
Books sent abroad.....	64	18	0
Salaries and Allowances...	743	15	0
Building and furnishing New Office.....	667	8	6
Printing, Taxes, & Sundries	1084	12	2
<b>Total.....</b>	<b>£.25,972</b>	<b>16</b>	<b>5</b>

*East-India College Account.*

## Receipts of the Year.

	£.	s.	d.
Dividends.....	1767	10	0
Benefactions.....	38	15	0
<b>Total.....</b>	<b>£.1806</b>	<b>5</b>	<b>0</b>

## Payments of the Year.

	£.	s.	d.
Salaries to Principal and Professors.....	1700	0	0
Salaries to Missionaries...	600	0	0
Passage Money and Fees, &c.	1134	8	6
Exhibitioners.....	100	0	0
Books.....	78	17	3
Printing Office.....	605	7	0
Incidentals.....	14	14	10
<b>Total.....</b>	<b>£.4233</b>	<b>7</b>	<b>7</b>

The deficiency of the Receipts has been supplied by a Sale of Stock.

*Extent and Expense of the Foreign Establishments.*

On this subject we collect the following particulars, which we have arranged in our usual geographical order:—

*South Africa:* Missionary, one, 300*l.* Schoolmasters, two, 40*l.*—*Calcutta:* Professors, three, 2400*l.* Missionaries, four, 1200*l.* Students, nine, 450*l.* Printer, one, 300*l.*—*Madras:* Missionaries, six; and Catechists, five; maintained, for the present, by the Society for Promoting Christian Knowledge—*New South-Wales:* Schoolmasters, two, 40*l.*—*Bermudas:* Missionary, one, 100*l.* Schoolmasters, two, 40*l.*—*British America,* Missionaries, one hundred and one, 19,210*l.* Schoolmasters, one hundred and seven, 1670*l.*

Of the Missionaries here enumerated, 113 in number, eleven, with five Catechists, labour chiefly among Heathens, or Converts from Heathenism or their descendants: the rest, with nearly the whole of the Schoolmasters, 113 also in number, are situated among Professed Christians, of Christian descent; and therefore do not properly come within the scope of our Work.

*Remarks on the Funds.*

On the estimate of the expense, as above stated, incurred on account of all the Stations except those in India, amounting to 21,400*l.*, the Board observe—

To this estimate must be added charges for Students at King's College, Nova Scotia, and the Academy connected with it—Grants in aid of the College—Pensions to Widows of Missionaries—occasional Gratuities—donations in aid of the erection of Churches—and the expenses of Management, &c. which form a total of not less than 27,000*l.*; while the resources of the Society, arising from the interest of monies in the Funds, Legacies, Benefactions, Subscriptions of its Members, and Grants from Parliament, cannot be estimated at more than 23,000*l.*, leaving a deficiency of 4000*l.*

On the expenditure in India they remark—

The annual disbursements on account of Bishop's College, Calcutta, and the Missionary Stations dependent upon it, exceed 4500*l.*, while the funds appropriated to them do not produce an income of 2000*l.*; a deficiency the more to be lamented, as the Bishop has made the most earnest representations for the immediate INCREASE of the establishment.

## ADDRESS IN BEHALF OF THE SOCIETY.

This Address has been recently put in circulation, and is printed at the end of the Report.

*Its Claims not adequately regarded.*

That the Society for the Propagation of the Gospel in Foreign Parts should need any appeal in its behalf, may perhaps at first appear strange, and hardly reconcileable with the supposition of its activity and usefulness: but it is in the nature of new claims to public favour, to divert attention from those that have been long established; and never was this effect so likely to be produced, as in an age fruitful, beyond all that have gone before it, in Institutions professing to have for their object the good of mankind. But there is, besides, in the very purpose for which, chiefly, the Society was incorporated, and in the line of operation to which, conformably with that purpose, it has for the most part adhered, something that will sufficiently account for its want of those splendid

pretensions, which at once attract the notice and command the admiration of the world.

*Its Labours in North America.*

In the very beginning of the last century, long before Great Britain had acquired her vast empire of unbelievers in the East, and with it so heavy a burden of responsibility, this Society stood up to undertake, where a field was open to it ABROAD, the same good work of Evangelism, which its scarcely elder sister, the Society for Promoting Christian Knowledge, had already begun AT HOME. Such a field it found in the widely-spread and populous Colonies of British North-America. The general state of these Colonies, in a religious and moral point of view, was at that time deplorable in the extreme. Whole settlements were living without Public Worship, without the administration of the Sacraments, without spiritual instruction of any kind; in short, both speculatively and practically, almost *without God in the world*: others, though retaining *a form of godliness*, were abandoned to all those manifold corruptions of Christianity, which are the natural consequence of the want of a regular and duly qualified Ministry. Could there be more pitiable claimants upon genuine Christian Benevolence? Could there be fitter objects of wise Christian Zeal? It is true, they were still Christians in NAME; though, in many of them, even THIS seemed to be passing away: it is true, they were descended from Christian Parents, and had come forth from a land, which, above all others, enjoyed the light of the Gospel in splendour and purity; but this only deepened the gloom and aggravated the wretchedness of their condition. The Apostle, indeed, had in view a still darker and more desperate case, (that of an altogether wilful and presumptuous rejection of grace and truth once embraced,) when he spoke of those for whom *it had been better not to have known the way of righteousness, than, after they had known it, to turn away from the holy commandment delivered unto them*: yet the awful saying was applicable, in a degree and by analogy, EVEN HERE. To bring back these unhappy wanderers to the fold from which they had strayed, was the PRIMARY and PRINCIPAL object which the Society proposed to itself: the conversion of the Negroes who were intermixed with them, and of the Indians

with whom they had occasional intercourse, completed its benevolent designs. Nor was this course any other than such as true wisdom and charity would point out. It is meet, we know, that from *the children's bread* the children's wants should be first supplied: and it has been justly concluded, that—

The prevention of a Christian's apostasy to Heathenism, is of as much consequence in itself as the conversion of a Heathen to Christianity. The recovery of an Apostate is as great an acquisition as the gaining of an original Heathen. (*Bishop Chandler.*)

For the attainment of these ends the Society was engaged, during a long series of years, throughout both the Continent and Islands of North America, in sending forth Ministers, Catechists, and Schoolmasters; in promoting the building of Places of Worship; in distributing largely the Holy Scriptures, the Liturgy of the Church of England, and Religious Books suited to the different characters and wants of the population. Nor would it be difficult to draw an affecting, yet a faithful picture of the toils and dangers, the privations and sufferings, to which its Missionaries were exposed, in prosecuting the Apostolical Work to which they had devoted themselves. They were, indeed, like their great Prototype, *in journeyings often, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness*. But the Lord of the Harvest was pleased to bless their labours with an abundant and a continuing return.

*Happy Result of these Labours.*

That memorable event in the history of the last century, which cut off from Great Britain so large a part of her North-American Dependencies, cut off at the same time from this Society a very considerable portion of the objects of its spiritual care. But it did not retire from the field where it had wrought so long and so beneficially, without leaving a glorious legacy behind; the legacy of a pure Episcopal Church—a Church, which, though deriving nothing from the State but its share in the common toleration, holds at this day a high, a pre-eminent place above the various forms of Christian Worship by which it is surrounded—a Church, which, though separated from its parent, the Church of England, by local and political barriers and by some points of discipline, is still ONE WITH IT IN DOCTRINE AND IN

spirit, and regards it with gratitude and veneration.

Thus confined as to the extent of its operations, (if the expression be at all proper, where so wide a sphere of action still remained open,) the Society directed its efforts, with redoubled zeal and activity, to those Provinces of North America which were yet within the range of British Benevolence: and for proofs of the happy effect, which, under the Divine Blessing, it has there produced and is now daily producing on the moral and religious habits of the people, it may confidently appeal to the testimony of the Public Authorities; in a word, of all who have had opportunities of witnessing the course of its operations and the results of its influence. Those operations, however, are necessarily of so uniform a character, that your Committee deem it superfluous to trouble this Meeting with any particular details on that subject, referring those who may be desirous of further information to the regular Annual Report: they would only observe, that of the increased exertions of the Society a better idea cannot be formed, than by comparing the records of its proceedings at a distance of ten years, with those of the present time. At the former date, its Report exhibited a list of only forty Ministers and forty-one Schoolmasters, dispersed over the whole surface of British North-America; while the Table for the last year contains not less than one hundred and three Missionaries, and one hundred and thirteen Schoolmasters.

*Enlarged Exertions requisite in British America.*

Large, however, as this number is, it must not be concealed, that it is by no means adequate to the spiritual wants of a rapidly-increasing population. Great indeed would have been the satisfaction of the Society, had it been able to comply with those urgent applications for Ministers, which have been continually brought under its notice; and to which it has been painfully compelled, by a deficiency of funds, to return unfavourable answers.

There is good reason, however, to believe, that a fairer prospect has begun to open upon us. The people of England appear to be awakened to a sense of the lamentable privations which their fellow-subjects, in the distant dependencies of the realm, sustain, while wanting

the regular setting-forth of God's true and lively Word, and the due administration of His holy Sacraments. This appears, from the increased contributions which have of late years been placed at the disposal of the Society, and from the greater degree of interest which is now evidently felt in its proceedings. That this feeling would become still stronger and these contributions yet more abundant cannot be doubted, were the public fully aware of the extreme need of spiritual instruction under which the North-American Emigrants labour, of the anxiety with which that instruction is sought by them, and of the thankfulness with which it is received. Christians by profession, as these our poor brethren are who have been compelled to seek the means of subsistence in a distant land, and valuing, as they now for the most part do, the truths and ordinances of religion, they want only the blessing of a Regular Ministry to dispense to them the Bread of Life, and enable them to train up succeeding generations in the faith and practice of the Gospel.

It were to be wished, indeed, that the Government at home (which alone has the ability to do the work effectually) would take upon itself *ALTOGETHER*, as it already has *IN PART*, the support of the Church in America; and thus leave the Society at liberty to apply its undivided energies to the propagation of the Gospel among the benighted millions of the East, or wherever else Providence might open a door for it: but, till this be done, the Society must go on, according to its power, yea and beyond its power, in its unostentatious, but most useful course.\*

*The Society's Attention turned to India.*

In another part of the globe, far removed from the scene of its original labours, the Society has been occupied, with no less diligence, in diffusing Christian Knowledge. In the Diocese of Calcutta, a vast field has been opened to its exertions: a population of eighty millions is here subject to the British Crown: little or no provision had been made for the conversion of this immense multitude, till it was resolved by His Majesty's Government, in the year 1814, to

\* It may be proper here to observe, that the operations of the Society have not been extended to the West Indies generally, because the spiritual wants of the population, Christian and Heathen, are supplied by a regular Parochial Ministry, and by the exertions of the Incorporated Society for the Conversion of Negroes.

place a Bishop of the Church of England in the capital of Hindoostan. This auspicious event has changed the whole aspect of religious affairs in the Eastern Peninsula: a pure and integral branch of the Protestant Church is there established: the Clergy in that country are now no longer engaged in a vague and desultory warfare; but are members of a compacted body, subject to legitimate controul, and united under that form of discipline which prevailed in the earliest and best ages of the Gospel. The happy effects of this change are already visible; and consequences of much greater importance to the Christian Cause, at no distant time, may be fairly anticipated. Much, indeed, is to be ascribed, under the blessing of Divine Providence, to the brilliant talents, the unwearied zeal, and the rare discretion of that lamented Prelate, to whom the Government of the Indian Church was first committed.

His name will be handed down in inseparable connexion with the rise of our Ecclesiastical Establishment in India, and be pronounced with reverence by multitudes in after times; when that, which was but now a small seed, and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our Eastern Empire shall rejoice beneath its shade. (*Bishop Kaye's Sermon before the Society.*)

#### *Bishop's College at Calcutta.*

Your Committee now advert, with peculiar pleasure, to that part of Bishop Middleton's labours, with which this Society is more especially connected—the establishment of Bishop's College at Calcutta.

This institution is a noble monument of the piety and wisdom in which it originated. It is designed to afford a sound and liberal education to Native or European Youths, who may be desirous of devoting themselves to the Christian Ministry, and thus to supply a constant succession of Missionaries, thoroughly instructed in Theology, and duly prepared by academical discipline to do the work of *Evangelists*. The property of the College is vested in the Society; and, under its sanction, a Code of Statutes has been framed for the regulation of the whole establishment, subject to such alterations as may hereafter be deemed expedient: the Bishop of Calcutta, for the time being, is the Visitor: the ordinary business of the College is conducted by a Principal and two Professors, appointed and maintained by the Society. The Principal, Mr. Mill, arrived in India before the death of Bishop

Middleton, whose esteem and confidence he possessed in the highest degree: he commenced the work of education as soon as the building was in a fit state to receive students; and has persevered in his arduous labour, with very little assistance, till the present time: the Society considers itself most happy, in having consigned the government of its infant establishment to such judicious hands: Mr. Mill was originally a Fellow of Trinity College, Cambridge, where he gained a very high reputation: since his arrival in India, every expectation which was formed of his character has been amply realized: he has cultivated the Eastern Languages with great success, and has discharged every duty of his station with admirable zeal and judgment: a much larger share of labour has hitherto devolved upon the Principal than properly attached to his office; but, still, the Public Service has not suffered. Two other Professors, Mr. Craven and Mr. Holmes, both of St. John's College, Cambridge, sailed for Calcutta in July of last year: there is, therefore, every reason to believe that the College is now in a full state of activity.

This foundation may be regarded, without presumption, as an event in the annals of Christianity, the importance of which it is impossible to calculate. The Society is most anxious that this subject should be viewed in a proper light by every friend of religion. To those who are but little acquainted with the history of the Primitive Church, other methods of propagating the Gospel may, perhaps, appear more promising: it may be supposed that a Missionary requires no other qualifications than piety and zeal; and that the work of conversion will be better promoted by a multitude of preachers, acting without concert, subject to very little restraint, and even differing in essential points of doctrine, than by a Ministry regularly educated, and placed under Episcopal Controul. The plan, however, which your Society has adopted, if it be less splendid and popular, is, we are persuaded, far more likely to prove effectual: it is more consistent with the example of Primitive Antiquity, with the principles and practice of the Church of England, and with the constitution of the Society itself. The language of Bishop Middleton on this point deserves to be remembered:—

The progress of the Gospel in India is opposed by discipline and system; and, by discipline and system alone, can it, by the



Divine Blessing, ever make its way. (*Letter to the Secretary, 1818.*)

*Missions of the Society in India.*

But the exertions of this Society in India are not confined to the maintenance of Bishop's College. It has recently undertaken the charge of several important Missions in the southern part of the Peninsula. These Missions were originally established by Christian the Fourth, King of Denmark, in the beginning of the last century. For many years they continued under the care of the Danish Government; but were, at length, consigned to the Society for Promoting Christian Knowledge: by the judicious efforts of that Society, the Faith of Christ has been much extended in those regions; and, among its Missionaries, have been men who would have done honour to the purest ages of the Church. Considering, however, that the work of propagating the Gospel IN FOREIGN PARTS is the legitimate province of the Incorporated Society, while its own labours AT HOME are becoming more arduous and extensive from day to day, it has determined, after mature deliberation, to give up the care of its Missions in Southern India. This charge has been cheerfully accepted; and measures are now in progress to increase the number of Missionaries, and to carry on the work of conversion on a larger scale.

The efforts of the Society in that quarter have received a powerful impulse from the cordial co-operation of that eminently pious and learned Prelate, who now presides over the Church of India. His vigorous and active mind is anxiously directed to the general advancement of religion in his Diocese; but, in the concerns of this Society, he has, at all times, evinced a peculiar interest and zeal. He has established a District Committee at Bombay, with the full concurrence of the members of the Civil Government; and with a degree of success, which, to use his own words,

— may be ascribed, under the Divine Blessing, to the admirable manner in which the public mind had been previously prepared to receive the measure, by the public exhortations and the private and personal influence of Archdeacon Barnes.

The most gratifying accounts have been received of the estimation in which the Society's Missionary at Boglipoore is held, and of the encouraging prospects which already cheer his Mission. The Bishop says—

Boglipoore, and the neighbouring mountains, I cannot but regard as the nucleus of future possible good on a more extended scale than any other district in India. I am thankful to God, that I have been enabled to place a young man in that situation, who conciliates esteem wherever he goes; and who, in zeal, patience, temper, orthodoxy, and discretion, no less than in unaffected piety, is so admirably adapted for the service to which he has devoted himself. Mr. Christian is engaged in the arduous task of reducing the language of these Natives to a written character, as at present they are entirely destitute of that essential aid to education: they are distinguished from the Hindoos by custom, religion, manners, and features; and also by a readiness to listen to those who evince an anxiety for their welfare.

*Printing Department in India.*

On another subject of great interest the Bishop writes thus—

The Translation of the Old Testament into Persian by the Rev. Mr. Robinson, Chaplain at Poonah, is in progress. A specimen of the work, the History of Joseph, has been printed at the College Press; and the first Persian Scholars in that part of India speak in the highest terms of the ability, clearness, and classical propriety of style, by which it is distinguished. The printing, also, is such as to do credit to our infant Institution.

Mr. Morton, another of the Society's Missionaries, in addition to the superintendence of a Circle of Native Schools, has been engaged in preparing a Bengalee Dictionary, a fourth part of which had been printed at the date of his last Letter. At the instance of the Bishop, he had also commenced the translation of the Liturgy into the same language; as his Lordship was anxious to introduce, as soon as possible, the Service in the native tongue into the College Chapel.

*Concluding Appeal.*

Upon the whole, when your Committee reflect on the principal topics which have been submitted to your attention—on the character, the history, and the actual services of this great Society—they feel justified in expressing their fervent gratitude to the Giver of all good, and in anticipating more abundant proofs of His Divine Favour. They know full well that the kingdom of God cometh not with observation: no sudden and astonishing success is now to be expected: miracles and inspiration having ceased, the Gospel must now be propagated, under the influence of the Holy Spirit, by patient and laborious efforts—by zeal tempered with discretion—and by reference to the example of inspired preachers, so far as it can be fairly applied



to present times. Acting on these principles, the Society for the Propagation of the Gospel has been enabled to confer substantial benefits on the world. It has propagated the Gospel in all its integrity. It boasts not, indeed, like the Jesuit Missionaries of a former age, a vast number of merely nominal converts; but it can point to large communities, nurtured by its care in the pure doctrines of Christianity, and evincing by their practice the sincerity of their profession. For more than a hundred and twenty years, this Society has been the sole instrument of preserving the Doctrine, Rites, and Ordinances of the Church of England in our North-American Colonies: it has mainly contributed to the establishment of Episcopacy in our own Provinces, and to its introduction into the United States; and it is now engaged in diffusing the light of the Gospel through the vast regions of the East. With confidence, then, does it appeal to the good sense and liberality of the British Nation. It is occupied in a work of prodigious extent, and of incalculable importance, to which its own resources are utterly inadequate. No sincere Christian, who is truly anxious to disseminate the blessings of religion, can be indifferent to this Society's success; but, upon every member of the Church of England, it has surely a peculiar claim: those, who have been themselves bred up in the bosom of our Church, can best appreciate the value of the blessing which they will confer, by communicating to others her *form of sound words* and her Scriptural purity of doctrine.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

THE Rev. Professor Scholefield and the Rev. Thomas Norton attended, at the request of the Committee, throughout the following Journey. The Rev. Robert Simpson assisted as far as Bewdley; and assistance was also rendered at several places by some of the Society's Students, then in the country.

*Nottingham &c.*—Aug. 6: Sermons; by Professor Scholefield, morning and evening, at St. James's, and afternoon at Ruddington; by Rev. T. Norton, at Cotgrave, Orston, and Hawkesworth; and, by Rev. Robert Simpson, at Epperstone and Calverton—Aug. 7: Annual Meeting; Rev. John Storer, Chn.: about Twenty Clergymen were present, be-

sides the Archdeacon of Ely. Collections, 100l. 2s. 10d.

*Shropshire*—Aug. 11: Ann. Meeting of Whittington Branch; Rev. C. A. A. Lloyd, Vicar, Chn. In the evening, Meeting at Ellesmere; Rev. C. A. A. Lloyd, Chn.—Aug. 13: Sermons; by Prof. Scholefield, at Wrockwardine; by Rev. T. Norton, at Whittington and Sellattyn; and, by Rev. Rob. Simpson, at Stockton—Aug. 17: Meeting at Chirk. Total Collections, about 55l.

*Llanwrst*—Aug. 14: Meeting for the formation of a Branch Association; Rev. T. Davies, Chn.

*Denbigh*—Aug. 15: Meeting for the formation of an ASSOCIATION FOR THE COUNTIES OF FLINT AND DENBIGH; the Rev. Richard Newcome, Warden of Ruthin, in the unavoidable absence of the Rev. Dr. Howard, Rector of Denbigh, in the Chair. About Twenty Clergymen were present. The following Gentlemen were appointed *Vice-Presidents*: Sir. T. Mostyn, Bart. M.P.—Sir. E.P. Lloyd, Bart. M.P.—Sir J. S. P. Salusbury—Colonel Hughes, M.P.—R.W. Wynne, Esq.—D. Pennant, Esq. jun.—John Madocks, Esq.—John Douglas, Esq.—Captain Lloyd—Rev. Dr. Howard—Rev. Richard Newcome. The Rev. R. Davies was appointed *Secretary*, and Dr. Phillips Jones, *Treasurer*. Col. 20l. with many Subscriptions and Benefactions. In the evening, a Branch was formed at Ruthin; the Rev. the Warden in the Chair.

*Welshpool*—Aug. 18: Third Ann. Meeting of the Montgomeryshire Association; Panton Corbett, Esq. M.P. Chn.—Aug. 20: Sermon, by Prof. Scholefield: Col. 18l. 16s. 1d. Sermon at Berriew, in the afternoon: Col. 7l. 0s. 6d.

*Tamworth &c.*—Aug. 20: Sermons, by Rev. T. Norton, at Tamworth, Sheepee, and Sweptstone: Coll. 38l. 3s. 6d.—Aug. 22: Ninth Annual Meeting; Rev. F. Blick, Vicar, Chn. Col. 11l. 17s. 1d.—Aug. 25: Meeting of Labouring Class: Col. 4l. 9s. 6d.—Aug. 27: Sermon, by Rev. Robert Simpson, at Wilnecote: Col. 7l. 18s. 7d.—Aug. 27: Sermon, by Rev. John Latham, at Walton—Sept. 3: Sermon, by the same, at Packington.

*Atherstone*—Aug. 23: Third Ann. Meeting; Rev. Francis Blick, Chn.: Col. 7l. 4s. 6d.—Aug. 27: Sermons; by Rev. Robert Simpson, at Atherstone; and by Rev. J. Allport, at Mancetter: Coll. 18l. 12s. 11d.

*Colehill*—Aug. 24: Meeting for formation of Association; Rev. Francis Blick, Chn. Rev. G. Salmon appointed *Treasurer* and *Secretary*—Aug. 27: Sermons, by Rev. T. Norton, morning and evening, at Colehill; and, afternoon, at Curdworth: Coll. 40l. 19s. 1d.

*Yoxall*—Aug. 26: Sixth Ann. Meeting of Yoxall, Barton, and Hamstall Association; Rev. Edward Cooper, Rector, Chn.—Aug. 27: Sermons; by Professor Scholefield, at Yoxall, Barton, and Hamstall; and, by Rev. John Latham, at Barton. Collections, 58l. 4s. 4d.

*Stafford*—Aug. 28; Ann. Meeting; Rt. Rev. Lord Bishop of Lichfield and Coventry in the Chair: Col. 14l. 17s.

*Bewdley*—Aug. 27: Sermons, by Rev. John

Sankey: Coll. 22l. 3s.—Aug. 30: Eleventh Ann. Meeting; Rev. John Cawood, Minister, Chn.: Col. 21l. 1s. 10d. Meeting of the Labouring Class in the evening.

*Northleach*—Aug. 31: Meeting in the evening: Col. 4l. 0s. 9d.

*Cheltenham*—Sept. 1: Second Ann. Meeting; Samuel Mills, Esq. Chn.: Col. 45l. 2s. 6d.

*Tewkesbury*—Meeting for the formation of a Branch of the Gloucestershire Association; W. Montague, Esq. Chn.: Col. 19l. 3s. 11d. S. Barnes, Esq. appointed *Treasurer*, and Mr. Edward Brydges, *Secretary*.

*Birmingham*—Sept. 3: Sermons; by Prof. Scholefield, at St. Mary's and St. James's; and, by Rev. T. T. Thomason (from Calcutta), at St. John's Deritend and at Christ Church: Coll. 82l. 1s. 3d.—Sept. 4: Evening Meeting of Labouring Class—Sept. 5: Twelfth Ann. Meeting; Rt. Hon. Lord Calthorpe, President, in the Chair: Col. 36l. 2s. 6d.

*Reading*—Sept. 6: Eighth Ann. Meeting of the Berkshire Association; Sir Claudius S. Hunter, Bart. Chn.: Col. 28l. 12s. 3d. Meeting of the Ladies' Association in the evening.

*High Wycombe*—Sept. 7: Fifth Ann. Meeting of the South-Bucks Association; Rt. Hon. Lord Gambier in the Chair: Col. 6l. 3s.—Sept. 10: Sermons, by Prof. Scholefield: Coll. 28l.

*Faringdon*—Sept. 8: Ann. Meeting; Rev. John Pridham, Chn. Evening Meeting for Labouring Class. Coll. 8l. 2s.

*Chichester*: Aug. 10: Fifth Ann. Meeting of the Chichester and West-Sussex; Rev. Sir H. Thompson, Bart. Chn.—Aug. 13: Sermons, by Rev. H. Gipps, of Hereford. Rev. J. H. Stewart attended.

The Rev. C. Neville and the Rev. J. D. Wawn visited the Channel Islands at the request of the Committee.

*Guernsey*—Aug. 31: Ninth Ann. Meeting; Peter le Pelley, Esq. Chn.: Col. 15l. 0s. 4d. Sept. 3: Sermons, morning and evening, by Rev. J. D. Wawn, at St. James's: Coll. 42l.

*Jersey*—Sept. 3: Sermons, by Rev. C. Neville, at St. Aubin's, St. Saviour's, and St. Martin's: Coll. 10l. 11s. 5d.—Sept. 7: Fifth Ann. Meeting; Rev. W. Gallichan, Chn: Col. 7l. 17s. 3d.

#### SCOTTISH MISSIONARY SOCIETY.

##### ANNIVERSARY.

THE Annual Meeting was held, on Tuesday, the 30th of May, in the Assembly Rooms, in George Street; Rev. Dr. Macgill, Professor of Divinity in the University of Glasgow, in the Chair.

##### Movers and Seconders.

Rev. Dr. Ross; and Adam Fergusson, of Woodhill, Esq.—James Bridges, Esq.; and W. Howison Craufurd, of Craufurdland, Esq.—Rev. Mr. Ritchie, of Edinburgh; and Rev. J. G. Wermelskirck, of Posen—and Rev. Caesar

Malan, of Geneva; and Rob. Scott Moncrieff, Esq.

##### Resolution.

—That while the call for Missionaries from the West Indies is so urgent, it is a matter of deep regret that no offers of service should yet have been received for this important and interesting field of labour, from individuals who have already entered on the work of preaching the Everlasting Gospel, or who have nearly completed their education for it; and that the necessity of an increase of able and well-qualified Missionaries, which is felt by this Society in common with other kindred Institutions, be earnestly recommended to the serious consideration of the Friends of Missions, and particularly of those whose qualifications and circumstances permit them taking a personal share in the work.

#### REPORT FOR 1824-5.

##### State of the Funds.

Receipts.	£.	s.	d.
Subscriptions and Donations...	321	14	11
Contributions from Societies...	3799	7	11
Contributions by Collectors....	136	4	3
Collections in Scotland.....	1258	12	4
Collections in London.....	110	6	6
Legacies.....	170	0	0
Proportion of the Expenses of the Mission to Jamaica, paid by the Proprietors of one of the Estates	53	7	9
Interest.....	29	0	0
	5878	13	8
Sale of Books....	88	4	9
Total....	£5966	13	5

##### Payments.

Russia Mission.....	937	0	1
East-India Mission.....	1202	12	6
Jamaica Mission.....	130	19	7
Return of Missionaries from Russia and Grants to them..	743	1	6
Seminary.....	489	13	1
Books for Seminary and Miss..	25	16	6
Printing.....	453	9	9
Depository, Rent, Taxes, Travelling, and Sundries.....	365	18	0
Total..	£4348	11	0

*Earth, in reference to Labours among Sinners, preferable to Heaven.*

In concluding the report of their proceedings during the past year, the Directors would excite the Friends of Missions to increased exertion, in this and in every other work of Christian Philanthropy, by the consideration, that, in regard to opportunities of this nature, EARTH is preferable to HEAVEN. Peculiar privileges are generally highly prized: hence much of the pride which is felt in ancient titles, in hereditary honours, in warlike achievements, in literary attainments, in new discoveries. If there be any point of view, in which Earth is preferable to Heaven, that surely must be

a privilege of peculiar value, and ought to be improved with no common care. The very supposition, indeed, may be deemed by some a paradox; yet a little reflection will shew that it is a simple matter-of-fact. Among the objects dearest to the heart of a man who realizes by faith the grand principles of Divine Revelation, are opportunities of promoting the glory of Christ Jesus in the world—of extending His kingdom among the children of men—of rescuing never-dying souls from everlasting misery; and of raising them to glory, honour, and immortality beyond the grave. Now Heaven, so far as we know, will afford no opportunities of this description. Such opportunities of promoting the glory of

Christ and the salvation of men are confined to Earth: they are even limited to a short period of time; and, as they will all soon be over, and that for ever, these considerations render them peculiarly valuable—so valuable, indeed, that, for the sake of them, a man whose mind is thoroughly under the influence of Christian Principle, will not only be willing but anxious to remain for a season in the wilderness of this world, amidst sorrow and suffering, rather than go to the paradise of God, where there is fulness of joy and pleasures for evermore.

The Directors naturally illustrate the sentiment here urged, by the example of St. Paul, Phil. i. 21-25.

### UNITED BRETHREN.

*Daily Words and Doctrinal Texts, for the Year 1827.*

#### JANUARY.

Day.	Daily Words.	Doct. Texts.
1	1 Sam. 7. 22.	Matt. 21. 35.
2	Ps. 23. 13. 14.	Rev. 2. 95.
3	Ps. 71. 17.	Luke 6. 36.
4	Is. 43. 16.	John 15. 5.
5	Gen. 12. 3.	Mark 11. 24.
6	Gen. 18. 25.	Matt. 24. 14.
vii	1 Kings 8. 26.	John 10. 29.
8	Zech. 2. 5.	Luke 14. 22.
9	Is. 52. 6.	Rev. 3. 8.
10	Is. 56. 20.	John 10. 28.
11	Exod. 19. 5.	Mark 8. 35.
12	Is. 55. 6.	John 15. 5.
13	Gen. 1. 27.	Luke 11. 28.
xiv	Jer. 31. 18.	Matt. 13. 44.
15	Lam. 3. 58.	John 15. 8.
16	Is. 41. 10.	Mark 11. 17.
17	Ps. 2. 7.	Rev. 3. 19.
18	Deut. 12. 32.	Matt. 9. 28.
19	Ps. 84. 12.	John 10. 16.
20	Is. 53. 12.	John 17. 9.
xxi	Ps. 116. 17.	Luke 10. 42.
22	Is. 38. 15.	John 4. 24.
23	Is. 35. 5. 6.	Rev. 2. 2.
24	Is. 37. 35.	John 4. 21.
25	Ps. 115. 14.	Matt. 6. 21.
26	Ps. 85. 15.	Mark 8. 36. 37.
27	Is. 60. 18.	John 6. 37. 33.
xxviii	Ps. 118. 24.	Acts 20. 35.
29	Deut. 28. 12.	Luke 12. 15.
30	Deut. 5. 33.	John 20. 19.
31	Is. 49. 22.	Matt. 10. 22.

#### FEBRUARY.

1	Is. 9. 6.	John 5. 28. 23.
2	Ps. 8. 5.	John 8. 29.
3	Ps. 17. 15.	Matt. 11. 25. 26.
iv	Gen. 26. 22.	John 14. 6.
5	Ps. 138. 7.	Luke 6. 13.
6	Is. 9. 3.	Rev. 2. 23.
7	Deut. 33. 6.	Mark 12. 43.
8	Is. 66. 14.	John 15. 16.
9	Ps. 34. 7.	John 8. 31. 32.
10	Ps. 86. 16.	Matt. 5. 45.
xi	Is. 45. 25.	John 9. 62.
12	Is. 40. 2.	Luke 9. 58.
13	Zeph. 3. 15.	John 6. 12.

Day.	Daily Words.	Doct. Texts.
14	1 Kings. 10. 7.	John 14. 9.
15	Is. 62. 11.	Matt. 12. 34. 35.
16	Ps. 50. 7.	Rev. 2. 13.
17	Ecl. 7. 29.	Luke 10. 20.
xviii	Sol. Song. 5. 2.	Matt. 11. 27.
19	Ps. 22. 17.	John 14. 2. 3.
20	Ps. 17. 7.	Matt. 11. 28.
21	Exod. 4. 31.	Matt. 11. 5.
22	Zech. 12. 10.	Luke 9. 26.
23	Ps. 106. 48.	John 14. 23.
24	Jer. 31. 3.	John 6. 54.
xxv	Gen. 12. 2.	John 12. 27.
26	Gen. 26. 3.	Mark 14. 8.
27	Is. 60. 10.	Matt. 6. 24.
28	Neb. 9. 6.	Luke 17. 17. 18.

#### MARCH.

1	Zech. 8. 21.	Rev. 2. 13.
2	Ps. 62. 1.	Luke 17. 4.
3	Deut. 38. 35.	John 12. 31.
iv	Ps. 75. 7. 8.	Luke 23. 34.
5	Gen. 4. 4.	Matt. 12. 42.
6	Is. 29. 25.	Rev. 3. 3.
7	Is. 40. 11.	John 10. 18.
8	1 Sam. 3. 18.	John 15. 9.
9	Zech. 4. 6.	Matt. 5. 9.
10	Ps. 97. 1.	Matt. 10. 8.
xi	Ezek. 11. 19.	Luke 23. 43.
12	Judges. 6. 13.	Luke 15. 20.
13	Is. 65. 8.	John 17. 1.
14	Exod. 20. 18.	Matt. 28. 20.
15	Ps. 33. 10.	Matt. 7. 7.
16	Zeph. 3. 13.	Mark 13. 37.
17	Ps. 75. 1.	John 15. 12.
xviii	1 Sam. 29. 29.	John 19. 26. 27.
19	Prov. 16. 9.	Luke 13. 8. 9.
20	Jer. 32. 18. 19.	Luke 6. 37.
21	Lam. 3. 27.	Matt. 16. 27.
22	Is. 38. 14. 15.	Acts 9. 5.
23	2 Sam. 10. 12.	John 8. 19.
24	Ps. 14. 7.	Rev. 3. 20.
xxv	Is. 41. 14.	Matt. 27. 46.
26	Is. 64. 9.	John 4. 17.
27	Exod. 26. 33.	John 15. 6.
28	Mal. 3. 1.	Matt. 6. 34.
29	Ps. 68. 18.	Luke 21. 15.
30	Ps. 12. 6.	Luke 6. 26.
31	Hos. 11. 4.	John 12. 18.

#### APRIL.

Day.	Daily Word.	Doct. Texts.
1	Ps. 89. 14.	John 19. 24.
2	Num. 14. 21.	Matt. 10. 40.
3	Is. 33. 6.	John 15. 7.
4	Micah 1. 2.	Luke 14. 23.
5	Ezra 8. 6.	John 14. 21.
6	Is. 41. 8. 9.	Matt. 25. 41.
7	Zech. 3. 4.	John 12. 23.
viii	Mal. 3. 16.	John 19. 30.
9	Nah. 1. 7.	Luke 22. 28. 29.
10	Dan. 4. 44.	Matt. 20. 28.
11	Josh. 24. 27.	John 13. 8.
12	Ps. 68. 19.	Luke 22. 15.
13	Ps. 89. 26.	Luke 22. 46.
14	Is. 32. 4.	Mark 14. 8.
xv	Ruth 2. 4.	John 14. 19.
16	Mic. 4. 5.	Luke 24. 29.
17	Is. 68. 12.	John 20. 15.
18	2 Sam. 12. 13.	John 19. 32.
19	Ps. 51. 13.	Matt. 7. 13. 14.
20	Ps. 95. 19.	Mark 9. 41.
21	2 Sam. 19. 12.	John 6. 97.
xxii	Zech. 6. 15.	John 16. 3.
23	Prov. 17. 5.	John 5. 29.
24	Gen. 1. 1.	John 10. 5.
25	1 Kings. 8. 29.	John 5. 24.
26	Is. 58. 10.	Luke 21. 19.
27	Is. 61. 10.	Luke 22. 32.
28	Ps. 139. 23.	Matt. 8. 13.
xxix	Exod. 34. 28.	John 15. 4.
30	Num. 11. 29.	Luke 7. 13.

#### MAY.

1	Ps. 94. 14.	Rev. 2. 10.
2	Ps. 101. 31.	Luke 18. 14.
3	Ps. 85. 9.	John 6. 37.
4	Zeph. 3. 16.	Matt. 5. 8.
5	Ps. 103. 13.	Matt. 7. 12.
vi	Ps. 18. 30.	Luke 18. 14.
7	Zech. 9. 11.	Rev. 3. 5.
8	Jer. 23. 6.	Mark 14. 9.
9	2 Sam. 7. 28.	John 12. 47.
10	Is. 65. 9.	John 14. 20.
11	Ps. 29. 22.	Matt. 10. 16.
12	Is. 11. 9.	Rev. 3. 6.
xiii	Is. 43. 1.	Rev. 2. 2.

## Day. Daily Words.

## Doct. Tests.

14	Is. 60. 5.	Luke 10. 16.
15	Ps. 118. 26.	Matt. 11. 29.
16	Eccl. 12. 14.	John 14. 14.
17	Jer. 31. 14.	Matt. 16. 22.
18	Gen. 13. 8.	Matt. 5. 29, 30.
19	Is. 58. 1.	Rev. 2. 17.
xx	2 Chron. 20. 17.	John 21. 17.
21	Deut. 38. 29.	Luke 16. 15.
22	Is. 41. 16.	John 14. 16.
23	Is. 44. 26.	Matt. 23. 18.
24	Prov. 2. 6.	John 9. 17.
25	Jer. 17. 13.	John 16. 20.
26	Ps. 45. 7.	Matt. 10. 25.
27	Ps. 94. 19.	Luke 24. 49.
xxviii	Zeph. 3. 19.	Acts 1. 8.
29	Ps. 19. 14.	Luke 15. 7.
30	Ps. 103. 14.	Luke 12. 48.
31	Deut. 15. 11.	John 16. 7.

## JUNE.

1	Ps. 147. 5.	Luke 16. 10.
2	Ps. 119. 105.	John 16. 13.
iii	Ps. 42. 6.	John 20. 22.
4	Ps. 9. 2.	John 16. 8.
5	Josh. 3. 10.	John 15. 26.
6	Is. 37. 31.	Matt. 7. 21.
7	Ezek. 16. 60.	Luke 19. 10.
8	Ezek. 33. 11.	Rev. 2. 19.
9	Dan. 11. 32.	Matt. 13. 43.
x	Gen. 3. 19.	Matt. 23. 19, 20.
11	Ps. 65. 2.	John 15. 13.
12	Gen. 26. 24.	Rev. 2. 9, 10.
13	Job 4. 18.	Mark 10. 29, 30.
14	Is. 58. 20.	Matt. 25. 31, 32.
15	Zech. 8. 13.	John 6. 63.
16	Deut. 15. 7.	John 17. 19.
xvii	Ps. 73. 23.	Matt. 5. 14.
18	Lev. 26. 12.	Luke 8. 17.
19	Zech. 7. 10.	John 13. 13.
20	Gen. 28. 15.	John 3. 6.
21	1 Sam. 23. 16.	Matt. 9. 15.
22	Ezek. 33. 17.	Rev. 2. 11.
23	Job 9. 2. 3.	John 5. 48.
xxiv	1 Kings 5. 4.	Mark 10. 14.
25	Ps. 118. 10.	Matt. 10. 32, 38.
26	Lam. 5. 21.	John 11. 9.
27	Ps. 94. 9.	Matt. 10. 28.
28	Is. 45. 24.	Matt. 23. 8.
29	Zech. 8. 3.	John 19. 36.
30	Ps. 142. 5.	John 5. 39, 40.

## JULY.

i	Is. 58. 8.	Luke 8. 18.
2	Ps. 118. 24.	John 10. 4.
3	Is. 26. 1.	John 8. 26.
4	Ezek. 43. 2.	Matt. 13. 47.
5	Lev. 22. 32.	Matt. 5. 20.
6	Is. 58. 8.	Matt. 10. 38.
7	Jer. 16. 21.	John 14. 27.
viii	Is. 49. 18.	Matt. 8. 3.
9	Ps. 118. 25.	Luke 2. 49.
10	Ps. 134. 8.	Matt. 9. 2.
11	Ps. 48. 14.	Luke 12. 47.
12	Is. 54. 5.	Mark 9. 50.
13	Ps. 42. 8.	John 13. 34.
14	Ps. 19. 8.	John 6. 35.
xv	Ps. 45. 3.	Matt. 13. 19.
16	Ps. 48. 10.	John 5. 17.
17	Is. 42. 16.	Luke 15. 11.
18	Josh. 4. 14.	John 15. 21.
19	Micah 5. 7.	John 8. 47.
20	Ps. 88. 6.	John 14. 46.
21	Ps. 72. 15.	John 14. 12.
xxii	Ps. 68. 18.	Matt. 6. 9.
23	Ps. 115. 12.	Matt. 6. 9.
24	Ps. 149. 1.	Matt. 6. 10.
25	Ps. 69. 20.	Matt. 6. 10.
26	Is. 1. 19.	Matt. 6. 11.
27	1 Kings 18. 37.	Matt. 6. 12.
28	Is. 10. 22.	Matt. 6. 13.
xxix	Dan. 6. 23.	Matt. 6. 13.
30	Deut. 18. 17, 18, 19.	Matt. 6. 13.
31	Deut. 6. 16.	John 17. 6.

## Day. Daily Words.

## Doct. Tests.

1	Exod. 13. 13.	John 14. 28.
2	Is. 45. 8.	Acts 1. 7.
3	Hag. 2. 9.	Mark 10. 24.
4	Ps. 92. 1.	John 13. 31.
v	Is. 1. 28.	John 5. 14.
6	Deut. 3. 24.	Matt. 9. 13.
7	Is. 62. 16.	Matt. 14. 27.
8	Prov. 16. 3.	John 14. 27.
9	Job 33. 26.	Luke 9. 55.
10	Ps. 119. 20.	Matt. 12. 50.
11	Ps. 84. 1, 2.	John 16. 24.
12	Jer. 6. 16.	John 15. 16.
13	Ps. 92. 5.	John 13. 35.
14	Ps. 97. 9.	Rev. 2. 10.
15	Is. 65. 24.	Luke 12. 32.
16	Is. 35. 4.	Matt. 18. 3.
17	Ps. 122. 17.	Matt. 21. 16.
18	Jer. 1. 7.	Matt. 18. 14.
xix	Ezek. 37. 26.	Matt. 13. 12.
20	Ps. 95. 11.	Luke 17. 23.
21	Is. 66. 2.	Luke 13. 29.
22	Ps. 66. 16.	John 17. 22.
23	Jer. 10. 6.	Matt. 16. 17.
24	Job 5. 12.	Mark 14. 38.
25	Exod. 14. 8.	Rev. 3. 10.
xxvi	Ps. 103. 20.	Matt. 12. 30.
27	Is. 61. 5.	Matt. 18. 19.
28	Num. 23. 23.	Luke 18. 13.
29	Is. 33. 12.	John 15. 14.
30	2 Chron. 30. 12.	John 17. 5.
31	Exod. 14. 14.	Matt. 18. 20.

## SEPTEMBER.

1	Is. 43. 21.	Acts 18. 9.
ii	Gen. 18. 30.	Luke 14. 17.
3	Neh. 13. 31.	John 8. 44.
4	Is. 51. 9.	John 2. 4.
5	Is. 50. 4.	Mark 4. 11.
6	Is. 43. 4.	Matt. 9. 6.
7	Is. 12. 3.	John 17. 17.
8	Mal. 3. 1.	Matt. 14. 31.
ix	Ps. 102. 26.	Matt. 13. 45, 46.
10	Gen. 18. 17.	John 14. 11.
11	Ezek. 36. 37.	John 10. 15.
12	Jer. 14. 21.	Luke 18. 31.
13	Ps. 68. 9.	Matt. 5. 41, 45.
14	Is. 54. 14.	Matt. 6. 6.
15	Ps. 144. 3.	John 14. 15.
xvi	Gen. 6. 18.	2 Cor. 12. 9.
17	Ps. 48. 9.	Luke 16. 22.
18	Jer. 31. 23.	John 8. 24.
19	Ps. 77. 1.	Mark 13. 35.
20	Ezek. 36. 11.	John 10. 17.
21	Hab. 3. 3.	John 14. 26.
22	Deut. 28. 29.	Matt. 19. 30.
xxiii	Ps. 106. 5, 6.	John 10. 10.
24	Is. 52. 9.	Matt. 6. 8.
25	Is. 33. 17.	Matt. 6. 14, 15.
26	Job 42. 4.	John 16. 23.
27	Ps. 119. 126.	Luke 14. 21.
28	Ps. 45. 4.	John 4. 10.
29	Deut. 23. 3.	Luke 15. 10.
xxx	Ps. 80. 17.	Matt. 10. 37.

## OCTOBER.

1	Ps. 104. 23.	Matt. 5. 15.
2	Jer. 19. 3.	Matt. 5. 4.
3	Deut. 4. 5, 6.	John 16. 27.
4	Is. 28. 29.	Matt. 18. 7.
5	Micah 5. 9.	Luke 22. 27.
6	Job 34. 10.	Luke 22. 19.
vii	Ps. 73. 1.	Luke 15. 6.
8	Is. 11. 1.	Matt. 5. 17.
9	Zeph. 3. 17.	John 16. 15.
10	Is. 57. 18.	John 4. 34.
11	Deut. 32. 4.	Matt. 7. 11.
12	Joel 1. 13, 14.	Acts 9. 16.
13	Deut. 4. 4.	Luke 14. 23.
xiv	Micah 6. 9.	John 7. 16, 17.
15	Is. 40. 22.	John 15. 13.

## Day. Daily Words.

## Doct. Tests.

16	Is. 9. 6.	Matt. 13. 16.
17	Is. 58. 11.	Matt. 13. 31.
18	Exod. 6. 7.	Mark 14. 38.
19	Joel 3. 21.	John 17. 13.
20	Zech. 12. 10.	Matt. 6. 23.
xxi	Jer. 1. 5.	John 15. 1, 2.
22	Is. 11. 2.	Luke 15. 4.
23	2 Sam. 6. 21.	Matt. 5. 27.
24	Job 5. 15, 16.	John 18. 26.
25	Ps. 24. 1.	John 11. 20.
26	Exod. 40. 34.	Matt. 21. 43.
27	Ps. 119. 62.	Luke 16. 15.
xxviii	Ps. 23. 6.	Matt. 5. 6.
29	Is. 11. 10.	John 10. 27, 28.
30	Ezek. 34. 25, 27.	Matt. 15. 19, 20.
31	Ps. 86. 11.	John 8. 36.

## NOVEMBER.

1	Jer. 30. 11.	John 17. 24.
2	Is. 62. 12.	Luke 20. 35, 36.
3	Exod. 15. 2.	John 6. 57.
iv	Ps. 36. 7.	John 11. 25, 26.
5	Is. 25. 8.	Matt. 5. 11.
6	Is. 18. 7.	Luke 12. 49, 50.
7	Is. 16. 5.	Matt. 8. 28.
8	Is. 37. 16.	John 5. 21.
9	Prov. 18. 12.	Mark 9. 23.
10	Lam. 3. 22, 23.	John 4. 23.
xi	Ps. 40. 8.	Matt. 11. 30.
12	Ps. 95. 6.	Rev. 3. 9.
13	Ps. 40. 6, 7.	John 10. 14.
14	Deut. 26. 7.	Matt. 16. 15.
15	Ps. 111. 2.	John 9. 35.
16	Hos. 12. 4.	Rev. 3. 8.
17	Ps. 73. 28.	Matt. 6. 22, 23.
xviii	Ps. 30. 1.	2 Cor. 12. 9.
19	Ps. 119. 124.	John 14. 23.
20	Ps. 92. 1, 2.	Luke 18. 7.
21	Deut. 13. 6, 8.	John 14. 30.
22	Is. 49. 5.	Matt. 6. 31, 32.
23	Ps. 69. 21.	Matt. 10. 15, 16, 17.
24	Ps. 45. 9.	John 8. 50.
xxv	Dan. 6. 27.	Luke 6. 44.
26	Is. 5. 26.	John 15. 20.
27	Ps. 118. 9.	Matt. 5. 23, 24.
28	Ps. 23. 6.	Matt. 22. 21.
29	Ps. 105. 21, 23.	John 3. 19.
30	Num. 6. 27.	Luke 12. 36.

## DECEMBER.

1	Ps. 24. 6.	John 6. 51.
ii	Ps. 25. 5.	John 3. 17.
3	Is. 62. 3.	Rev. 2. 9.
4	Levit. 22. 31, 32.	Luke 8. 48.
5	Is. 51. 16.	Matt. 15. 13.
6	1 Kings 8. 61.	Matt. 23. 27.
7	Is. 25. 8.	John 5. 26.
8	Ps. 79. 13.	Matt. 5. 14.
ix	Is. 51. 1.	John 5. 27.
10	Zech. 14. 11.	Matt. 20. 19, 20.
11	Is. 31. 9.	John 17. 20.
12	Deut. 28. 8.	John 5. 28, 29.
13	Ps. 69. 4.	Luke 18. 41.
14	Deut. 32. 25.	Matt. 7. 3.
15	Jer. 4. 2.	John 16. 23.
xvi	Deut. 1. 11.	Luke 7. 47.
17	Ps. 46. 4, 5.	Rev. 2. 3.
18	Ps. 136. 3.	Matt. 23. 29.
19	2 Kings 6. 17.	Luke 8. 48.
20	Jer. 32. 27.	John 12. 17.
21	Ps. 69. 9.	John 20. 29.
22	Mal. 3. 3.	Luke 19. 40.
xxiii	2 Kings 6. 16.	Matt. 25. 40.
24	Ps. 8. 1.	Luke 19. 9.
25	Josh. 1. 5.	John 8. 58.
26	Ps. 71. 23.	John 3. 18.
27	Gen. 1. 21.	John 8. 58.
28	Is. 64. 5.	Matt. 11. 6.
29	Joel 2. 13.	John 6. 51.
xxx	Hos. 10. 3.	John 16. 28.
31	Ps. 48. 1.	Rev. 3. 11.

## PRAYER-BOOK AND HOMILY SOCIETY.

## FOURTEENTH REPORT.

*Issues of Books.*

DURING the year, 9198 Prayer-Books, Psalters, and copies of the entire Book of Homilies, have been issued; and 72,048 Tracts—i. e. Homilies, Articles, and Selections of Prayers from the Liturgy in Foreign Languages.

These numbers were, respectively, in the Thirteenth Year, 9794 and 113,875.

*Supply of Merchant Seamen.*

When books are issued from the Depository, they pass, for the most part, into the hands of the Subscribers, who distribute them as occasion offers or opportunity permits; and, in reference to such distribution, it is neither necessary nor probable that any account should be received by the Committee: but, in all, or very nearly all, which relates to the dissemination of the Society's books among Seamen, the Committee themselves, through the medium of their Agent, are the distributors. In such cases, not only is the name and description of each ship visited, and the number of the men on board and other circumstances reported; but all that is calculated to throw light on the importance of such exertions, to suggest useful hints for the ulterior pursuit of the object, and to encourage those who are engaged in the work, is brought under review. Hence your Committee have the means of giving a prominence to this part of the Society's proceedings, which circumstances will not allow them to assign to some others; and for such reasons, principally, they make this the leading subject of their Report.

In the first eight months of the Society's exertions among Seamen, 776 Prayer-Books and 15 copies of the Book of Homilies were sold to them at reduced prices. During six months in the last year, to which period the visits to the shipping were confined by the severe and long-continued illness of the Society's Agent, 838 Prayer-Books and 4 copies of the Book of Homilies were sold on the same terms. In the two periods combined (viz. fourteen months), 1261 ships and other vessels were visited, 1614 Prayer-Books and 19 copies of the Book of Homilies sold, as already mentioned; and nearly 1500 copies of a book of Select Homilies, bound in strong canvas, given for the use of the ships' crews.

To these must be added also a very considerable number of Homilies, and Prayers from the Liturgy, in various languages, put into the hands of foreign seamen; making a total cost to the Society—besides the expenses incurred in distribution—of nearly One Hundred Pounds.

The Committee state the following grounds of Encouragement in this labour:—

There is reason to believe that the visits, made by the Society's Agent to ships, have, in several instances, been the means of bringing the Captains of vessels, who had not hitherto been in the habit of calling together their men for the purpose of Divine Worship on the Sabbath, to a determination, that, in future, circumstances allowing, they will read the Service of the Church to their assembled crews. Several Captains have encouraged their men to buy Prayer-Books for this express purpose: others have purchased Prayer-Books on their own account, with a view to promote the same object; and some even have expressed their intention of reading a Homily to their men at the close of the prayers.

Another source of encouragement is the great acceptableness of the Homilies to sailors. The Captain of a coasting vessel, who had received a copy of the Select Homilies twelve months since, told the Society's Agent, when he saw him lately, that he had read it through several times; and that he thought he learned more from the Homilies than from any other book, because they were so plainly written. On visiting one ship, the Agent was instantly addressed by the Captain, seconded by his mate and crew, with a request that the same book which had been given to another Captain a few weeks before, might be left on board his vessel also: these men seemed to have been particularly struck with the plainness of the language and clearness of doctrine pervading the book, which the Captain above mentioned had lent them. "These, then, are the Sermons of the Church of England?" said another Captain: being answered in the affirmative, he replied—

I shall feel greatly obliged to you for the book; and give you my word that I will read it to my men every Sunday, weather permitting.

Other testimonies of the same kind, equally striking, might be mentioned;

nor are your Committee without good reasons for hoping that these excellent Sermons of our Reformers, distributed among seamen by the instrumentality of this Institution, have, in several instances, been the means of making a very salutary impression on the minds of individuals. The Society's Agent reports it, also, as a very pleasing fact, that where he has met with seamen who had bought Prayer-Books on board other ships which he had formerly visited, but who had afterward changed their employers, he has usually found them very earnest in advising their shipmates to purchase books, as they had previously done.

To render the Society's exertions in this respect as effectual as they might be, Agents should be employed at all the principal ports in the kingdom. Many sailors, on receiving Bibles and Testaments, inquire for Prayer-Books. They have been supplied with these, and with Homilies, in some few places—particularly Plymouth and Teignmouth—by means of this Institution: and efforts have been made to provide for a similar supply at other sea-ports; but the present means of the Society are very inadequate to so enlarged a scale of operation as circumstances demand.

#### *Foreign Proceedings.*

We collect the following notices relative to Translations and Editions in Foreign Languages.

—A Tract, consisting of a selection from the Rev. Dr. Kueper's German Version of the Book of Common-Prayer—the copy of which selection has been seen and approved by the Committee—is about to be printed at Darmstadt, under Dr. Van Ess's care. The following are extracts from his Letters on the subject:—

I hasten, under a sense of unfeigned gratitude to God, to thank the Homily Society for their Resolution, authorising me to print 1000 copies of the Selection from the Collects, &c. at their expense. In taking charge of the printing, I shall most scrupulously adhere to your instructions and conditions. Should it be the will of the Lord, that, by means of this little Prayer-book, His name shall be glorified, I cannot but rejoice in anticipation of the blessing, which, under the providence of God, it will dispense abroad: nor, at the great Day of the Harvest, will the thanks of thousands be wanting, to whom the Homily Society shall have extended this boon of Christian Love.

—Some important additions have been made to the Society's Spanish Transla-

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tions, and many copies of the Book of Common-Prayer, as well as many Homilies, in that language, have been issued. In this part of their object the Committee have been much encouraged by the following Letter of an English Clergyman now in South America:—

I have been greatly struck, and much gratified, with the pleasing testimonies which have been offered to the simplicity, the excellence, and the spirituality of our Formularies, by different persons here; and no part of them appears to excite greater admiration than our Communion Service. There is evidently a door opening for a reformation in the existing Churches of this province; and I am of opinion that the introduction and the regular performance of our own Service will be attended with the most beneficial consequences: and I consider, also, that the gradual supply of some useful and well-written books on Ecclesiastical History, and other subjects, would be productive of real benefit.

—The Committee have undertaken to reprint those portions of the Liturgy in Arabic, which were translated by the celebrated Orientalist, Dr. Pococke, the copies of which had become scarce. This work has been carefully inspected by Professor Lee.

—The printing of the Indo-Portuguese Version of the Liturgy, made by Mr. Robert Newstead, a Missionary to Ceylon, and revised by other Missionaries, is now completed.

—The accounts received from Singapore, respecting Mr. Thomsen's Malay Translations, are short, but satisfactory:

Mr. Thomsen is proceeding with the Evening Prayers and Homilies. The Morning Prayers are read in the Malay Chapel every Sunday Morning.

The Committee adduce various instances of the welcome reception given to Prayer-Books and Homilies, distributed in different languages, and of the benefit attending the perusal of them: we select the following.

—One of our countrymen, residing on the Continent, writes—

Travelling in a coach lately, I met with an Advocate, who, like many others, had been struck with some observations in Mr. Canning's late Speech on the Roman-Catholic question: he asked me to lend him some book, which would point out the difference between the Worship of the Church of Rome and the Church of England: I immediately put into his hands one of your Prayer-Books: he read it, and returned it to me; observing that it had given him much information in relation to worship; yet, to pursue the general subject farther, he was desirous of reading

Protestant Works. A spirit of inquiry is certainly excited; and those who wish to suppress it are very active; but the Lord will maintain His own cause.

— A Clergyman, resident in another foreign country, says—

One Romaic copy was presented to the daughter of the Princess B. This amiable and accomplished Young Lady had suffered severely in her spirits and health from the misfortunes of her family, and sought consolation in reading and using the excellent prayers of our Liturgy. During a long and painful illness, she constantly kept a copy of it in her native language under her pillow; and the last hours of her life were spent in reading and meditating on its contents.

— Another Clergyman writes—

Some of your Prayer-books I have circulated among the Indian Apprentices, who were educated and bound out at the charge of the New-England Corporation. A few copies I am about to send to a Man of Colour, who lives in a village of Negroes, from whence I lately returned after a visit to the Indians of that Province. At this village (about four miles from the Indian camp where I stopped), and to which I was accompanied by the Indian Chief, who understands English pretty well, I performed Divine Service in a log-house on the Sunday Morning; we had a goodly company assembled; and their sable countenances, directed toward me, awakened a sympathy which I cannot express, while I spoke to them of that Divine Lord who once suffered, *the Just, for the unjust* of every complexion, kindred, tribe, and tongue, *that he might bring us to God.*

To shew how acceptable the language and sentiments of the Liturgy were to these simple Indians, this Clergyman then adds—

After the Service, a poor woman addressed me, saying, "Massa, me had a good church;" then, pointing to an elderly Negro, who sometimes prayed with them, she observed, "He, Massa, good Christianity man: but, Massa, me had never better church." Some of the Homilies have been sent to the sick and dying; and some are gone into the solitary places of the Province—gone, as heralds of mercy, to tell to the dwellers in the same the way which our forefathers trod in the path to eternal life. May God, even our own God, grant them His blessing, and teach them and keep them in the same path!

The Committee quote, in proof of the importance of the distribution of the Liturgy in foreign languages, the striking account given by Bishop Chase (see pp. 596—598 of our last Volume) of his visit to a Tribe of Indians.

#### Conclusion.

The Committee will close their Report, as in former instances, by quoting the language of a Correspondent in North

America. They hail, in such communications, the expression of feelings which they hope will be one day universal.

We cannot express the pleasure which we have derived, from finding in your Society so much of the spirit, which we desire to cherish in our own hearts. Every day convinces us, more fully than before, that the Religion of Christ is one, by whatsoever name its real possessors may be called or distinguished among men—one, in their views of our sinfulness and ruin by the Fall; one, in their views of the precious atonement made by our Divine Redeemer, whereby alone we can have peace and salvation; one essentially in spirit; and soon to be one in the enjoyment and in the praises of eternity. Our prayer is, that the blessing of the Father, and the Son, and the Holy Spirit may ever be with you and your interesting Society; and that the kingdom of Christ may speedily come throughout this ruined world.

#### CHURCH-OF-ENGLAND TRACT SOCIETY. FOURTEENTH REPORT.

##### State of the Funds.

THE Contributions of the Year amounted to 222*l.* 9*s.* 3*d.*, and the Sales to 359*l.* 1*s.*, forming a total of 581*l.* 10*s.* 3*d.*

The Payments were 640*l.* 14*s.* 2*d.*

##### New Tracts.

To the General Series, now containing 73 Tracts, has been added—

An Affectionate Address from a Clergyman to one of his Parishioners, on the Sin and Danger of pursuing his worldly calling on the Sabbath-day.

To the Series for Children and Sunday Schools, now consisting of 13 Tracts, have been added—

The Life and Death of Lady Jane Grey—The Fruits of Instruction; being an Account of the Good Conduct and Happy Death of Mary, Elizabeth, Lydia, and Ann, four Girls educated in a Church-of-England Sunday School—The Young Christian's Reasons for Believing the Bible to be the Word of God.

##### Cottage Tracts on Folio Sheets.

Besides the two Series just mentioned, the Society has the following Ten Tracts printed on Sheets to be hung up in Cottages—

An Address to the Members of the Church of England, on the Duty of studying the Bible—An Address to those who wish to attend upon the worship of Almighty God with devout reverence, and to their spiritual advantage—Addresses, by a Clergyman to his Parishio-



ners, on Public Worship, on Private Prayer, on Watchfulness, on the Value of the Holy Scriptures, and on the Apostles' Creed—Parochial Minister's Address to Godfathers and Godmothers—The Loyal Englishman's Appeal to the Scriptures—The Evil of Profane Swearing.

*Printing and Issues of Tracts.*

The total number of Tracts published during the year amounts to 265,000, which exceeds the number published in any preceding year. The total number sold and granted during the year has been 195,124—

Sold in separate Tracts, 154,685—sold in 143 bound Volumes, 2912—voted to persons for gratuitous distribution, 36,527—sent to Subscribers with the Thirteenth Report, 1000.

*Suggestion to the Opulent Members of the Society.*

Your Committee take the liberty of transcribing what they deem an important suggestion of a reverend and valuable correspondent. He says—

I will just remark that the usefulness of the Society would be greatly promoted, were its opulent members to make consignments of Tracts to Clergymen of limited incomes, for gratuitous distribution.

It is more than probable that many friends of the Society may be blessed by Divine Providence with the means of adopting this plan of promoting the glory of God, the benefit of their fellow creatures, and the support of their own Church: and they may be acquainted with some zealous Clergymen, whose incomes are confined, but who would rejoice, were it put in their power, to add printed or oral instruction among their poor parishioners; and to find employment for the minds and hearts of their flock, during the little leisure which the industrious poor have at their command. It is not to be doubted that many a Village Pastor would rejoice in becoming the almoner of his more wealthy friends, in communicating spiritual benefit by means of your publications.

*NEWFOUNDLAND-SCHOOL SOCIETY.*

It appears that nothing could be done effectually for the Christian Instruction of the Poor of Newfoundland, without the establishment of Schools on a considerable scale. The Society having incurred, in prosecution of this object, a degree both of expense and of responsibility beyond its present means, the Committee have issued the following

*Appeal for an Increase of Funds.*

The Newfoundland-School Society was instituted in the year 1823: since which, the Committee have thought themselves justified, by the necessities of the Colony, the state of their funds, and the increasing support of their friends, to send out Thirteen Teachers—viz.: Seven Masters and Six Mistresses, as an incipient supply for the moral wants of the Island.

These important measures have been taken with an anxious desire to employ the resources of the Society in the most efficient and economical manner. The Committee state with pleasure, that their favourable intentions toward the uneducated Poor of Newfoundland have been met by the Colonists themselves, with a zeal which has exceeded their expectations: but this very zeal, desirable as it is and grateful as they would be for it, has created so many fresh demands on the Society, as, for the present, to have exhausted their means, and reduced them to a temporary difficulty. The poor people have shewn the greatest desire to avail themselves of the education offered them, by going into the woods and providing the materials necessary for the erection of Schools; and almost all classes have concurred in promoting or calling for their establishment: yet, after all, the Committee find themselves engaged for payments accruing within the next few months, to the amount of at least One Thousand Pounds beyond the ordinary receipts of the Society.

The Committee trust that this pressure is temporary, as it is unexpected; and they are compelled to throw themselves on the benevolence of their friends to supply their exigencies, trusting that their kindness will find in the occasion itself an apology for this application.

The Committee assure their friends, that the communications which they are receiving from Newfoundland continue to be of the most gratifying description; whether it be with respect to the undiminished zeal of the people, the assiduity of their Masters, or the kind countenance afforded them by the Local Authorities: and they have only to regret, that, from the inadequacy of their means, they cannot contemplate the formation of any New Stations at present, but only the maintaining of those which they have, by God's blessing, been enabled to establish.

The last communication from the Island, dated July 14th, states—

The good, that must now result from the increasing zeal of the Friends of Education, is far beyond our utmost calculations: the Parents are becoming more earnest that their children should be taught, and the Merchants confess that Education is the best gift that can be bestowed upon them.

## Continent.

### BIBLE SOCIETIES.

*Bager Demand for Van Ess's German Testament.*

A GENTLEMAN at Kisselstadt thus addresses Professor Van Ess—

Permit me to return you my sincere thanks for your last sending of 343 New Testaments. Would it were in my power to express to you the anxiety and the lively joy which are manifested, when, after my stock of Testaments is exhausted, a new supply makes its appearance here!

Very recently, several Clergymen from Bavaria called on me, apparently with a view to convince themselves that your New Testament was really authorised: their joy was not little, on finding that it was so; and, on my part, I took care to put into their hands your pamphlet. Since then, not a week passes without several persons applying to me for New Testaments, who always produce authenticated Certificates from the aforesaid Clergymen.

A few days ago, several bargemen visited me, to whom I had given a copy of the New Testament last year: they could not sufficiently testify their delight at the perusal of the interesting "Bible-Book," as they termed it; assuring me, at the same time, that, by lending it about in the place where they principally resided, a general desire had been created to obtain it. One of these bargemen actually returned hither from Frankfort, where his barge was waiting to be loaded, a distance of nearly 15 English miles, for no other purpose than to get a copy of your Testament; having obtained a sight of one on the voyage to Frankfort, and knowing no other means of realizing his wish than by applying to me.

Urged by a similar wish, a person in affluent circumstances came to me from a distance of 16 hours' walk, and requested me to sell him a copy of your New Testament. Being somewhat curious to know what led him to apply to

me, I questioned him on the subject; and learnt, that, having accidentally seen a New Testament in the hands of a private soldier to whom I had given it, he had attempted to persuade him to sell it: not succeeding, and finding that I had originally furnished the book to the soldier, he was determined to apply at the fountain-head, and undertook the journey accordingly.

Could you but witness the gratitude which is often manifested by persons here on receiving a copy of your New Testament, you would be convinced that it is one of the greatest benefits that can be rendered, to attempt to shed light amid the darkness by which we are surrounded; and that to interrupt the good work once begun, would be a great pity, and even highly blameable: hence I earnestly implore you to endeavour to obtain a fresh grant in my favour of 1000 Testaments. The place where I reside, being situated on the frontier of a Catholic State of considerable importance, affords me many opportunities of scattering the good seed abroad; and, doubtless, many are the instances, where, in silent retirement, good fruits are produced therefrom.

### *Travelling Mechanics benefitted by the Scriptures.*

The following passage occurs in the Ninth Report of the Bible Society at Frankfort-on-the-Maine.

Of the benefits produced by the distribution of New Testaments among Travelling Mechanics, we have received many encouraging testimonies from Clergymen and others residing at some distance from us, whom we have occasionally supplied with copies at their request. Nor have instances been wanting, in which persons belonging to our own Society have witnessed the salutary effects produced by reading the Sacred Scriptures, on persons of the above description: thus, a Gentleman, who is at present a Member of our Committee, had such a favourable opportunity one day afforded him, during a short walk round the town, of convincing himself of the good produced by our Institution among these poor people, that he willingly accepted the invitation, shortly after given him, of assisting in the same benevolent work, by becoming a Member of the Committee: during his short excursion, he happened to meet a poor wandering mechanic, who, with his bundle at his

back, walked at a slow pace, seemingly overwhelmed with fatigue, and at the same time lost in thought: he accosted him, by inquiring how things went: the other answered—

Not very well. I have been travelling a long time, without being able to meet with any employment. I was equally unsuccessful at Frankfort; and had nearly given way to despair, when this book was put into my hands (at the same time pulling a New Testament out of his pocket). Since I have begun reading it, I have gained fresh courage; so that I can now continue my weary pilgrimage with fresh hope, and a confidence that God will not forsake me.

How many others may have been encouraged by a perusal of the New Testament to trust anew in God, and have been thereby preserved from sinning and yielding to despair, is known to the great Searcher of Hearts alone!

*Imprisoned Soldiers benefitted by the Scriptures.*

The last Report of the Bayonne Bible Society states the following facts:—

A young soldier, belonging to a Swiss Regiment, was conducted, with seven of his comrades, from Madrid to Bayonne; where they were thrown into prison, having been convicted of heinous offences. During his stay with the regiment, he had led a licentious and profligate life. On his arrival in this town, he recollected that he had occasionally heard the Word of God preached in the very place where we are now assembled: he requested to see the Minister, who was not slow in visiting him. Two New Testaments were given to the eight prisoners, in the name of the Bayonne Bible Society. In order to impress them with some idea of the inestimable worth of the Sacred Volume, the Minister read aloud the Fifteenth Chapter of St. Luke, containing the parable of the Prodigal Son: it produced an immediate effect: tears were seen to flow down the cheeks of some of them. Shortly afterward they were transferred to the prisons of Pau, whither the New Testaments followed them. The Minister having occasion to visit that town, was not unmindful of the poor prisoners. The young soldier, mentioned at the commencement, was no longer the same person: though stretched on a bed of pain, he enjoyed unruffled peace in the perception of that Divine Grace of which he has become so striking a monument:

a copy of the New Testament is always to be seen on his bolster; and, in its pages, he finds daily consolation for his soul, and an encouragement to persevere in the faith: at a distance from all that men account dear in this world—from his country, his family, and friends—deprived of liberty, and sentenced to be conducted in chains to Rochefort, he is, nevertheless, happy. Assuredly, if our Society bring forward no other proof of the benefit of its operations than this, it cannot be said to have existed in vain!

## South Africa.

*Evidences of Religious Benefit conferred by Means of Missionary Labours.*

UNDER the head of South Africa in the last Survey, we quoted the testimony of two English Gentlemen, addressed to the Rev. Dr. Philip, to the benefits conferred on the Natives by the principal Missionary Institutions of the London Missionary Society. The same Gentlemen state, in the following extracts from their communication, various incidental but striking evidences of the blessings conferred on the Natives by means of Missionary Labours.

While travelling in company with the Missionary, we walked, rather late in the evening, on a wild and sequestered spot, about 30 miles from Bethelsdorp, near the cottage of an Old Slave; who had, for some years, been a sincere convert to Christianity, and entrusted by his Master with the entire charge of a farm. While seated by a fire under the shelter of a few bushes, with a fine starry sky over head, and every thing calm and peaceful around, the Slave, with his family and a few Hottentots who resided at the place, came up and joined us, in the hope of hearing a word of exhortation, and joining with the Missionary in prayer; which we found they were in the habit of doing, every evening, among themselves. Including the Hottentots of our own party, they formed all together a groupe of about a dozen persons, besides children. After each had had a cup of tea, of which they are universally fond, we entered into conversation with them by the help of the Missionary; being gratified with

the character and sentiments of a set of people whom accident had thrown in our way.

The wife of the Old Slave, a Caffre Woman, informed us, that she had first been brought to the knowledge of religion by some of the Bethelsdorp Hottentots, who occasionally visited the place, by whom also she had been taught to read the Bible in Dutch; and that she had also since resided at intervals, for a few weeks, at that station, for the benefit of instruction. When she first heard something of religion, she thought it was all foolishness; but, seeing people pray and dissolved in tears, while they confessed themselves to be sinners and asked pardon of God, she began to think herself no better than they, and was induced to seek for information on the subject. At length, finding that she also was a sinner, and being told by the Hottentots of Jesus Christ as the Saviour of sinners, she felt compelled to pray for forgiveness, and for knowledge of God's Word; and received, she said, such an assurance of hope, as has never since left her, although she often felt as if it had become weaker and weaker.

Such was the substance of the woman's own words, delivered in a strain of the utmost simplicity and most impressive seriousness; and although, from them alone, we could not but be satisfied that religion had made a real impression on her mind, our conviction was heightened into admiration, when we learnt still further, that this humble disciple of Christ, with the true spirit of the faith which she professed, had, for years, been in the daily practice of communicating her knowledge to those around her, and regularly instructing them, with her own children, in reading the Scriptures, as well as in the duties of private and family devotion.

Her husband has been converted nearly in a similar manner. Hearing some Hottentot Recruits, on their way from Bethelsdorp to join the Cape Regiment, praying and confessing their sins, he asked his Master what sort of people they were: his Master, a man of no religion, told him that they were mad; but he soon began to reflect that he himself led the same kind of life as the others did, and that therefore he must be as guilty as they were; and, being driven to pray, at first as a matter of form, and from the shame of being left alone, while the others, according to

their custom, went out, in the evening, each to a bush to perform his devotions, he came at last to do so, in real earnest; when he found he could utter nothing more than "Lord help me!" He had afterward received occasional instruction at Bethelsdorp, and also profited by the conversation of his Christian Friends; and, although for some time much persecuted by his Master, he had long been entrusted with his confidence, and was now permitted to pursue his religion as he pleased.

Another Hottentot, who had driven our waggon from Bethelsdorp, on being asked how Salvation was to be obtained, replied, that if he were constantly at the feet of Jesus he should certainly be saved: and then gave us an account of his conversion and religious experience, with a degree of simplicity and sober earnestness, extremely interesting and affecting; during which he also evinced so clear an understanding and such correct views of the grand doctrines of Christianity, as might have put many self-righteous professors to the blush.

Next to this man sat another, rather aged, by trade a mason, who we found was the deacon of the church. In reply to a question, as to what benefit he thought they had derived from the knowledge of Christianity, he said, that, for his own part, he knew he had formerly lived without God and without hope; and, had he died in that state, he must have been lost for ever: but that now, he had a sure and certain hope, which would comfort him in death; that others also had the same, and both he and they had great reason to thank God for having spared them and given them this knowledge.

After some further conversation, the Missionary gave out a Hymn, which the whole party sung, with a degree of feeling and solemnity of devotion, which shewed that with them it was not a service of cold formality or casual amusement, but a duty in which their hearts were engaged.

To a short Exhortation, which followed, they listened; not with the unmeaning stare of wondering ignorance, but with a respectful attention and evident delight, as to a subject in which their affections were interested, and their thoughts in unison with those of the speaker, impressing on our minds a conviction that the finger of God was in the work. The whole then knelt down on

the ground ; and joined, many of them audibly, in a fervent prayer to the Father of all Mercies : after which the Service was concluded with another Hymn, sung with equal warmth of feeling and fervour of devotion as before. We continued conversing with them until near midnight.

The whole scene, which I have attempted to describe exactly as it occurred, was one of the most touching and gratifying that we had ever witnessed ; and while we had thus, amidst the wilds of Africa, so unequivocal a proof of the success of Missionary Labours and the power of God displayed on the hearts of men, we felt that of a truth, *God is no respecter of persons* ; and could hardly fail to apply to this groupe of humble Christians the appropriate lines of the Poet—

Compar'd with this, how poor religion's pride,  
In all the pomp of method and of art,  
When men display to congregations wide  
Devotion's ev'ry grace, except the heart!—  
The Power, incensed, the pilgrim left to desert,  
The pompous strain, the sacerdotal stole ;  
But haply, in some cottage, far apart,  
May hear, well pleased, the language of the soul ;  
And, in his Book of Life, the inmates poor enrol.

These facts, I trust, will speak for themselves ; and I shall only add what further came to our knowledge on the same occasion, that, in two of the principal families in that part of the country, in which religion, for a time, had been much opposed by the Masters, a number of the Slaves and Hottentots were in the habit of meeting together for Divine Worship every evening ; having been induced to do so, in one case by an old man and in another by an old woman, who owed their original conversion and subsequent improvement mainly to the Missionary Institutions.

Thus, then, we see that the seed already sown has brought forth an abundant increase ; and, although the Journals of the Missionaries, at these and the other Institutions, may not be swelled with long lists of nominal converts, or their labours such as to attract the applause of men, they are proceeding not the less steadily in their arduous course. Nor are the effects of their labours confined to the immediate sphere of their exertion : the spirit of Christianity is silently working its way ; and, unseen by the world, in many cases perhaps unknown to themselves, they are made the messengers of glad tidings, and the builders of a Spiritual Church, among a people with whom its Almighty Foun-

der has given some striking manifestations of His delight to dwell.

### Mediterranean.

#### BRITISH & FOREIGN BIBLE SOCIETY.

*Eagerness for the Scriptures at and near Thessalonica.*

Mr. Barker writes, in July—

I had the pleasure to inform you, in my Letter from Thessalonica, how gladly the Word of God was received in that town ; and, before I quitted the place, I not only witnessed the fervency with which it was demanded, but also had the joy to behold some good effects which the distribution of it had already produced in that place. I took with me about 500 volumes of the Sacred Scriptures, in Greek and Hebrew—a considerable number, as I supposed before reaching that country. During my stay at Thessalonica, I distributed about 800 volumes, of which 50 were Hebrew Prophets and New Testaments ; besides which, I sent copies to several places in the environs. I was, in short, obliged to quit that town, not to be tempted to give all my books, which I preserved for other places that I had to visit ; and, while mounting my horse to depart, several persons presented themselves before me, requesting New Testaments. I consoled them by promising them speedily to supply them with the Sacred Volume. Greek Priests came to me, saying, “ We have heard that you have brought with you the New Testament in Modern Greek, and wherever we go we see the people employed in the perusal of that work ; and we are come to request of you copies of the same : for, until now, we have been reading that book in Ancient Greek, which we scarcely understand.” Deputies, composed of two Laymen and a Priest, were sent to me from a Greek Village twelve miles from Thessalonica, requesting eight Testaments for the use of their Village and Church : they pleaded great misery, their village having been burnt by Greek Pirates, who landed on their coast in the Gulf of Thessalonica : I took good information of the truth of this story ; and, finding it to be as they stated, I could not help giving them the books which they required, without taking any money.

The British Consul here related to me a circumstance of which he was an eyewitness. In the same village where his country-seat lies, he had distributed a few

New Testaments; and, the next Sunday, on taking a walk, he came under a tree where a young man of 17 or 18 years old was reading the Modern-Greek New Testament to his father, mother, brothers, and sisters, and to several women, who attentively listened, for the first time in their lives, to the consolations of the Gospel. He remained half-an-hour in view of them; during which time they appeared to express much feeling, and they were not diverted from their attention by his coming.

### Caspian Sea.

#### SCOTTISH MISSIONARY SOCIETY.

FROM the last Report of the Society, we extract an interesting statement of the

#### *Dangers and present Prospects of the Persian Convert, Mahomed Ali.*

In the last Report, the Directors stated their design to abridge materially their operations in the Russian Empire, and the reasons on which that resolution was founded. Among other details which were then given, it was mentioned that Mahomed Ali, the interesting young Persian who had embraced the Christian Faith, had been required by General Yarmeloff, the Commander in Chief of the Province, to enter the Russian Service; and that, finding there was no hope of his being allowed to remain with the Missionaries at Astrachan, he had begged that he might be admitted into the College of Foreign Affairs in St. Petersburg, rather than be obliged to enter into the Commercial or Military Service. Had this petition been granted, he would have enjoyed in that metropolis the privileges of Christian Society and of Christian Ordinances; but, instead of being admitted into the College in St. Petersburg, he was appointed to a College at Omsk in Siberia, a place about 3735 versts from the capital. He, accordingly, left Astrachan in December last; and, though he could not but feel deeply at leaving his father and his friends, doubtful whether he might ever see them again in this world, yet he viewed the circumstances which led to his removal with the eye of an enlightened Christian.

The Missionaries say—

He seemed to have a lively sense of gratitude to that Society, through whose instrumentality he was brought to the knowledge of the truth, and in whose service he wished to spend his days, for the interest which they have taken in him: he highly values the

sympathy of his Christian Friends in Britain, and anticipates an interest in their prayers. Indeed we have little doubt that this confidence, in connection with the privilege of drawing near the Throne of Grace himself, will prove to him a well-spring of life, while sojourning far from his kindred and friends, amidst the wilds of Siberia.

It is added, in a Note—

Since the Report was drawn up, a Letter has been received from Messrs. Glen and Mitchell, dated Astrachan, March 1, 1826, which communicates some further particulars relative to this interesting young man. They say—

Since our last, we have had Letters almost every post from our dear brother Alexander Kazem Beg; who, for some weeks past, has been residing with Dr. Fooks, Rector of the University of Kazan, to whom he was introduced by a Letter from us. The Doctor, the Chief Director, Magnitskie, and some other Members of the University, were so taken with Alexander's accomplishments as a Scholar, a Gentleman, and a Christian, that they instantly formed the design of endeavouring, if possible, to retain him there, instead of allowing him to proceed to Omsk, which, we suppose, is only a dependency of the Kazan University. It will give us pleasure to hear, that, in their application to Government to appoint him to a Professorship in that University, they are successful, and that a field of usefulness is opened to him in that city: but, whatever be the result of the application, we trust that all will be overruled for his good; and that the same watchful Providence, which has hitherto preserved him, will prove a sun and shield to him, whether he be retained in Kazan, or find it still necessary to proceed to Siberia.

Did our limits permit, we could easily point out a variety of circumstances connected with the story of his removal from Astrachan, all of them tending to shew the operation of a special Providence; and, within these few days, a most melancholy event has taken place, which leads us to conclude, that probably the very means, which all of us deprecated so much a twelvemonth ago, have been overruled by God for the preservation of his life. We allude to the sudden death of Mishedi Ali Asker; occasioned, it is supposed, by poison, administered by a Mahomedan Haji, on account of his having abandoned Islamism and embraced the Christian Faith, as professed by the Armenians. Circumstances are so very suspicious, that his friends, with some of whom Mr. Glen had a conversation on the case, seem not to have the shadow of a doubt as to his having died by poison.

Were we at liberty to mention names, we could adduce respectable authority to shew, that it was in agitation among the Persians, a long time ago, to cut off our Alexander by the same means: but, the plot having been discountenanced in a quarter from which they anticipated protection, it was for the time abandoned; and, by the good hand of God upon him, he has hitherto escaped their ma-



chinations, and, being now out of their reach, will, we hope, be preserved for future usefulness. Of their readiness to have perpetrated such a deed, had it been considered practicable with impunity, we never had any doubt: but we were not so fully aware, as we now are, of the danger which he has been in; nor were the obligations under which we lie to the Father of Mercies for his preservation, ever so fully or distinctly before our minds as at present.

## India within the Ganges.

BRITISH & FOREIGN BIBLE SOCIETY.

*Archdeacon Corrie's Testimony to the Beneficial Influence of the Society on the Natives.*

AT the Anniversary of the Meerut Branch of the Calcutta Auxiliary, held on the 16th of August of last year, the Venerable the Archdeacon of Calcutta, being then in that part of the country, delivered the following Address.

Understanding that many of the Congregation on Sunday last consider me to have pledged myself in my Sermon to afford some further information as to the beneficial effects of the Bible Society with reference to the Natives of this country, I shall chiefly confine myself to that view of the Society's operations. I would, however, first briefly state, that, on my arrival in India, the influence of these operations of the Bible Society had not begun to be felt: Bibles, at that time, of the smallest size and commonest sort, were with difficulty procured at eight, ten, and twelve rupees a copy in Calcutta; while, in the Upper Provinces, they were rarely to be met with, except in costly bindings, which necessarily raised the price above a poor man's means. I could give you abundant testimonies, however, (since the Scriptures have been more generally circulated through the country, and, by the labours of the Bible Society, became more easily obtained,) of the blessings and consolations hereby secured. One of these testimonies I cannot deny myself the pleasure of bringing to your notice.

A private soldier, when quartered with his regiment at Cawnpore, fell into very intemperate habits, which at last induced such severe ill-health and consequent lowness of spirits, that he yielded to the vain and wicked expectation of escaping from his misery by laying violent hands upon himself. Happily he did not suc-

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ceed to accomplish his design: the wound was not mortal, and he was carried to the hospital: there, he was visited by the late Rev. Henry Martyn. The man appeared, as is too common a case, to be without much knowledge of the Bible, and quite averse to hear any thing on the subject of religion. Mr. Martyn spoke to him affectionately on the heinousness of his sin and his great danger; and left a New Testament, from the stores supplied by this Society, under his pillow. The event was, he began to read the book: its blessed contents were made precious to him; and he became quite a new man. Still he continued a weak nervous creature; but, for four or five years previously to being invalided and sent home, maintained a steady consistent Christian character. On one occasion, thinking himself dying, he sent for me, then resident Chaplain of the Station; and, producing his little store of savings, entreated that they might be applied to the benefit of the Bible Society; acknowledging his own exceeding obligations to that Institution, and his gratitude for the New Testament which had been so blessed to him. But it is, I am satisfied, well known, that many a dying soldier has bequeathed, on his death-bed, sums of money to the Bible Society, in token of their thankfulness for Bibles supplied by it; and frequently have I myself been an eye-witness, on the first supplies being received, to overflowing gratitude from surrounding soldiers, for this hitherto scarce but invaluable book.

But I am to speak of the influence of the Bible Society on the Natives of this country.

When first appointed Chaplain at Chunar, I found a considerable number of Natives there, bearing the Christian Name, but without any acquaintance with Christianity: they, however, acknowledged the Christian Scriptures. To these, I first addressed myself by an interpreter; and, in due time, acquired their language sufficiently to converse with them myself: subsequently, the work was prosecuted by others; and now a Congregation, frequently of 200 Natives, has grown up, of whom eighty are regular Communicants, and their general orderly and correct conduct is such as becomes the Christian character. About sixty of these have learned to read since they arrived at adult age; and, out of this Congregation, to my own personal knowledge, not less than twenty have



died in the full exercise of Christian faith and hope; some, indeed, even with lively anticipations of the joys at God's right-hand, prepared for them through the merits of their Saviour Jesus Christ.

I here may instance the case of one Native, who died in my own house at Benares. He was born of Christian Parents, but grew up in ignorance of the Christian Religion. He afterward learned to read the Scriptures in the Hindoostanee tongue. The influence of the Bible soon began to appear in his conduct. After some years, he fell into a decline, under the sufferings of which he lingered for a long time: during that period, his advancement in the Christian Life was evident: I never met with a more sincere, or a more deeply-experienced Christian in any class of society. The last words which he uttered were in reply to a friend, who, stooping down over his lowly bed, inquired how he felt. In a voice scarcely audible, and without any reference whatever to his bodily pains, he answered, "I desire to be with Christ;" and, soon after, expired. This man also, in the course of his servitude, had saved 400 rupees—half of which he left, by will, to his family; 100 rupees to the Bible Society; and 100 rupees to the Church Missionary Society. On one occasion, a Native Gentleman, in the course of conversation with me respecting the conversion of the Hindoos to the believing acceptance of the Christian Religion, observed, that, for his own part, he had never yet seen any particular good arise among the Natives of this country from their professed conversion to Christianity. I told him, in reply, that, if he wished to have his doubts on that subject set at rest for ever, he had at this very moment an opportunity, such as might not perhaps offer itself easily to him again, of seeing a Native Christian Convert with his own eyes, and judging for himself. I led him to the bed-side of the dying man: the sight of his patience, his meekness, his faith and hope in Christ, perfectly astonished him; and he exclaimed, as he departed, that he had never before witnessed such a wonderful sight: it was the most wonderful that he had ever seen in the whole course of his life!

At Agra, I was a witness, in repeated instances, to the Scriptures proving, to Natives, *the power of God unto salvation*. In one case, the first lively impression produced an effect rather ludicrous: An aged man, who had been a Mahratta

Soldier, and had lived, no doubt, in the wild habits of that plundering race, being disabled, came and settled at Agra. He was attracted to hear the Gospel preached by Abdool Messeeh; and, after a time, desired baptism. On examining him one morning, on his knowledge of good and evil, with reference to the Ten Commandments, and conceiving from his answer that he was not sufficiently aware of the strictness and extent of God's Law and of his consequent need of a Saviour, I told him that his baptism must be deferred till he better understood these points: he said afterward to a friend, "Now I know what the English think upon these subjects; but, had I told the Padre Sahib all the wickedness which I have committed among the Mahrattas, he might perhaps, instead of baptizing me, have sent me to jail." He, however, afterward learnt to know more correctly what was meant by these questions: he received baptism, and still continues to maintain a consistent Christian character.

My memory could easily supply many other instances, of the good effects which have flowed to Natives of this country from the Holy Scriptures supplied by the Bible Society; but, lest I should weary the Meeting, I will content myself with reading an extract from a Letter, dated in July, from a friend in Agra. It refers to the case of a young man, of Armenian origin, who, when sickening of a decline, requested and obtained from Abdool Messeeh a copy of the New Testament in Hindoostanee. "This he daily perused, and became well acquainted with the contents. In his last days he exhibited strong faith and hope, a deep sense of his guilt and unworthiness, and died in lively expectation of pardon and peace."

Another Letter from Chunar, received but a few days ago, gives an account of two men, who visited a Missionary there, and, on obtaining a copy of the Scriptures, took up their abode in the Vestry, where they read ALL DAY; and, in the evenings, conversed with the Missionary on such points as struck them in the prosecution of their study. The event was, they were convinced of the divine authority of Christianity, and received baptism; making five in number, who have there embraced Christianity since Christmas last.

People who look merely at the outside of things conclude the conversion of the Natives to be next to impossible;

but, be assured, the chief difficulty lies in inducing them at all to attend to the subject. Once succeed to rouse their attention, and it ceases to be difficult to convince them of the truth and importance of the Bible; and, though the difficulty of gaining their attention be acknowledged to be great, yet, at every place, where Ministers of Religion shew any readiness to afford information, there have always been found some Natives desirous of it: and there can be no doubt, that an opinion is gaining ground among them, daily, that Christianity will finally prevail; and, should it please God to continue the country in peace and under the present equitable government, we need not hesitate to believe in the correctness of this expectation, and the ultimate triumph of the Cause of God.

There is one very remarkable circumstance, now of frequent occurrence—the Natives begin to argue with the Missionaries OUT OF THE CHRISTIAN SCRIPTURES; a satisfactory proof, that the copies which are distributed are read. We may anticipate what shall follow. Truth must prevail.

It seems right, before I conclude, to say, that, when the Scriptures are stated to be given away to Natives, it is not to be understood that they, in every instance, receive an entire copy. In fact, this is very seldom the case. At first, a single Gospel, or a copy of some one book, (as of Genesis, for instance,) or of the Pentateuch, is given; and, when it appears that this has been read with attention and further information is desired, other portions of Scripture are supplied: from all which I feel justified in affirming, that, both in respect to the objects of the Bible Society and with reference to the manner of applying their funds, our Association deserves the unqualified approbation and the liberal support of every well-wisher of the human race.

#### CHURCH MISSIONARY SOCIETY.

*Close of Rev. Abdool Messeeh's Journal.*

*April 18, 1825*—I was attacked with my old pain in the loins, which prevented any exertions for six days.

*April 25*—Several persons came from Lucknow, and took up their abode with me: with whom I was enabled to converse a little respecting the Christian Religion.

*April 26*—Jehovah my God gave me so far relief, that I was able to conduct Divine Service in the morning, and to pass the day in conversation on subjects of Religion.

*April 29*—Met a person named Golam Ali Khan, of Fyzabad, who is a great sportsman, walking by the river side: his servant carried an English gun: we saluted, in the Hindoostanee manner. He asked the people who that person, like an Arab, was: the people told him: he then came up to me, and walked with me to the Kuttra, conversing all the way: having inquired respecting the customs of Christians and viewed the Kuttra, he accepted a copy of St. Matthew's Gospel and departed.

*May 3*—After Morning Prayer, took an airing on horseback on the bank of the river. I met with 10 or 12 Fakeers, who all called out together, "Come, Abdool Messeeh! may the favour of Christ rest upon you!" I said to them, "You speak according to appearances: if a Mussulman come by, you cry out, 'May the favour of Ali rest upon you!' and, to Christians, 'May the favour of Christ rest upon you!' This is altogether flattery." One of them said, "Don't you know that he whom we worship is the author of all the Religions in the earth? If you do not approve of this salutation of us free Fakeers, then tell us, has our Spiritual Guide taught this way in vain?" I dismounted; and, many people collecting round us, I asked them—"You call yourselves free; pray who has made you free, and who is your Redeemer (Maker free)?" They said, "Our Spiritual Guide." I said, "Who is your Spiritual Guide?" They said, "He, from whom fourteen Spiritual Guides have received authority and twelve Families." I said, "I know all their history: they were all wicked doers: what power had they to make any free? If you call yourselves lawless, it will be proper; for they, too, were all lawless." They then asked, "Who then is free?" I answered, "If you desire to hear of true freedom, I will tell you." They said, "Say on: you shall be our Spiritual Guide." I answered, "In my Religion, it is forbidden to call ourselves Masters: we have ONE Spiritual Guide, the Lord Jesus Christ, who was born without sin of the Virgin Mary, and died, and was buried; and, the third day, rising from the grave, ascended into heaven, and sitteth on the right hand of God, from whence He will come again to judge the quick and the dead: whom HE makes free, he is the true freed man."

*May 30*—From the 4th I have been so unwell, that, except the Daily Worship, I could attend to nothing: indeed I had little hope of life; and often the Adversaries of our Religion said, "Now this Reprobate will not live!" While I was in this state, Golab Sing's son came and told me that his father had an infallible cure for my disorder, and if I would take it he would send it: I took it; and truly I have recovered entirely, for which I praise God.

*June 5, Sunday*—The usual attendance at the Hindoostanee Church: according to custom, attended twice. In the evening, Mr. Williams also honoured us with his presence. In the day, two Hindoo Byragees came in; and, after much conversation, took two copies of the Prayers in Hindee.

*June 6*—I was to-day attacked with a pain in the ear, which swelled to a great size, and

kept me in great pain for several days; nor could I attend to any thing till *Friday the 17th*, when I was able to move about, and, reclining on a pillow, to conduct our Social Worship.

*June 20, 1826*—After Morning Prayer, as I was sitting hearing the Boys their lessons, two strangers came in; and continued some time inquiring about Christianity, when they went away.

*June 21*—In the morning, a Hadjee, or Pilgrim, from Hossein's Tomb, came in, with whom I had a long conversation on religious subjects.

*June 28*—A person, named Usam Khan, a young man of good learning, attended by three or four well-looking people, came and disputed for some time; objecting to the Christians' want of purifications: by the grace of God I explained to him the inward purity required of Christians: he was convinced, and said, "If this inward purity which you speak of be a reality, then I have nothing further to say, and your Religion is worthy of acceptance." Having thus said, he went away.

*June 30*—A Hindoo, named Kheym Narain, who used to come frequently to me, and often inquired respecting the spiritual truths of the Gospel, on account of the heat suddenly died. When taken ill, he sent for me that I might converse with him; but, in my way to his house, I heard that he had expired. I went to see his corpse, but his relatives were very uncivil; and his brother, in great anger, said, "In his life-time, you enticed and led him away from his Religion; and, now he is dead, will not you leave him?" Hearing this, I did not think it a proper time to answer him, and ordered my bearers to go toward home. In the way I called at Miriam Khanum's; and found the Youth, Ali Verdy, in a very reduced state: no medicine has done him good; and I would order him no more, though he greatly desired it. He was perfectly sensible, and I read to him many passages from the Gospels, and returned home.

**Archdeacon Corrie adds the following notices to this Journal:—**

I have received some particulars respecting the Christian Youth, Ali Verdy, referred to in the last passage of the Journal. Mr. Wright, in whose employ Ali Verdy had formerly been, says, in a Letter dated Agra, July 25th—

A young Armenian died lately: when he was taken ill, Abdool Messeeh tells me he sent for him, and talked to him upon serious things, and requested a copy of the Scriptures, which he diligently read during his illness. After a considerable time, Abdool visited him again; when he was happy to find his mind in a very peaceful state, strong in faith, while conscious of his guilt and unworthiness. He died in hope of pardon and peace, and seemed to understand the Scriptures well.

I may also state with reference to our friend Abdool's labours, that, about a fortnight ago, a woman came to me, saying that her husband, five years ago, was baptized at Agra by Abdool Messeeh: he afterward returned to Kurnal, his

native place; and continued his usual employment: lately falling sick, he begged her to come with him to Meerut, where they would find Christians; but that he died on the way. He had told her of his change of Religion, and that Jesus is the only Saviour; and, when dying, urged her to seek Christian Instruction. His name was Kungaloo. Thus we may hope that the first-fruits of a spiritual harvest are gathering in. From the following extract of a Letter from Mr. Wright, it appears that many of the inhabitants of Agra are, as it respects Christianity, in a similar state of mind to the Hindoo, Kheym Narain, mentioned in the Journal, June 30th.

Though there are no converts openly, there must be many in Agra who are convinced of the Truth of Christianity; and, if it were not for their family, would probably declare themselves Christians.

#### CHUNAR.

FROM the Journals of the Rev. W. Bowley, we extract various passages illustrative of his labours.

##### *Notices relative to Chunar.*

The Sunday which Bishop Heber spent at Chunar was spoken of at p. 99 of the Survey: Mr. Bowley's notice of it will be read with peculiar interest, after the melancholy information already given in this number of the Bishop's death.

This morning, at Divine Service, the Bishop preached a most edifying Sermon on the Good Samaritan, and then administered the Sacrament both in English and Hindoostanee; the Venerable the Archdeacon assisting. The Service was nearly four hours long; and, from the active part which his Lordship took, it seemed as if he could never be tired while thus engaged. At five in the afternoon, we had Divine Service in Hindoostanee: the Bishop appointed Mr. Morris of Benares to read the Prayers, and me to address the people: the whole Church was thronged with Native Christians, and the aisles were crowded with Heathens: there must have been many hundreds, the greater part of whom were drawn by curiosity to the Place of Worship: the Text was Acts x. 43. Immediately after, Evening English-Worship commenced. Thus, has his Lordship devoted about seven hours of this day to Public Worship. May his

example, and his zeal for the extension of Christ's kingdom, provoke very many!

The friends of India will read with pleasure the following indication of increasing intelligence and freedom among its Females:—

In company with a Lady, I visited the females of a respectable family; and found, to our great amazement, five grown-up Young Women, who never shew themselves out of doors, reading St. John's Gospel in Hindee: they read this, together with a Tract, very fluently. A young Girl, scarcely 12 years of age, who is the Mistress of the Native-Female School and a Member of this family, has taught them AFTER school hours. At first, I was for remaining outside; but the Master of the house insisted upon my also going in—observing, that it was from worldly people that the females were excluded, but not from the Ministers of Religion. I said I hoped the day was not far distant, when I should have the pleasure of expounding the Gospel to them: to which he assented.

Mr. Bowley gives the following instances, among others, of the success of his labours:—

—Visited an old Mahomedan Woman, who was, for many years, an Ayah (Lady's Maid) in a Christian Family; and who has, for the last eight or ten days, felt concerned for her soul, and has been anxious for my return that she might be baptized: she has been in the habit of hearing the Gospels and Hindee Prayers read regularly by her Mistress and by Native Christians. On being questioned as to her motive for desiring to be baptized, she replied, that she might escape the wrath to come—that she was a great sinner, and Christ came to save sinners. She has, for the last ten days, been laid up of an asthma, and could not rest all night; during which she has devoted the whole time to earnestly calling upon Christ for mercy upon her soul. After about a month's trial, finding her dangerously ill, I baptized her.

—Two of the lads of our Hindee School came, as they generally do, out of choice, on a Sunday: they were exhorted to seek salvation by Christ, and thereby to escape impending ruin. One of them said that he joins his elder brother in reading and praying, morning and evening. "How do you pray?" "Both out of the Prayer-Book and ex-

temporary." These are sons of a Hindoo, who has frequently been mentioned in my Journals, as devoting his whole time, day and night, in reading the Scriptures, singing and praying, and in attending to religious conference. He has a large family; but his wife is his greatest hindrance to embracing the Gospel. He has, however, resolved to die at the footstool of Christ, supposing he should not be strong enough to submit to baptism before his last illness.

—In visiting an old European Pensioner of the age of 100 years and 7 months, found him in tears: his wife said that he had wept a good deal since the day before. He wept because of his inability to attend the Ordinances of Grace, especially the Lord's Supper: this tenderness of heart is not common with him. On reading the Twelfth Chapter of Ecclesiastes, he said that he had not remembered his Creator from the days of his youth; but, on the contrary, was a vile wretch the best of his days. He seems now to possess a well-founded hope of future happiness, and appears willing to be where the infirmities of age will not prevent his serving his Saviour as he would.

#### *Conversion and Baptism of a Devotee.*

A Devotee, Sheodhama, who was with me about three years ago, came and saluted me; which is not usual with them: he seemed much pleased with the interview: at first I did not recognise him, till he told me that he was the person who had forsaken his village and friends, and came to reside with me; but that a number of his friends soon drew him away by force. On his being taken home, the Brahmins were consulted as to the step to be taken to purify him from the defilements which might have attached to him at my house; and it was at last decided, that he must undergo the following ceremonies—1st, That he be bathed in lukewarm water—2d, That he sip a quantity of ghee (clarified butter) as warm as he can bear it—3d, That he undergo the (disgusting) ceremony of swallowing a portion of cow's dung and urine mixed up: all which the poor man submitted to, on the supposition that he had lost caste. He did not, however, remain with them long. Having been, for the last few years, concerned for his soul, he left his family and connexions, and went direct to Benares; and associated himself with a rich Gooroo, with whom he remained as his most confiden-

tial disciple, writing his accounts of merchandize &c., but devoted the greater portion of his nights and days to reading Sanscrit Books, and associating with Devotees of various sects, in order to come to the knowledge of the Truth. Thus he went on till the morning of his arrival here, when, without any previous determination, he came off direct to Chunar.

He began, without delay, to devote all his time to reading the Gospels and Religious Tracts: he slept under my roof, and rose early to read; lamenting his past follies, and saying, "Oh that I had remained with you from the time that I first came to you three years ago!"

Soon after his return to me, I went to a Fair below Buxar; on which occasion he accompanied me, and was of great help in chaunting over, in the native manner, our manuscript Tracts in many Villages and at the Fair, attracting thereby crowds of people round us.

He gradually threw aside his dress as a Devotee; and, slowly and of his own accord, broke through caste. He read the Gospels and the Acts twice through: the remainder of the New Testament we have not yet received. He sees the evil of his heart, and the accumulation of his sins, as he reads the Hindoe Catechism; and he prays in secret for pardon and peace. He has been soliciting for Baptism, ever since we were at Buxar; and has since then been to the Fair at Jionpore, where he was also very useful. On being told that I should administer to them the Ordinance of Baptism, with joy he replied, that he had besought the Lord that the day of his birth might be the day of his new birth, alluding to Baptism: whenever the Hindoos become disciples, they are said to be newly-born. He is, however, perfectly aware, that being outwardly initiated into the Christian Church and not surrendering the heart to Christ will not avail him; as the other day, when a Heathen asked him when he should be baptized, he replied, "In God's good time;" but added, that submitting to the outward ordinance would not serve him, if the Holy Spirit did not possess his soul.

At sun-rise, on Christmas Day, we had Hindoostanee Service: about 60 Heathens attended; many out of curiosity to see a Hindoo baptized: but, having a long Service and the Communion to administer, his Baptism was deferred till the afternoon, when double the number of Heathens collected.

*Instance of the Difficulties and Temptations of Awakened Natives.*

A Brahmin, who is a Candidate for Baptism, said to me, "People are taking a different method of late against Christianity: they say—

If you only believe the Gospel to be true, and from the heart trust to Christ, you shall be saved: the ceremony of Baptism must be of man's device, and God looks at the heart".

Some attack him thus—

Do you, alone, being here but a few months, see the beauties of Christianity? Are all others blind, who have sat under the Gospel for years? Wherefore do you concern yourself about Baptism? You know very well, that so long as you remain as you are, you will be respected and recognised as a Brother: but, the moment you are baptized, you will become an outcast, despised and rejected of all.

His reply to such false friends is, that he has nothing to do with those who have sat under the Gospel for a long time—that he is convinced that Christianity is the only true religion, and that Christ is the only Saviour; and it is his duty to embrace it, by submitting to all its demands. He now entreats that his baptism may not be deferred any longer. This resolution of his is gone abroad; and he is, consequently, daily under severe trials to forsake us. The other day, two of his pretended friends came to him, saying—

Why are you about casting yourself off altogether, and bringing a stain upon your character for life? Surely you are not destitute. Even if you were to go from door to door, you would make out a good livelihood: You have been here but seven or eight months, and are you already convinced that there is salvation no where else? Look to those who have been here for years? Do you pretend to know better than they?

He simply told them, if they knew of any way of salvation besides that which is by Christ, let them point it out; and that he had been on pilgrimage for years inquiring after it, but could find nothing satisfactory any where besides that which he has now embraced. Finding they could not answer him, they now took a different method—that of abuse—saying,

You are no Brahmin! for, had you been one, you would not think of renouncing the Brahminical Faith. You are of some low despicable caste; and therefore will now kill cows, eat beef, and drink liquor, and connect yourself with the people who do the same.

Thus they went on; and he felt himself irritated and sadly put out, though he said nothing unadvisedly.

These severe trials eventually proved too powerful for his weak mind. He soon after disappeared; but had not the forti-

tude to come and take leave. He had been preparing a narrative of his life, and his profession of faith, to be read on the day of his baptism. His departure was keenly felt; as if a beloved child had gone astray and lost his way, and thus become a prey to some ravenous beast. I could readily have gone in search of him, had I known the direction which he had taken. This man had been with me eight months, and light gradually irradiated the darkness of his mind. It was at one of our Prayer Meetings in the evening, near three months ago, that his remaining doubts vanished: he then spake as if he felt the power of the Word. Though he is gone from us, I cannot but hope that he will never be suffered to depart finally from Christ.

*Captious and Sceptical Spirit of some of the Natives.*

The following extracts will shew what a perverse use is sometimes made by the Natives of the knowledge which they acquire of the Scriptures; and what difficulties thus, at every step, beset the Missionary who labours among such cavillers.

—At Benares, I went, with two friends, to the house of a Native Prince, who seems fond of discussions: there were about twelve others present. One man was a professed atheist: he brought the New Testament, the Pentateuch, and some extracts which he had made from them, to cavil at. With him it was little use wasting our time, as he was as unreasonable as the system which he professed: for the sake, however, of others, we spent about three hours in argument. He harped upon God's *repenting* that he had made mankind, Gen. vi. 6; and on the conduct of Noah and Lot: also from the New Testament, of Christ not considering it robbery to be equal with God, but humbled himself to the death of the Cross. He would hearken to no satisfactory explanation of these passages. The Prince and others, however, seemed attentive; and frequently kept up the argument. Finding that little could be done with the inconsistent atheist (for he afterwards joined in prayer), I read to him the first chapter of the First Epistle to the Corinthians; but this he could scarcely have patience to hear out. I expressed much concern for the obstinacy and perverseness of this poor creature. The Prince entreated me to re-

main a day or two longer: he would, in that case, send for his Brothers.

—Having been informed that the Prince was desirous of another interview, I accompanied Mr. Smith. The three Brothers, with their Moulvees, and several others, assembled. They argued obstinately against the doctrine of the Trinity and of our Lord's Divinity; and demanded an explanation: they seemed rather struck and checked, when they were told that we Christians by no means pretended to comprehend these mysterious doctrines; but that, having exercised our reason, and satisfied ourselves that the Bible is the Word of God, and that God has revealed himself to be but One Essence and a Trinity of Persons, we bow to this revelation, and verily believe it to be true, though beyond the grasp of finite reason—that reason cannot refute it—and that the Bible must be proved to be false, or this mysterious doctrine must be true. We had an old adversary here, a Moulvee, who had extracted objections from the New Testament and the Pentateuch: he said, “If sin be the cause of death, then Christ Himself was a sinner, since we say that He died.” “Yes: He certainly did die for sin, but not His own; but for the sins of the world: and our whole hope of salvation rests upon this.” He then said, “If God be incomprehensible, He is nothing:” he was told, that, in order to make Him comprehensible, He must become finite, which is impossible. They also cavilled for more than an hour at the words of the Apostle, Titus i. 10, 11: they would have it, that the *circumcision* alluded to there must include Christ and His disciples; nor would they be convinced to the contrary. Instead of attending to things impartially, they conducted themselves in a rude and unbecoming manner, especially the Moulvees. However, on taking our leave, at ten at night, the Princes made us promise to come again.

—We were sent for by the eldest of the Princes; who, after seating us, began to say that he by no means approved of the manner in which the dispute last evening was conducted by his Brothers and their dependants; that he attempted to speak, but was entreated to desist, which was the cause of his silence, lest he should offend his Brothers: he said that we ought to have retorted several things which they said disparaging to Christianity; and that he would not stay



to hear us out, because they were unreasonable. He said the Korán contained many inconsistencies.

—Visited the Prince with Mr. Smith, as he had been expecting us. He himself said little; but the old atheist behaved as if he believed in no Supreme Power, and spoke blasphemously of Christ. The Prince now checked him; and said if he went on thus, we should not come again. We could say little, save that a word was put in occasionally. Another Moulvee conducted himself better, though neither would hearken to reason. After spending three hours, we left them; much grieved and pained for their blindness and obstinacy. They seemed determined that no Gospel Light shall enter their souls; and, to say any thing to such men, was to cast pearls before swine.

*Journal of Excursions among the Natives.*

The first of these Excursions was to the Annual Fair at Dundra below Buxar.

Oct. 21, 1824 — Arrived at Benares this morning; having left Chunar, in a boat, last evening, accompanied by Sheodhama, the Devotee who was with me three years ago.

Oct. 22—At sun-rise, having left Benares last night and made but little way, we went into a village, named Koonchee, having about 300 inhabitants, but none who could read. Went to the saltpetre factory belonging to a Native of Benares, where we found one man only who could read; but he was too cunning to accept of a book: however, we sat down among them, and read a little Tract, which seemed to engage the attention of all. One man asked our motives for thus going about distributing books; when he was told that we considered Hindoos and Mussulmans as living without the knowledge of the True God, and consequently in the road to destruction: we therefore did these things that they might be delivered from their deplorable state. One of them, who could just make out the Kythee Character, was too fearful to accept a Tract. Finding things in this state, all that we could do was to speak freely and openly of sin, and of salvation by Christ.

After two hours, we returned to our boat; and, about a mile further, came to another village, Kylee, said to possess 800 souls; but, alas! there were no readers. We were directed to a Devotee's, and seated ourselves at his gate; but he did not deign to come out to us: we therefore read to and addressed the crowd that gathered round. Several seemed exceedingly attentive; and three of them took Tracts, though they could barely read: here also we spent two hours.

We now crossed the river, and entered a third village, Makulpore; which proved to be the most respectable of the three. The

Zemindar seated us, and sent for two or three who could read: a great crowd also collected, and heard us read and explain the Tracts: all seemed attentive, and admired the doctrines: they thankfully accepted of a single Hindoe Gospel and three Tracts; after which the Zemindar came to our boat, and would have treated us, had we permitted.

In the evening we came eight miles further on, to Kythee, which is a pretty populous village, where travellers stop on their way to and from Benares. At the market-place, we maintained an argument with a learned Pundit and several others: the Pundit betrayed a deal of haughtiness; and, with it, many contradictions, saying and unsaying what he could not defend. After a great deal of argument, we briefly stated to the immense crowd the substance of the Christian Religion, which many professed to admire. Gave away but one Tract. Loosened the boat, and drifted down to Sydpore, five miles; where we put up for the night.

Oct. 23—Walked, early, through this very populous place, which is about 22 miles from Benares. The houses are chiefly roofed with tiles: it has two temples, and a number of secluded places inhabited by groups of Devotees. At the New Temple we sat, read, and had a long talk with several Devotees and others. There was one obstinate young man, who was for evading every thing that was said, nor would he attend to reason: proceeding in this manner, he was severely rebuked by one of his own party. Gave away three books, and returned to the boat about nine o'clock. Went out again about twelve, and got among a groupe of Devotees: our Devotee, Sheodhama, read, or rather sang a manuscript Tract in verse, which was much admired and wanted: we had but one copy, which was given to them; with three others in print, and one single Hindoe Gospel. Proceeded at four o'clock, and put to at a village named Deochundpore; on entering which, it seemed deserted of its inhabitants, the women running off in every direction, as if we had been monsters: we felt distressed that no opportunity of doing any thing here should occur: however, by and bye we descried several men sitting in an area, who seated us, and called for one who could read: we then read a Tract throughout, and all seemed gratified. One man, in amazement, exclaimed, "Is it possible! these Gentlemen are doing what we ought to be about." They eagerly accepted of books, and a great crowd followed us to the boat for more: distributed about 40 Tracts, and a few copies of the single Gospels.

Oct. 24, Sunday—Came on slowly during the night; and, early this morning, found ourselves opposite an insignificant village, Chouchuckpore, containing about 30 houses: the inhabitants were in the fields: saw one Brahmin in the river, performing poojah; and left him a Tract. Thence we came to another poor village, called Gooryna, which had an old dilapidated temple on the banks of the river. We found there two men at worship, one of whom was an old illiterate Brahmin. Spoke to them simply and plainly



of the sin and folly of idolatry—of provoking the True God—and of the love of God in the salvation of sinners by His Son. The old man seemed much affected, and laboured for words to express his gratitude.

We proceeded, and put-to at Jumuneia, a very large and populous village, chiefly tiled houses, and containing about 5000 inhabitants. We went to a Devotee's dwelling, where a great crowd, chiefly Mahomedans (by whom the village is principally inhabited), followed us. Here we sat and read part of a Hindoo Tract; then a Mussulman read one in Oordoo: on being offered it, he replied that it was of no use to him, as the Korān was his rule of life: this brought on an argument, which lasted more than an hour; but, finding that they could gain nothing by argument, they rose and departed, begging that we would speak to the "ignorant Hindoos." Never did a defeat appear so manifest to all present. Gave the Devotee two books. In the evening, the Police Officer and several others came to our boat, with whom we had a long conversation on the different forms of religions and on Christianity; but not without much struggle were these good things introduced: the Officer said that he could not conceive what were our motives for expending so much money and labour: he said he had heard of the superiority of our system. We now told him that we believed both Hindoos and Mussulmans to be without the knowledge of the True God, and consequently in the way to destruction; and that there was no other Name than that of Christ whereby sinners can be saved. We gave him a Hindoostanee Testament and a Tract. Proceeded slowly during the night, and put-to at Ghazepore.

Oct. 25, 1824—Early this morning went into the town, and again at 10 o'clock. At a temple, met a number of Devotees, one of whom read two Tracts to those assembled: they all appeared attentive: gave them two Tracts and one single Gospel. Left Ghazepore at noon, and came to Ghorepore, an extensive village, a mile from the river, the inhabitants of which are mostly Mussulmans: at our approach the women and children fled. We had nearly traversed the village, with dejected hearts for want of opportunity to benefit the people, when we descried a groupe of respectable-looking men sitting under a verandah, the owner of which brought a couple of chairs, and seated us: we read to them a Tract on the New Birth, in verse, and the Fifth and Sixth Chapters of St. Matthew, in order to excite in them a desire to possess a copy, and which had the wished-for effect: left them both the Testament and Tract.

Oct. 26—Last night we came on about eight miles; and put in, early this morning, at a very populous village, named Bōra. Seated ourselves by the side of several illiterate Mussulmans, and read on the Rich Man and Lazarus and on Salvation by Christ: hence we went to a Hindoo Temple, where, after reading and speaking to the Devotees, we gave two Tracts to them.

The people being generally out in the fields,  
Sept. 1826.

we crossed the river, to the opposite village, Beerpore; which is equally large and populous, and receives a visit from us annually: we were consequently known here: it is but eight miles from Buxar. On being seated in our old friend's verandah, a crowd gathered to hear us: Sheodhama read the Tract in verse, with an audible and tuneful voice, while one expounded it, when we soon had about a hundred people around us. By the time we had read through the Tract, several Pundits and Devotees came and requested that it might be read over to them also, which was accordingly done: after spending three hours with them, we gave away four Tracts and a Single Gospel. As we were returning to our boat, a Brahmin came running up, and desired to know what our books contained concerning God, &c.: he acknowledged that what we said was very good; and allowed that the soul was no portion of the Deity, nor would be absorbed in Him: he was also told that all were in the road to destruction, and that Christ was the way to Salvation: he seemed affected, and said, "What can I do? The Shasters lead us astray." He took leave and promised to come to us again at the Fair.

It was now mid-day, when we re-crossed the river, and came to the village which we were at in the morning. We first went to a Mahomedan Temple, where we sat and read from the New Testament, and gave it to the resident Priest, with another Tract to be deposited here for the use of the Mosque. After this, we walked further on for about a mile, to which distance this village extends; and found it as populous and as well built as most of the principal towns, with a wide main street, respectable houses, and a public market. We distributed two Gospels and nine Tracts.

Two miles further on, we came to another extensive village, extending, like the above, a full mile, on the banks of the river. Walked through the whole extent, and gave away several Tracts, with one copy of the Testament and two Single Gospels: through the bigotry of the people, two Tracts were returned to our boat at dusk. Arrived at Buxar at ten in the evening.

Oct. 27—In the afternoon, went with Mr. Morris to Churite Bun, "Wilderness of Nature," a place inhabited by Devotees: while speaking to a few, a great concourse gathered round us: several argued, but found themselves foiled on every point: none of them would accept books.

Oct. 28—Early this morning walked through the bazaar, but met with no opportunity of speaking to the people: went out again at nine, and at a shop had much argument with many learned Brahmins and others, on the abstruse doctrines of the Vedant: thus three hours were spent, during which time the place was thronged: Sheodhama read a Tract, and all seemed much gratified. We promised to pay them another visit at candle-light, when they would be at leisure. At four o'clock, we had Hindoostanee Worship: about 30 people were present, whom I addressed on the Rich Man and Lazarus.

Oct. 29—This afternoon we had Hindoo-

stanced Service; and after it, with some friends, went to the bazaar according to promise: the people seemed pleased, and welcomed us. Sat at a shop; and read to and argued with the people, who thronged us till nine o'clock at night. During the day, we all went to a Devotee's, and had much conversation with him, on how sinners may be saved, and what proofs could be alleged of the Korân being the Word of God.

Oct. 30, 1824.— This morning heard some women read, twelve of whom read the New Testament very fluently: twenty repeated the Catechism. While thus engaged, a messenger from a Nawab came, with an invitation from his master: we found him not to be a resident, but on his way down: spent about two hours with him: he had also sent for the Moulvee with whom we argued on the preceding day: in the course of conversation he proved himself the most liberal-minded Mussulman whom I remember to have seen: in fact, he did not seem far from Christianity: he said he entertained doubts respecting the Sonship of Christ; but on the Godhead, according to the Christian System, being explained to him, he seemed satisfied: he also spoke on the difference of the Korân and the Gospel; and hearkened to reason, without being offended, as they generally are: gave him and the Moulvee one copy of the Pentateuch, two Testaments, and a copy of the Psalms. In the afternoon went to Churite Bun, and argued with several persons, one of whom was a professed atheist: on silencing him, a young and learned Brahmin took up the argument, and reasoned better than they generally do: he wished to know our motives for teaching the people, and also what were the fundamentals of Christianity; which gave us a favourable opportunity of improving the time in the most public manner.

Oct. 31, *Sunday*.—We had Hindoostanced Service twice. In the evening, had a similar opportunity at the bazaar as on a former night. Sheodhama broke through the shackles of caste to-day, and ate with the Native Christians. He said that he was severely tried in the bazaar: as he was walking through, the people called out "Messee! Messee! come hither;" and began to laugh at him: he, however, calmly told them that the Christian Religion was not like Hindooism.

Nov. 1.— Very early this morning went to Churite Bun, and had much conversation with a Pundit and several Devotees: the Pundit read the Sanscrit Catechism; and the First Chapter of St. John's Gospel was read by us and explained to them: gave them two copies of each. Hence we went to the Rajah's brother, who manifested such a spirit of candour as is seldom seen among the Natives: he seemed to be an impartial inquirer, and really in search after truth: after seating us, he sent for pen, ink, and paper, and put down our answers to the questions which he proposed. Sheodhama now chanted the manuscript Tract, at which the Rajah seemed delighted: he reads both Sanscrit and Persian: he read this Tract, and the Sanscrit Catechism, as also the Lord's Prayer from the New Testament; and very thankfully accepted

of them: he hoped, on our return from the Fair, to have our company for four or five days; and promised to see us at the Fair, and to introduce us to the Rajah, his brother. We left him at ten o'clock; and, at noon, proceeded from the bazaar to the Fair. In our way, went into a large and populous village, four miles distant: at a shop in which we were seated, a crowd gathered round, and heard us read: gave away three Tracts and two Single Gospels. Late at night arrived at the Fair.

Nov. 2.— Early this morning, Mr. Smith accompanied me through the Fair, where a few persons only had collected: saw a Pundit reading the Bhagrout, a voluminous work, which he is to peruse in seven days, as an act of great merit, for some poor deluded soul, who feeds him well: had some conversation with a Devotee on the banks of the river, who promised to come to our boat: he compared the folly of the people to insects destroying themselves at a lighted candle: no books were distributed. At ten, went out again with Mr. Smith, and were seated by a Pundit among a number of Devotees: with him we argued till he could go no farther, on the extreme evil of sin; which he was willing to account a light matter: though convinced, he would persist in shutting out the light, nor would he read our books. At four, Messrs. Adlington and Morris accompanied us to a Devotee, called a Parmhuns, meaning literally a Swan: the "Supreme Soul" lives, it is pretended, on all the dainties which the Hindoos can produce, and is enormously fat; though, from his appellation, he is supposed to have subdued the senses by abstract meditation: this Devotee deigned to argue with us on the Being of a God; and, from his mode of reasoning, seemed to be a confirmed atheist: he would, however, engross all the conversation, and wrap most of what he said in Sanscrit, merely as if to display his learning: a very great concourse having collected, and finding him proceed in this absurd way, a Pundit took him up (as by what he said he overturned the system of the Vedam and Shasters), and warmly engaged in the dispute.

Nov. 3.— Accompanied Mr. Smith this morning, and had some arguing with a Devotee, who was both haughty and self-sufficient. Close to our boat, our Devotee, Sheodhama, read the manuscript Tract aloud, which drew a crowd together; among whom were several Devotees, followers of Cuvier: on being refuted in their arguments, two of them turned to our side and spoke against their own people: returned at ten. During the day, several Brahmins came for books. In the afternoon, as yesterday, four of us went out; and, at the Temple, had some dispute with a Bhugloah, a sect of the Cuvierites, who profess pure atheism: he was, however, too haughty to enter into particulars, and said, "Those who are destitute may seek after knowledge:" notwithstanding all his cunning, however, he exposed himself to the hearers: returned at dusk.

Nov. 4.— Early this morning, Messrs. Morris and Adlington returned to Benares. Mr. Smith accompanied me round the Fair on the

banks of the river: had much argument with the Devotee, as on the preceding days: he endeavoured to persuade the crowd he could perform miracles—spoke of transmigration—and asserted that the soul was uncreated: in reply, he was asked how many souls there were in the beginning: and whence so many came: he felt embarrassed, and we left him to ruminate on the Word. Went out again at nine; and, under a tree, met with and spoke to a number of Pundits, who all accepted books. One simple soul came up, and acknowledged that he had been in search of truth, for the last three years, among the different sects, but found satisfaction nowhere: he then accompanied us to the boat, and heard the Word till one o'clock. Several, on hearing our Devotee read the Tract, came to listen. One man having spat into the Ganges while bathing, being sharply reproved for it by his neighbours, replied that there was filthier things cast into the river, and that it was the drain of Hindoostan: he afterward came into the boat, and said that he had read several Hindoo Books, and found none of the Systems worthy of attention: recognising us, he said that three years ago he read the Gospel of St. Matthew and the Catechism, which he received from us; since which he had seen the folly and weakness of their Systems, and had given over reading them, and that these were the books now that he reads: all that he said of the Gospels and Catechism proved that he had read them: he resides in a village on the road to Ghazepore. In the afternoon went out again, but found no opportunity of speaking. After candle-light, we were attended by a number of Devotees, who asked us who and what supported the earth: they said they knew that the boar propped the earth upon his tusks, and that the tortoise supported up the boar: they were, in reply, told that such childish stories were only worthy of Hindoos who did not exercise their reasoning powers: we then read a Tract, which all admired, and begged we would come and read longer to-morrow: returned at nine o'clock.

Nov. 5.—To-day, the crowd were increased ten-fold: about day-break, the murmuring noise of the myriads coming into the Fair forcibly brought to memory that passage on the Revelation—the noise of many waters. Early this morning, the man who had read the books yesterday came to take leave, saying that he did not trust to the bathings in the Ganges &c. Went out before and after breakfast. At eleven, a Devotee, with whom we had argued on the preceding days, came and disputed on abstruse points: on the fundamentals of Christianity he seemed staggered in every point, and left us at two. After this, at the Fair, we argued with several Vedantee Pundits; who seemed astonished beyond measure, when we told them that the soul was created, and that it was not from eternity: left them late in the evening.

Nov. 6.—This being the day of the full moon and the bathing day, we were roused early by the people plunging into the river: could not, in consequence, move out till after breakfast: went to the Temple, and spoke

to the people, and distributed Tracts for nearly two hours. One man refused to accept of our books; alleging as his reason, that we were Rokshares (demons): this exasperated one of our men to that degree, that he seemed ready to fight for us, and it was with difficulty that he was restrained: several came to our boat for books. At two, went out again, and spent two hours on the beach; when the demand for books became so great that we had none left. Went out again at five, and returned at eight. Were occupied for two hours in arguing with the Vedantee Pundits, who were refuted over and over again, before a very great concourse, who attentively listened: one Pundit held that all that had a beginning must of necessity have an end—that the world had no beginning, nor would have an end—that there can be no Creator, or He must, of necessity, perish as we do—that the soul is nothing but breath, &c.; on all which points he reasoned so unreasonably and absurdly, that the people could bear it no longer, and cried out that he was the most obstinate and ferocious being whom they had ever seen; giving vent to their ire against him repeatedly: at last, on speaking of God being a Spirit, &c. he was so completely foiled, that all the Pundits gave it against him and broke up the assembly.

Nov. 7, Sunday.—This morning went on shore, and spoke to a few; after which crossed the Ganges, and sought for opportunities of speaking to the people on the opposite shore, but in vain: we therefore left the Fair at noon, and came on to Buxar, where we arrived about four, having in our way stopped at a village, and read and spoke to several, and distributed books. We had Divine Service with the Native Christians.

Nov. 8.—Early this morning, at family worship nine were present. Our boat did not arrive here till late in the evening. At midnight we crossed the river.

Nov. 9.—Came on by water. For the last eight or ten days, Sheodhama has been soliciting for baptism: to-day he felt hurt, when a Dome, the lowest caste in India, who is one of our boatmen, would not allow him to approach him while cooking his food. He said that such men would not be allowed to approach him, in his former mode of thinking, within the length of his shadow.

Nov. 10.—Came to Ghazepore.

Nov. 11.—At eleven, walked into several villages with Mr. Smith, but found few who could read. Here the labourers receive but  $2\frac{1}{2}$  pice per day, or the 24th part of what they bring in. Gave away two Hindoo and three Oordoo Books.

Nov. 12.—During the day visited several villages, and distributed two Single Gospels and three Tracts. In the evening, came to Sydpore: near a Temple went up to a Devotee, who was blowing a bamboo made in imitation of a trumpet, and the sound of which was precisely like that of a bugle, and as loud: on his saying that he was a Sunyasee Devotee, Sheodhama pointed out to him wherein he differed from us; on which, in a great rage, he threw off the three sacred threads from his shoulder, together

with the only covering of a few inches broad which he had around him, and spoke to an imperious and threatening tone to our man, whom he denominated a worldling, desiring him to come ALONE another time, and then he should know! These deluded and self-conceited beings are the most desperate and blood-thirsty set of men in the country. Two years ago, while on a journey to Allahabad, I met a man on the high road who had been most cruelly cut by a Devotee, merely because the man affected to despise him and his stony gods. Arrived at Kythee, five miles further, at midnight; and set out, two hours after, by land, to Benares, 14 miles distance, which we reached at sun-rise.

Nov. 13, 1824.—At one in the afternoon, was necessitated, from want of other conveyance, to proceed with the same horse, 23 miles, to Chunar, at which place I arrived at nine in the evening.

Of his second Excursion Mr. Bowley gives the following particulars.

Nov. 29.—Arrived at Benares at eight in the morning. Left at eleven, accompanied by Mr. Smith: in the way, went into several villages, but found few inhabitants, they being chiefly in the fields: at one village, however, about 100 persons collected; and, being seated under a shed, I read and spoke to them on sin and its consequences, and on salvation by Christ: gave away two Tracts—arrived at Phoolpore, 22 miles, at four. In the road hither our Devotee was attacked by several: he spoke pleasingly against both the Hindoo and Mussulman Systems, and of the stability which there is in Christ: he read from the Gospels and a Tract which he had with him: he seemed much fatigued, and remarked that he was never accustomed to travel more than ten miles; but he quieted himself with the recollection that he had undergone and submitted to many hardships in the service of the Devil, and also reflected upon Christ's sufferings.

Nov. 30.—Went into several villages; at one of which a man, not knowing our object, seemed much alarmed as we approached his house: he, however, became pacified as we read to him, and he accepted a Tract. Spoke to several persons as they were going to the Fair, two or three of whom acknowledged the sin of seeking to idols and saints. At Jionpore, spoke candidly to several Mussulmans at a place of worship, who could not defend themselves: pitched our tent in the precinct of the great Mosque: during the evening many resorted to us for books. Sheodhama observed that there were many difficulties in the way of salvation, and that the NOMINAL Christian would not be saved, unless he abode at the footstool of Christ: the hindrances were great and many: to-day he has been attacked by several Hindoos and Mussulmans; whom he told, in reply, that they were both deceived.

Dec. 1.—The people began to collect and request books, very early this morning: we were cautious to whom we gave them: none

were given to boys, though they could read. Thus the day was spent till late in the evening. Argued with many learned Mussulmans and several Moulvees; who came, but would not listen to reason: they were asked to produce their evidences of Mahomet's Divine Mission, as also of the Korân being the Word of God: we calmly told them how evil the life and conduct of Mahomet were—unworthy of a prophet of God: they spoke against the Divinity of Christ. Gave away three or four copies of the Pentateuch and several Testaments.

Dec. 2.—Early this morning sent off our people toward the Fair: we went to a Christian Family, where we had Service. Gave a Testament to a Persian Scholar, and directed him to read the Third Chapter to the Romans.

Dec. 3.—At the Fair visited the Mosque twice, and witnessed a similar scene to that of preceding years, viz. men, women, and children, but chiefly women—some apparently possessed, and in strong convulsions—others with their hands closed and eyes fixed on the pinnacle of the Tomb, anxiously waiting to be possessed of the demon—some lustily beaten with shoes, and held by the hair of the head, till constrained to acknowledge that they were dispossessed—some faint and meagre, returning from the scene; others thronging in, to undergo the like fate. During our stay in the area, a great many women and girls, who were thus engaged, walked away: the Fakcer and others said that our presence drove the evil spirit from the people: others said that they should lose their profits, by our getting the people away before they had been convulsed. The greater part of this day, till late at night, was devoted to reading and speaking to the people, and in distributing books. In the night, immense crowds collected round us, and were addressed on the Barren Fig Tree and repentance for the remission of sins, without any gain-saying or disputing. A Gentleman engaged in the cultivation of Indigo told us, that numbers of people, having received books from us, came to him for explanations, which he is ready to afford them. I embraced this opportunity of leaving them a copy of the Pentateuch, and one of the New Testament.

Dec. 4.—At day-break left the Fair (the crowd having dispersed), and returned to Jionpore. Saw the Moonahce who had received the New Testament, and who wished me to direct him to a few chapters to read: he had read the Epistle to the Romans, and several other passages: he had nothing to say in defence of either the Hindoo or Mussulman System. During the day, several came to argue against the Divinity of Christ and salvation by Him alone. One hopeful Mussulman from a distance came at candle-light, and heard several chapters of the Gospels read: he seemed struck at Mahomet's licentious life, and at the contrast between him and Christ: he took the Harmony of the Gospels, and promised to make it the rule of his life.

Dec. 5, Sunday.—This morning went to the Lines, and collected the Christian Drum-

mers and their families for Worship. Baptized two women; who, I found, had been preparing for the Ordinance, by learning the Principles of the Christian Religion. Gave four Nagree Testaments, Catechisms, &c.: all promised to read them without delay. Left them in the afternoon, and came on to Bye Jalalpoore, 8 miles.

Dec. 6, 1824—Left at day-break, and arrived at Burah Gown, a very extensive village, at one o'clock, 14 miles. In the way, spoke to several villagers, and gave away three Tracts and one Hindee Gospel. In the afternoon, walked through the village, about a mile long: spoke to several, and gave a few books to respectable men: was seated at a shop, where I read and expounded a Tract: about 100 persons gathered round me, and many questions were put, such as—"What is necessary to salvation?" "What must we do to escape the wrath to come?" At nine at night, three respectable persons came for further inquiries, and accepted books.

Dec. 7—Set out, in return to our several destinations, at three o'clock. Arrived at Chunar, 24 miles, at noon.

#### BURDWAN.

##### *Encouraging State and Prospects of the Mission.*

The Rev. John Perowne thus speaks of the Mission, in a Letter to Archdeacon Corrie, dated the 31st of December—

It will afford you pleasure to be informed, that the work in which we are engaged is going on in a most encouraging manner. While able to say that the Schools are in a pretty good state, I am thankful to add, that several persons seem to be seriously thinking about their eternal interests, and that many are becoming desirous of Christian Instruction. One Young Man (a Brahmin, brought up in the English School) has intimated his wish to be considered a Candidate for Baptism; and five others, also brought up in our School, go with me when I preach to the Natives, and openly profess their belief in Christianity. Besides these, the Pundit of the English School and two friends of his, for some time attended the Means of Grace; and two of them (both Coolin Brahmins) profess themselves desirous of embracing Christianity. Of their motives I can say nothing: God grant that they may be sincere! They have been a good deal ridiculed for attending Worship, but they have hitherto borne it in a becoming manner; and seem even to get courage from being persecuted. At first, they attended only in the evening: afterward they began to come by day; and now they accompany me among the Na-

tives, and the Pundit both explains the Scriptures and helps me to meet the objections which are made.

Our little Chapel in the Mission Compound being ready, I opened it on Sunday, the 18th inst. We have Worship in it every morning and evening, at seven o'clock; and the Church Service with a Sermon twice on Sunday; upward of 30 attend regularly: one man comes eight miles every Sunday. When it is more generally known, many more will attend: several persons were formerly desirous of being present, but did not like to come into our house.

Some other circumstances will afford you no less pleasure than what I have already related. In the beginning of last month, James Buckshee and I went into a village, named Pala, about a mile from Burdwan, to converse with the people. After some talk, they requested a School for their children. Having promised to consider the matter, I inquired what means of instruction the parents had: they replied, "We are poor, and of a low caste; and who will care to instruct us?" I told them that I was ready to instruct them, if they wished it; and should be glad to do so without putting them to any expense: they expressed themselves thankful; and I left them with the promise of seeing them again. A few days after, a message was sent, that the whole village were desirous of being instructed; and that men, women, and children would attend, if I would go. There being no place where we could assemble, one was made of Tâl leaves; and, on Thursday the 15th instant, it was opened. There were present, the first evening, about 60; on the second, double that number; and, since that, there have been from 100 to 150 regularly present: on one occasion there were about 200. The order and attention of the people are very pleasing. The ringing of a bell through the village announces the time of Service: with the exception, perhaps, of a few other villagers, all are present by the time the opening Hymn is sung; and then no one thinks of moving till I go. A few questions are occasionally asked by some of them; but, generally, they are quiet and attentive listeners to the subject of Redeeming Love. The manner in which they sometimes respond to the truths delivered is exceedingly pleasing. May it please God to give us strength to labour; and pour out His Spirit, to enable

them to receive the truth in the love of it! Pala is near the bank of the Damooda, south-east of our house.

It was not long before the matter became known elsewhere; and, in the course of a few days, petitions from two other villages were sent, stating that all the people would be glad to assemble, if they could have the means of instruction. Before I could take any steps to meet their wishes, a message was brought to me from a fourth place, stating that the Talookdar, a Brahmin, had prepared a place to assemble in, and begging that I would go and teach the people! These things are so sudden and unexpected, that I can scarcely tell what to think of them: little should be said about them till we see what the event will be. I rejoice in the prospect of the Gospel being preached to so many attentive hearers; but, knowing the character of the people, I rejoice with trembling.

Some of the Young Men mentioned above, I have reason to expect, will hereafter be baptized, and become Christian Teachers. The Pundit of the English School, the best School-Pundit that we have, has requested me to allow him and three or four other respectable Brahmins to reside on the Mission Premises, that they may receive instruction in the Scriptures, attend the Means of Grace, and, by the blessing of God, become Teachers of their countrymen. Thus, while doors of usefulness are opened, suitable instruments are likely to be raised up; and, both together, seem to be an indication that good may be expected.

With these prospects before me, I trust that the Committee will allow me to employ two or three Native Christians as Catechists—to entertain such persons as may desire to reside on the Compound for Christian Instruction—and to make such arrangements for their residence &c. as circumstances may require. I shall feel bound to observe the utmost frugality in all that I do; but you must be prepared for increasing expense, according to the number employed and the work done.

I intended commencing a New Village for Native Converts; but, since these openings have taken place, it seems unnecessary to do so. It will be my endeavour to settle as many as I can on the Mission Premises; and, should there be more than we can find space for, ground can be got in Pala to almost any extent.

Mr. Dunsmure, formerly Assistant at this Station but now a Student of Bishop's College, was on a visit at Burdwan when Mr. Perowne wrote; and, during his stay, rendered help in the Schools. On his return to Calcutta, he gave the following testimony to the encouraging state and prospects of the Mission, in a Letter, dated the 23d of January, and addressed to the Rev. T. T. Thomason.

The pleasure which I derived during my stay at Burdwan, in witnessing the progress of Divine Truth and its salutary effects on some who have been made acquainted with it, obliges me to furnish you with this short account of Missionary Proceedings in that quarter, which I trust will prove acceptable to you.

In my occasional visits to the English School, the marked improvement of the Boys, both in Historical and Scriptural Knowledge, much delighted me. Some of them appear to be so far advanced in English, as to be able, with little or no difficulty, to construe almost any sentence: this effect has more or less been produced from the change which their habits have of late undergone. Their idolatrous festivals have no longer that claim and attraction which they once had; and it is by no means a common thing to see, as now at Burdwan, Heathens remain for months together under a regular course of instruction and moral discipline. This barrier, one of the greatest and most formidable to improvement, being at length removed, the work of education cannot but prosper. These Boys also regularly attend Christian Worship, morning and evening—a great argument that their attachment to deep-rooted prejudices has considerably abated; for, had such a measure been proposed two years ago, when I was connected with the Mission, it would certainly have defeated the objects for which this Seminary was established.

You will have heard before this, that a desire has been manifested by the people of a neighbouring village to have the Word preached to them. It has greatly tended to the benefit of these poor villagers, that they have no Temple nor Brahmins among them. The idolatrous rites and ceremonies of the Heathen Superstition are consequently but triflingly observed; which renders



them less indisposed to receive the truth. To gratify their wish in this respect, Mr. Perowne has erected a small place in the village for their accommodation, where they assemble twice a week, in the evenings. The first time I visited the spot, the striking simplicity of their manners, the attention with which they listened, and the interest which they seemed to feel, did not fail to attract my notice; and the subsequent regularity of their attendance, as well as the privations to which some of them submit, strongly indicate the sincerity of their conduct. This small place answers the purpose both of a School and Chapel: it is to be hoped that some other Village Schools may be successfully modelled in a similar manner.

The Girls, who were assembled in the Mission House from the different Schools for examination, acquitted themselves very creditably; and certainly exceeded my highest expectations. They were questioned in part of the History of Joseph, in several Chapters of St. Matthew's Gospel, and in two or three other Elementary Books: the answers, which some of them made, shewed that they were acquainted with the spiritual import of what they had read; and the sensations excited within me in beholding, for the first time, the fruits of a work so novel, and calculated to extend its benefits so far and wide, were of a nature almost beyond description. Considering the numberless obstacles which oppose themselves to the instruction of this long-neglected class, and the great difficulty there exists at present in procuring fit instruments for this important branch of Missionary Exertion, it is matter of surprise to me, that any thing whatever should have been effected among them. The unwearied labours of Mrs. Perowne, and the trying circumstances in which she is frequently placed in the superintendence of these Schools, can scarcely be appreciated by any person unacquainted with the precise nature of the work.

The present prosperous and flourishing state of the Mission affords singular encouragement, both to those connected with it and to all who desire the promotion of Christ's Holy Religion in the earth. A learned Pundit, who is engaged in teaching the Boys of the English School, seems favourably disposed toward Christianity, attends Public Worship, and generally brings two or three

Brahmins with him: he has had several private conferences with Mr. Perowne on the subject of religion, and his conduct since he began to inquire has been consistent and correct: I have myself heard him explain Scripture to the people of the village, and openly dispute with them on certain parts of their belief: he always accompanies Mr. Perowne in his visits to these people, attended by his friends; and has repeatedly proved himself sincere. Should this man ever make an open profession of Christianity, it is impossible to conceive how far the happy consequences of his example would extend.

The Catechist employed by the Society, and since received into the English Church by the name of Ishu Dās, "Servant of Jesus," is a most exemplary and useful man. He has, to a very great extent, the enviable faculty of securing the attention of almost every man with whom he converses; and his intimate acquaintance with their Mythology and the arguments to which the Hindoos have recourse in supporting their pernicious system, is very respectable, and gives him great weight with the people in general.

James Buckshee continues the same consistent and upright course which he has uniformly pursued since his conversion to Christianity. He is a great comfort and assistance to Mr. Perowne; and his life and conversation loudly proclaim to the Heathen around, that his principles are totally different to what they were during the state of his ignorance and alienation from God. He has built a comfortable little house for himself on the premises; which, together with a few more which are to be built, and which are delayed only for want of funds, we trust may be the foundation of the first Christian Village in Burdwan.

Before I took my leave of the boys and people connected with Mr. Perowne, on being requested I delivered an Address to them in the Chapel, affectionately beseeching them to consider their privileges, and not to reject the grace of God, so abundantly offered them, to their condemnation.

*Letter of a Young Native Christian.*

Mr. Perowne says of this Letter—

It was written for his own improvement in English. I found it in one of his books; and, after cutting out three redundant words, and transposing four or five which were arranged according to



the Bengalee idiom, I requested him to transcribe it. I have seen many similar productions of his in Bengalee; and I thought it might afford you some pleasure to see the manner in which he is in the habit of writing to his acquaintance. It is not sent as a specimen of his progress in English; though, in that respect, it is no disgrace to him.

My Dear Friend—

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!

Oh how shall I express in words my love to you! I pray that God would bless and keep you far from sin and folly. I need not tell you that my mind is greatly grieved for your sake. Pray do not think that I am unkind, because I wish that you may have the true knowledge of God; that is, the knowledge by which we have everlasting life. Oh, my Dear Friend, how can I help you for Eternity? But I pray and warn you, do not delay to hear the things of Eternity: this life is passing away, like as the shadow of a tree; and pleasures, too, how few and vain! You do not know how long you will stay here: give heed, my Dear Friend, to gain the Peace of God. Alas, alas, if God be not your friend, what hope have you, or what comfort here! If you do not amend your life, how will you appear before God! I pray you, read the Word of Truth always; and lift up your voice to God in prayer with a pure heart, that His grace may preserve and lead you in the Truth: this is my chief desire. If you now bear scoffs and scorn in serving God with all your heart, hereafter He will give to you a nobler part in the world to come. Oh may that Name be dear to you, by which alone you can have peace! embrace it with a perfect heart, before death comes near to you. Consider, my Dear Friend, I beseech you, what man is happy: that man only is happy, who has the love of God in his heart; and the rest are sorrowful. Judge for yourself, my Dear Friend, what good money can do you: see—if you receive the whole world and lose your own soul, what advantage will it be to you? I say, money makes men bad, haughty, and proud; but the love and grace of Christ make a man holy, righteous, and humble, in every way.

### British America.

**BRITISH & FOREIGN BIBLE SOCIETY.**  
THE Twenty-second Report gives the following information relative to the

#### *Circulation of the Scriptures.*

The NOVA-SCOTIA Auxiliary continues in active operation, and has remitted 2644. 4s. 1d. In NEW BRUNSWICK the desire for the Scriptures is very cheering: the whole quantity imported last year has been disposed of: the Treas-

urer remits 2171. The *Charlotte County* Auxiliary has formed two Branches, with Ladies' Associations connected with each, and 1001. has been received as their first offering. Of the awful desolations which have occurred by fire at *Miramichi*, intelligence has long since reached this country: the Letters of your own correspondents are very affecting: upward of 1000 copies of the Sacred Volume are reported to have perished in the flames; and, in some instances, the bodies of the sufferers and their Bibles have been found half consumed together: your Committee have presented the survivors with 2500 Bibles and Testaments, under the hope, that, as the calamity has been viewed by the sufferers as coming from the hand of God, so many, who before were careless and indifferent to the contents of the Sacred Volume, may now be induced to peruse it. At *Montreal* every thing wears an encouraging aspect: 1600 copies of the Scriptures have been placed at the disposal of the Society; with 200 Bibles and 800 Testaments for the supply of Schools at *Montreal*, *Kingston*, *York*, and *Niagara*: the Scriptures are sought after with great avidity: five New Associations have been formed in different parts of UPPER CANADA: a Ladies' Association is about to be formed in *Montreal*, and Thirty Ladies have offered their services. From *Quebec*, the Secretary of the Auxiliary writes that it had been ascertained that many persons are living in and around that city who have never even heard of the existence of the New Testament: in a series of Resolutions passed at their Annual Meeting, it appears, that, by correspondence and other means, they are endeavouring to dissipate this fearful ignorance: many difficulties are to be contended with. To the NEWFOUNDLAND School Society, in *London*, 250 Bibles and 500 Testaments have been presented.

#### *Opening for the Circulation of the Mohawk Scriptures.*

It will be remembered, that, in the early history of this Institution, the Gospel of St. John was mentioned as having been translated into Mohawk: an unexpected opening has been discovered for its circulation. A journey has been undertaken by two Members of the *Montreal* Society, in some of the townships and villages of Upper Canada, and they have most unexpectedly found that the Iroquois Indians read the Mohawk, and that they received copies most thank-

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fully: several declined it as a gift, and were much gratified by having an opportunity to procure it for money. An Indian, who had followed them into a house, very earnestly requested a copy; and, on receiving it, began to read it with facility, and with evident understanding and pleasure: the account states—

Had you seen the rapturous delight with which the man surveyed the books, read in them, interpreted, turned them over, and held them between his hands, you would have thought yourself amply repaid for all the labour that has been encountered in this good cause.

It has been positively, asserted that the language was not understood by them; and the people themselves, when told that it was the Mohawk, were not aware that that language was their own: this happy experiment, however, has dissipated the delusion, and proved that the Scriptures may be advantageously circulated among them. Education has been found to prevail to a much greater extent than had been imagined; and it has also been discovered that the Indians earnestly desire both Education and the Scriptures.

GOSPEL-PROPAGATION SOCIETY.

*Missionaries, Schoolmasters, & Notitia.*

THE following abstract is formed from the Report of 1825.

*Newfoundland.*

Stations, 27—Missionaries, one at 200*l.* per annum, five at 250*l.* each, and one (the Archdeacon) at 300*l.*—Catechists and Schoolmasters, 3; Catechists, 3; Schoolmasters, 19: at Stipends amounting together to 250*l.*

Marriages, 139—Baptisms, 416—Scholars, 1375—Communicants, 699—Burials, 189.

*Nova Scotia.*

Stations, 42—Missionaries, 24: of whom, one has 30*l.* per annum; nineteen, 200*l.* each; two, 230*l.* each; one, who officiates as Chaplain at King's College, 250*l.*; and one Visiting Missionary, 300*l.*—Catechist and Schoolmaster, one, at 15*l.*—Catechists, one at 15*l.* and one at 10*l.*—Schoolmasters, 30: of whom, one at Halifax, on the National System, has 150*l.* per annum: the stipends of the other twenty-nine amounting, together, to 430*l.*—Schoolmistresses, 7: of whom, one at Halifax, on the National System, has 50*l.*; and the other six together have 50*l.*—Vacancies, two Missionaries and four Schoolmasters. At King's College, Windsor, there are 24 Scholars, at Stipends of 30*l.* each per annum.

Marriages, 234—Baptisms, 757—Sept. 1826.

Scholars, 1238—Communicants, 899—Burials, 196.

*New Brunswick.*

Stations, 28—Missionaries, 18: of whom, two have 100*l.* each per annum; and sixteen 200*l.* each—Schoolmasters, 30: of whom, one at St. John's, on the National System, has 50*l.*; and twenty-nine, together, have 445*l.*—Schoolmistresses, one at 10*l.*; and one, at St. John's, on the National System, 20*l.*—Vacancies, one Missionary and two Schoolmasters.

Marriages, 423—Baptisms, 968—Scholars, 1396—Communicants, 1011—Burials, 229.

*Cape Breton.*

Stations, 2—Missionaries, 1; at 200*l.* per annum—Schoolmaster, 1; at 15*l.*—Schoolmistress, 1; at 10*l.*—Vacancy, one Schoolmaster.

Marriages &c. no Return.

*Prince Edward's Island.*

Stations, 2—Missionaries, 2: one at 100*l.* per annum, and one at 200*l.*—Schoolmaster, 1; at 15*l.*

Marriages, 17—Baptisms, 118—Scholars, 49—Communicants, 22—Burials, 14.

*Upper Canada.*

Stations, 27—Missionaries, 26: of whom, one has 50*l.* per annum; one 100*l.*; twenty-one, one of whom is appointed to the Mohawk Indians, 200*l.* each; two, 220*l.* each, the additional 20*l.* being for visiting the Indians; and one, at York, 275*l.*—Catechists, 2: one, at 5*l.*; and one for the Mohawks, 20*l.*—Schoolmasters, 3: two for the Mohawks, at 20*l.* each; and one, on the National System, at York, 25*l.*—Vacancies, one Missionary, and one Assistant Missionary to the Mohawks.

Marriages, 272—Baptisms, 692—Scholars: at York, 50 male and 30 female; and, among the Mohawks, 11 male and 14 female—Communicants, 569—Burials, 148.

*Lower Canada.*

Stations, 21—Missionaries, 19: of whom, one has 65*l.* per annum; four, 100*l.* each; and fourteen, 200*l.* each: the office of Visiting Missionary was fulfilled by the present Bishop, before his appointment, at 300*l.* per annum.—Vacancy, one Missionary. Four Divinity Students have 50*l.* each.

Marriages, 158—Baptisms, 310—Communicants, 374—Burials, 76.

**Labrador.**

UNITED BRETHREN.

THE Committee of the London 3 I.

Association in aid of the Brethren give the following view, in their last Report, of the

*State of the Mission.*

The expressions of religious sentiment in these simple-hearted Converts from Heathenism the most dark and degrading, breathe a truly Christian Spirit, which cannot fail to be highly gratifying to every pious mind. One of the Communicants writes to a Missionary as follows—

I feel truly displeased with myself on account of my many defects: but I also remember, that Jesus has not been weary in forgiving my frequent failings and transgressions: I ought, therefore, continually to thank and praise Him. But I am so much ashamed of myself, that I sometimes hardly dare lift up my eyes toward Him. His grace is my only consolation, and I often think of His words—*I will not leave you comfortless: and, Come unto me, all ye that labour and are heavy laden, and I will give you rest.* I wish to be more enlightened by His word, and to forsake all my own ways. I will therefore thus cry unto Jesus, "Oh have mercy upon me, for I am a great sinner! Heal thou me, for I am sick!" I have often sought a place of rest for my soul in vain; but now I will have no other place, but at the right source, with Jesus.

Another expresses himself thus—

When I examine my own heart, I feel repentance on account of my sins; but also that Jesus has power to deliver me from all danger, and from sin. Without Him, I should be a slave of sin, and lead a wretched life. But He took all my misery upon Himself, when He died on the Cross for me, that I might live happy for ever. I cast all my burden upon Him, for He has blotted out my transgressions. He sees me wherever I am. He knows all my failings and mistakes, and every circumstance of my life, my whole heart, and all my thoughts, all my fears and anxieties; and He takes them all away, for His mercy never ceases.

On another occasion, after mentioning the distribution of a new Hymn Book among the Congregation at Okkak, the Missionaries add—

We could have wished you, Dear Brethren, to have been present to witness the emotion of their hearts. They desired that we would assure their friends and benefactors, that they counted themselves unworthy of such a benefit; for they were too mean, and did not, as they ought, render due joy and honour to our Saviour, but they would not cease to pray that they might be made more conformed to His mind—that they could not be thankful enough that Teachers had been sent to them, to make them acquainted with their Saviour, who died on the Cross to redeem them—and that they could not describe the difference between their present enjoyment of His love and mercy and their miserable

state as Heathen: they would, therefore, always pray for a blessing upon them; and on the King of England, for whom they prayed every Sunday, in the Litany, that the Lord would fill his heart with His peace: they added, that they hoped at last to come to that place, where they should for ever join in the song of "*Holy, Holy, Holy, to the Lamb that was slain, and had redeemed them, also, to God by His blood.*"

The spirit of cheerful faith and persevering zeal, still vouchsafed to the Missionaries, will appear from their own unaffected declarations:—

In speaking of ourselves, we can only say, that we are well aware of our own weakness and insufficiency, and that we only live by the grace of our Lord. We know, that, without Him, we can do nothing; and desire to be led and guided as obedient children in all His ways. May our will always be subject to His, and our experience prove that perfect resignation to His guidance is our happiest state! His thoughts toward us are certainly thoughts of peace; and none can hinder the good work which He has determined to do in and by His servants. We, therefore, rely with confidence on Him and His promises, and labour with cheerfulness in His vineyard, doing what He has commanded, preaching His Gospel, proclaiming the acceptable year of the Lord' and deliverance through His power to captive souls.

When we consider the mercies which He has shewn to our Esquimaux in the time past, we are filled with amazement, and adore Him in the dust.

Perhaps a better idea cannot be formed of the power and effect of the Faith granted to the Missionaries, or of their temper and feelings, than may be gathered from the cheerfulness with which they meet the privations to which they are exposed in that dreary climate: we read—

January the 19th was a day of joy and gladness, when we celebrated the 49th Anniversary of the beginning of the Mission here at Okkak, a corner of the world the most rough and stormy, but where now the Lord our Saviour has fixed His standard.

And after some farther details, they remark—"Thus we may say that we have spent the year happily together." And where has this Happy Year been spent?—in that dismal country, where the most common vegetable can scarcely arrive at maturity during their short summer! Of this summer, if summer it may be called, they write from Hopedale on the 18th of August—

The weather is unusually wet and cold. The potatoes in our gardens are frozen, and all the garden plants very small.

And, from Okkak, on the 24th of August—

Our gardens promised to yield an abundant

crop; but, as the night-frosts returned again at the end of August and the snow fell a foot deep, many plants attained to ripeness before the time, and we were obliged to dig them out from under the snow. This year the snow went away earlier than usual, and we could sow in our gardens at the end of June; but the ice and fogs in July killed all the early plants. All the salad turned black; but rhubarb remained untouched; and we are particularly thankful for this excellent herb.

Such brief remarks, however, are all the hints which are received of their dwelling in a region whose sterile horrors and inclement sky present the most frightful picture to the imagination. Assuredly nothing but genuine Faith—the work of God Himself—could enable a European to pass “A HAPPY YEAR” on the desolate coast of Labrador.

*Br. Kohlmeister's View of the Mission.*

On the return of this venerable Missionary to Europe, after a service in Labrador of 34 years, he gave a general view of the state of the Mission; from which we collect the following particulars:—

*Population*—This is on the increase. The Congregation at Okkak, in particular, obtains a great increase from year to year, by the arrival of Heathen from the coast to the north of the Settlement: the number of Heathen Esquimaux in its neighbourhood is, indeed, decreasing; but Okkak may yet be called a “Mission among the HEATHEN.” Nain and Hope-dale are now CHRISTIAN Settlements, all the inhabitants being initiated into the Christian Church by holy baptism, except a few children, and no Heathen live in their neighbourhood: their increase, therefore, depends on the rising generation, and on the accession of persons coming from a distance to reside among them: on this account, the endeavours of the Missionaries, in these two Settlements, are particularly directed to instil into the minds of the youth the principles and precepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling: this is done by faithful instruction, accompanied with watchfulness and prayer.

*Piety*—The work of God in the hearts of our dear Esquimaux proceeds in the power of the Spirit and with rich blessing; and I may with truth assert, that they grow in grace, and in the love and

knowledge of our Lord and Saviour Jesus Christ. Those things which were formerly practised among the Esquimaux by their sorcerers and *angelkoks*, and by which our Brethren were so much annoyed and distressed at the beginning of the Mission, are at present hardly ever heard of, the Heathen themselves being ashamed of them.

*Scriptures*—The most efficacious means of promoting their growth in grace, is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification: during the long winter-nights, and when at a distance from the Settlements at their hunting-places, their most agreeable occupation is to read the Scriptures together: as there are some who have not acquired this proficiency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle or sitting down and doing other work. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the Word of God and the doctrines which it contains has greatly increased, and the influence on their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian Principles: the reading of the Scriptures kindles new life in their hearts; and affords us desirable opportunities to converse with them on the meaning and application of the truths thus made known to them, for they frequently come to inquire the meaning of one or other sentence or word, and the explanations and remarks that ensue are made, by the Holy Spirit, useful and blessed to their souls.

*Hymn Book*—The new Hymn-Book is a truly valuable present. When they heard that it had arrived, they rejoiced exceedingly; and we are convinced, that the use of it will, by the Lord's blessing, prove a means of great edification to them, and fill their hearts with gratitude toward their benefactors.

*Schools*—These are held, with both children and adults, from November to April; and are a most powerful means of forwarding their improvement, in every thing good and profitable for them. Most of our people attend them with great

diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children, some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child, is to keep him from school.

*Writing*.—The acquisition of this art has afforded to many of them the means of intercourse with their friends in other Settlements. We have sometimes had nearly Fifty short Letters committed to our care by the Esquimaux, when we have proceeded from one Settlement to another: these Letters contain information respecting the families and friends of the writers; and, not unfrequently, edifying remarks and meditations on religious subjects which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God in *sending out His light and His truth* to a benighted race, who, but half a century ago, were immersed in the grossest ignorance and addicted to the most cruel vices and horrible superstitions!

*Music*.—The people delight to join in Hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting; nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them shew great capacity for learning to play on any musical instrument. Violins have been introduced, and French Horns; and a few of them accompany the voices with great precision and devotional effect. Some of the Missionaries have even succeeded in teaching them to sing short and easy Anthems, in three or four parts; by which, on particular occasions, the Worship of the Congregation is much enlivened.

On this last topic, Mr. Latrobe has the following pleasant Note:—

It may be objected, that pride, envy, and foolish boasting may be the consequence of encouraging some Esquimaux of a musical turn thus to distinguish themselves: and what is there in human affairs, that may not become a source of mischief, if not restrained by the power and grace of God? But, hitherto, nothing of that kind has appeared. I cannot, however, refrain from relating an Anecdote told me many years ago, by a Missionary, the late Brother Michael Konigseer, who had been on an official visit in Greenland.

In one of the Settlements, there was a little band of performers on different musical instruments. Their services had been peculiarly good and acceptable during the Passion Week and Easter. After the last Easter Holiday, the Missionary was sitting at his desk, when the Greenland Brother, who had played the bass-viol, entered his room, and sat down. As he said nothing, the Missionary proceeded with his work, till, having finished the page, he inquired whether his visitor had any thing to communicate: the answer was, "No, nothing particular; but don't you think I played the bass-viol very well this season?" The Missionary replied, "I think you did; and I hope you are thankful that the Lord has given you that talent." "O yes," was the answer; "but do I not deserve a piece of a roll of tobacco for it?" "What!" said Br. Konigseer, "I am ashamed of you! Would you have pay for being so highly favoured by our Saviour, that you are enabled, in a little way, to serve His people? Go, and repent of your ingratitude." By some means, the other musicians got to hear of the demand made by the bass-player: they immediately expostulated with him on the sinfulness of his conduct, and excluded him from their little band: he was struck with sorrow; and came and confessed to the Missionary, with many tears, the base disposition by which he had been tempted: but it was some time before his musical brethren would again permit him to join them.

*Some Account of the Esquimaux lately exhibited in England.*

Mr. Latrobe has furnished us with the following statement on this subject.

It will be remembered, that an Esquimaux and his Wife were, some time since, exhibited in this country: the name of the man was Ninkungitok; and that of his wife Konnenak. They had been brought away from the neighbourhood of Hopedale by an American Captain; and had entered, it was stated, into an agreement with him for an exhibition of themselves, during a certain number of years.

While they remained in London, they were visited, in the Spring of 1823, by Br. Lewis Morhardt, a Missionary of the Brethren, on his return to Labrador; who discovered that Ninkungitok had formerly been one of his scholars at Hopedale; and that, though circumstances had occurred to break off his connexion with the congregation of believing Esquimaux at that place, the instructions received had not been altogether lost upon him. He expressed great delight to see the Missionary, and listened, with attention and evident interest, to the affectionate exhortations given him by Br. Morhardt, not to neglect the

great salvation of which he had so frequently heard in the days of his childhood. Copies of the Epistles and of the Harmony of the Four Evangelists, as well as of the Hymn-Book in use among the Christian Esquimaux, were thankfully accepted by him; and Br. Morhardt had reason to hope, that the unexpected renewal of their acquaintance had not been altogether without profit. A similar visit was paid to these poor people, on their arrival at Berlin, by Br. Hastings and his Wife; formerly Missionaries, for more than thirty years, on the Coast of Labrador, and their report confirmed the hopes which had been entertained by Br. Morhardt.

After being exhibited in several other principal towns of Germany, they reached Strasburg; where Niakungitok was taken ill, and departed this life in the course of a few days. Here again he was sought out by the Brethren, to whom his circumstances could not be otherwise than deeply interesting; and though, from their limited means of holding communication with him, it was difficult to ascertain the exact state of his mind, there was ground to hope, that he had sought and found mercy with that compassionate Saviour, whose delight it is to recover His straying sheep and bear them back to the fold.

It is proper to add, that Niakungitok had never been baptized; nor had been further connected with the Congregation at Hopedale than by his admission into the School. His mother, who was an ignorant Heathen, removed with her

family to the southward, about the year 1818; and, from that time, the Missionaries lost sight of their former hopeful scholar. One of his sisters, however, remained with the Christians, and is now a Communicant at Hopedale. To her, Niakungitok addressed the following Letter, which he sent by Br. Morhardt, in the year 1823. If the Missionary, who translated it from the Esquimaux, is quite correct in his interpretation of one passage (which, he observed, was rather obscurely worded), it would appear that the means used for his capture were not altogether of the most honourable kind. On this subject, however, he was always reluctant to speak freely.

London, 4th June, 1823.

My dear Sister—

I, who now write this, am the man Niakungitok (or Niakonētok), and I am in England. I am very thankful, that I have heard from Arvertok (Hopedale) by Lewis (the Missionary Lewis Morhardt), because I am now living quite alone. It goes very well with me. I have left my mother two years ago; and, as I understand the words spoken here but very little, I am not able to speak much with others. Do you think that I am come into a prison? for in the darkness of the night, when I was drunk, I was brought here, without my knowing it; for I was rendered insensible by brandy. There are here as many Kablunæt (Europeans) as the sand: for indeed they are not to be numbered. I am thankful that I have heard of you. It is a matter of thankfulness, that we have a Saviour. I salute you all heartily. It is to be wished that you may all, both you and I, keep to that which is good, throughout our whole life, even until death.

I am,

NIAKUNGITOK. Yes certainly.

## Recent Miscellaneous Intelligence.

### *American Board of Missions.*

The Rev. Eli Smith arrived in Malta, from America, in July, to strengthen the Missions of the Board: he was, for the present, to continue in Malta.

### *Church Missionary Society.*

The Rev. James Norman, with Mrs. Norman and their two Children, and Mr. and Mrs. Lisk, (see p. 399) embarked at Deptford, on the 18th of September, on board the Midas Convict Ship, Captain Baigrie, for New South-Wales, a passage having been granted by His Majesty's Government. On the 12th, at a Meeting of the Committee of Correspondence, the Senior Secretary delivered their Instructions; and the Chairman, having addressed them on the circumstances and prospects of the Australasian Mission, committed them in prayer to the protection and blessing of Almighty God.

Mr. and Mrs. Mueller and Mr. Leider (p. 352) arrived at Alexandria, in good health, on the 23d of June. Mr. Gobat left Malta for Alexandria, after a stay of four months, on the 26th of August. Mr. Jowett writes—

Mr. Andrews still lingers; but is daily drawing, with increasing rapidity, nearer to a blessed change.

Mr. Jowett's Researches in the Mediterranean, and in Syria and the Holy Land, have been reprinted, in a neat duodecimo edition, of two volumes, at Boston, in the United States.

The Rev. W. Williams, and Mr. Hamlin and Mr. Shepherd, with their Wives, sailed from Port Jackson, in the Sir George Osborne, on the 18th of March, and reached the Bay of Islands on the 25th. They were accompanied by the Rev. H. Williams, who had arrived from New Zealand about ten days before, in the vessel which he had been building at



his Settlement (see p. 159 of the Survey) for the service of the Mission : she is named the "Herald;" and returned soon after to New Zealand. Mr. Marsden says,

She is a fine vessel, of about 60 tons measurement, and will answer all the purposes of the Mission.

#### *Wesleyan Missionary Society.*

The "South-African Commercial Advertiser," of the 18th of May, contains the following distressing statement :—

Mr. Schmelen, Missionary of the London Missionary Society, has arrived in Cape Town, from Great Namaqualand, and has brought the melancholy intelligence of the murder of Mr. Threlfall, Wesleyan Missionary. Mr. Threlfall, it appears, left Kamies-Berg, Little Namaqualand, about August last, accompanied by two men belonging to that Missionary Station, on an intended journey of discovery to the Damara Country, with the view of selecting a suitable spot near the coast for the establishment of a Missionary Station. When he arrived at Kammanoup, in Namaqualand, the Chief strongly advised him to return; but he determined upon going forward, and prosecuting his intended journey: after having obtained some necessary articles, and hired a guide and several men to accompany him, he proceeded forward. A few days after they left Kammanoup, they arrived at a Bojesman Kraal, where Mr. Threlfall, and the two men who accompanied him from Kamies-Berg, were murdered by their treacherous guide and his companions: one of the men was shot whilst asleep, and the other shortly afterward: Mr. Threlfall fled to a bush, but was pursued and wounded by a musket-shot; when a Bojesman, instigated by the villainous guide, pierced him near the heart with his assagai, and killed him. A Bojesman, who was at the Kraal on the night on which the murder was committed, fled, and gave the information to the people belonging to Mr. Schmelen's Station. The guide was afterward seen wearing the clothes of Mr. Threlfall.

#### *Russia.*

The following Imperial Ukase bears date the 12th of April, and is addressed to the Metropolitan of St. Petersburg:—

Having taken into consideration the representations of your Eminence and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you, as President of the said Society, to suspend its activity in all its operations, without exception, until my further permission. You are hereby empowered to extend this my order to all the Committees, Branches, and Associations, connected with the Society throughout Russia; and, at the same time, to obtain a particular account of all property, moveable and immovable, in houses, lands, books, materials, and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other lan-

guages in use among the inhabitants of the Russian Empire, I permit to be continued at the fixed prices.

(Signed) NICHOLAS.

#### *United States.*

*Infant Schools.*—A Society is in preparation for the establishment of these Schools in the city of New York. The Governor of that State thus notices the subject of Infant Schools, in a late message to the Legislature:—

The first duty of Government, and the surest evidence of good government, is the encouragement of education. In a general diffusion of knowledge we must confide as the conservative power, that will watch over our liberties, and guard them against fraud, intrigue, corruption, and violence. In Early Infancy education may be usefully administered. In some parts of Great Britain, Infant Schools have been successfully established; comprising children from two to six years of age, whose tempers, hearts, and minds are maliorated; and whose indigent parents are enabled by these means to devote themselves to labour without interruption or uneasiness. Institutions of this kind are only adapted to a dense population, and must be left to the guardianship of private charity.

*Episcopal Clergymen.*—The following statement appears in the Episcopal Register:—

The principal fluctuations, and the most striking instances of rapid growth, may be discovered by the following Table:

	1789.	1814.	1836.
New England	24	33	95
New York	33	23	107
Pennsylvania	18	21	44
Maryland	18	24	54
Virginia	62	—	37
South-Carolina	11	13	37

Making allowances for the imperfect returns in the earlier periods of our ecclesiastical organization, it may not be far from the truth to estimate the number of Clergy in 1790 at about 200; and, upon the whole, it was scarcely on the increase in 1814; although some States were then just commencing their career of exertion and prosperity. In little more than twelve years, the number of Bishops has nearly, and of Clergy perhaps quite, doubled.

*Jews.*—A writer in the North-American Review thus speaks on the subject of the Jews in the United States:—

It is difficult to arrive at their number with any precision. Such are the influences of habit and time, that while in the Old World, under innumerable exactions and disqualifications, there are Six Millions of Israelites, there are in these happy United States not more than Six Thousand. I arrive at this conclusion, rather from comparative corollaries, than from any given and accurate data. In the New-England States there cannot be more than three or four hundred in all; in Pennsylvania, about that number; in New-York, about nine hundred and fifty; in Virginia, about four hundred; in North-Carolina, about four hundred; in South-Carolina, about one thousand and two hundred; in Georgia, about four hundred; in Florida, thirty or forty; in Louisiana, about one hundred; and, making a large allowance for the scattered and unknown, I think six thousand the maximum.

## Miscellanies.

### WEST-AFRICAN GREGREE-MEN.

(WITH AN ENGRAVING.) 2/1020 2.201.

THE Figures on the accompanying Engraving have been copied, by permission of the publisher, Mr. Murray, from plates in the Travels of Major Gray and Major Laing. They are called Gregree-Men, because their authority is connected, in the minds of the people, with the Gregrees, or charms, which have such a powerful



hold on the Natives. Other hideous figures, formed for the same purpose of being a terror to the people of these parts, have been given in former Volumes.

The figure on the left, is that of a Greegree Man, met with by Major Gray at a place called Kayaye, and is thus spoken of by him:—

A man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums; and repaired to the assembly-place, where all were collected to meet him with music and singing.

His object in coming, he said, was to caution the women to be circumspect in their conduct. Major Gray adds—

He related some circumstances, with which he said he was acquainted, little to their credit; but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely, flogging: he would take advantage, however, of the first opportunity which they should be imprudent enough to afford him. All that he said was repeated by the girls in a sort of song, accompanied by the music and clapping of hands.

The middle figure is that of another Greegree Man, met with by Major Laing at Ma Yerma: a gun having been missed, Major Laing says—

The guide insisted on seeing the Greegree Man of the town; which demand being acceded to after very violent opposition, a man, dressed as is represented in the accompanying drawing, made his appearance: his head supported an enormous canopy of sculls, thigh-bones, and feathers; and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawks' bells and the glingling of pieces of iron, which, suspended to his joints, kept time with his motions. He made several circuits round the assembly; and then, approaching the middle, demanded the cause of his summons; with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return, he spoke at some length, and concluded by naming the man who had stolen the gun; but was sorry that it could not be recovered immediately, as the thief was by this time half way to Mabung with his prize. I gave the Greegree a head of tobacco for his skill; and furthermore gave him credit for fabricating the whole story: but, in this respect, I was wrong; as, on my return from the interior, I found the gun, which had been recovered from the man in question, waiting my arrival.

The figure on the right-hand was met with by Major Laing at Rodoma, and was called Ba Simera's Greegree Man; Ba Simera being principal chief, or King, of that part of the Timmanee Country. Major Laing says—

An African, habited in the extravagant manner represented in the accompanying drawing, attended by about a dozen men, rushed into the town, and made an attempt to seize some articles of raiment belonging to my people, who were, fortunately, however, sufficiently on the alert to disappoint them.

These figures have a close connection with the dreaded institution called Purrah, an account of which was given at pp. 227—230 of our last Volume. By such means as these, the people, and particularly the females, are kept in a state of slavish and superstitious fear; for, however the visits of these Greegree Men may be sometimes made a sort of amusement, it is obvious that a tyrannical and inquisitorial power is thereby exercised over the mind.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From August 21, to September 20, 1826.*

ASSOCIATIONS.	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Barnsley, Yorkshire	25	9 3	51	15 3	Lyme-Regis & its Vicinity	16	10 0	41	17 11
Bedfordshire	75	0 0	1679	7 10	Melton-Mowbray	38	15 10	100	10 10
Bentinck Chapel	103	10 7	4735	1 3	Mordon, Surrey	7	15 0	238	15 3
Berkshire	11	1 0	4974	0 9	Norfolk, (Thetford)	53	17 11	11134	5 4
Bewdley	88	14 6	1907	6 11	Nottingham	13	4 0	3164	17 6
Birmingham (Christ Church, 15. 10. 5.)	108	1 0	7658	13 3	Ossett, Yorkshire	8	10 8	207	18 11
Bucks, South	10	0 0	3453	4 10	Pontefract	30	0 0	550	3 0
Chelmsford & N.-W. Essex	90	0 0	308	13 6	Retford, East	18	6 7	1294	10 6
Chichester & West Sussex	155	0 0	1474	17 6	Shropshire	10	0 0	0405	1 0
Clapham	11	14 6	4007	11 0	Sudbury	54	15 11	829	7 4
Doncaster	65	11 8	776	16 1	Suffolk	65	0 0	6234	9 10
Edinburgh Auxillary	21	0 0	3009	0 9	Tamworth	85	0 0	5805	8 4
Guernsey	119	10 0	3386	18 2	Wellington, Somersetshire	60	0 0	530	5 5
Long-Preston, Yorkshire	13	15 0	70	13 9	Westbury, Wiltshire	25	8 4	131	6 9
					York	102	0 0	8370	15 11

*For the Remainder of the Contributions, see next page.*

# 448 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. [SEPT.

## COLLECTIONS.

	Present.	Total.
	L. s. d.	L. s. d.
Brelsford, Serj. Major, 2nd B.W.	8 2 3	155 17 10
Fusiliers, Gibraltar	-	-
Byard, Miss M., Moorfields	3 0 0	33 0 4
Phelps, Miss, Wilton	3 0 0	12 0 0

## BENEFACTIONS.

Arnold, Rev. R. A., Ellough	-	10 0 0
Hunter, Sir C. S. Bart.	-	10 0 0

## CONGREGATIONAL COLLECTIONS.

• East Moulsey (Surrey), Rev. William Allen, 5 10 0	
Haddenham (Bucks.), Rev. Thomas Norton, 5 8 6	
• Thames Ditton (Surrey), Rev. W. Allen, 5 5 0	

• These Collections were received in July; but, through inadvertence, were omitted in the Register.

• • • The Committee of the Church Missionary Society return their acknowledgments to Anonymous, for a Box of Calico Work-Bags, received through the British Ladies' Church Missionary Maternal Society; also to an unknown friend for "A Female Offering, contained in Five Packages for the use of the Society;" and to the Rev. John Blackburn, for sundry articles for the Society's New Zealand Mission. P. 213. Collections at Darton and Barnsley, by Rev. W. H. Haverall, were omitted: July 2, after a Sermon in the morning, at *Darton*, about 24, was collected: at *Barnsley*, Sermons were preached, in the afternoon at the Old Church, and in the evening at St. George's Chapel; in consequence of local difficulties no Collection was made at Barnsley, but the Clergymen and Churchwardens were to call at the houses of the principal inhabitants: the produce, as above announced, has been lately remitted to the Committee.—P. 368, col. 1, l. 14 from the bottom, for not read *mor.*—P. 376, col. 2, l. 31, for the end of view, in raising, read the end in view, of raising.

## LEGACIES.

Thomas Hodson, Esq., late of Plymouth, by his Executors.	500 0 0
Rev. Dr. Hawker, Edward Hicks, Esq. and Mrs. M. G. Hodson, Duty free	
Law Expenses incurred	

Mrs. Ann Waterhouse, late of Smith's Square, Westminster, by her Executors, Messrs F. and C. Shackleton	5 5 0
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## INDIA-FEMALE EDUCATION FUND.

Brought from page 400	1477 0 3
Bedfordshire Association:	
Bedford Ladies' Repository	48 3 6
Lady E. Percival	7 16 6
Byard, Miss M., Collected by	0 5 4
Friend, by Mr. J. Blanchard, York	0 0 0
Lyme-Regis & its Vicinity, Association	16 10 0
Smith, Mrs., Abingdon Street, Ann.	0 0 0

## POSTSCRIPT.

September 28th.

## ON THE DEATH OF THE BISHOP OF CALCUTTA.

WE have seen a Letter, received this morning, addressed to Archdeacon Corrie by the Rev. J. W. Doran, Missionary of the Church Missionary Society, who was accompanying the late Bishop of Calcutta on his Journey to Travancore, which is Mr. Doran's destination. The Letter was written from Trichinopoly on the 3d of April: we subjoin an extract, containing some particulars of the Bishop's melancholy death, in addition to those given in the first article of this Number.

Our worthy, our pious, our indefatigable Diocesan is no more! But two hours have elapsed since his immortal spirit took its flight to that God who gave it. We arrived here on Saturday Morning, and his Lordship appeared in his usual good spirits. Yesterday he preached to a crowded audience; and, in the evening, confirmed forty young persons: after which he delivered a most impressive Address. This morning, at six o'clock, I accompanied him to Fort Church, where he confirmed eleven Native Christians. In going and returning, he was most affectionate in his manner; and talked freely on the glorious Dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the Faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days: but his Servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless! The alarm was given—I hastened to the spot—and, alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs—but in vain! The immortal inhabitant had forsaken its tenement of clay, doubtless to realize before the Throne of the Lamb those blessings of which he, yesterday, spoke so EMPHATICALLY and POWERFULLY.

A cloud hangs over our horizon! The disinterested Friend, the loving Husband and Parent, the Beloved and Honoured of God, is gone from among us! It is a season for prayer, for deep humiliation. May we kiss the rod! *Cease ye from man, whose breath is in his nostrils! Trust ye in the Lord Jehovah, for in Him, only, is everlasting strength.*

## Note by Archdeacon Corrie—

It appears, on examination, that a blood-vessel was found to have burst on the brain, which must have caused immediate death.

# Missionary Register.

OCTOBER, 1826.

## Biography.

### MEMOIR OF BROTHER HENRY MARSVELD,

(ONE OF THE MISSIONARIES OF THE UNITED BRETHREN,)

WHO DIED IN SOUTH AFRICA, SEPT. 8, 1822, IN HIS SEVENTY-NINTH YEAR.

OUR Readers have frequently met with the name of the venerable Marsveld, in connection with the South-African Mission of the Brethren. We extract the following Memoir of him, from their "Missionary Intelligencer" published at Philadelphia: it was translated from the German.

The following circumstances of his life, drawn up by himself, are collected from his papers.

I was born November 9, 1745, at Gouda, in Holland. My parents being poor, I was obliged in early life to work for my living; and was thereby, in a great measure, deprived of the advantages of a good school education. Before I was nine years old, I was placed as an apprentice with a tailor: the circumstance of my master's being addicted to habitual swearing, was both new and very disagreeable to me; as I had never heard expressions of this kind in my parents' house: after a stay of about five years with him, I was providentially placed with another master, of a different character, who took care to have me instructed in the saving truths of the Christian Religion. In my nineteenth year, my Mother departed this life in a very happy frame of mind. Shortly before her departure she observed to her children—"Sorrow not for me, for I am divinely convinced that I am going to happiness; but strive to live so, that we may meet again before the throne of God." These her parting words I never forgot.

After some time I went to Rotterdam, to work at my trade. During my stay in that city I lost much time in seeking to enjoy the pleasures of this vain world; and, as I engaged in several employments after having relinquished my business, I got much entangled with the vanities of the world. But the time was approaching, in which the Good and Faithful Shepherd caused me to hear His monitory voice. I was in the habit of spending much time with two young men, in singing songs not calculated to promote good feelings or a holy life: we met regularly for this purpose. Once it happened, that one of our company did not come; and on my asking the other where he thought our companion might be, he answered, "Who can tell, where and how that wicked fellow is engaged!" These words struck me forcibly; and I began to consider, that if a worldly-minded person must view my companion in

such a light, how must I be looked upon by the good and pious! I left my company abruptly—retired to my room—and, with many tears, prayed to God for pardon. I was determined to frequent the Church, and to read instructive and edifying books; but although I thus acquired an outward appearance of piety, I was frequently overcome by temptation, and often troubled in conscience.

Once, in the evening, as I was sitting alone in an arbour, and musing upon my past life, I was suddenly deeply struck with a feeling of my sinfulness: all my sins appeared before my eyes, as if written in flaming characters: my heart felt piercing anguish, and my eyes were bathed in tears. I knelt down, and cried incessantly—"Jesus! Jesus! have mercy upon me!" My cries were heard; and I began to perceive a ray of comfort, and felt that I should not be excluded from sharing in the precious merits of Christ. I fervently prayed for the experience of Grace, and that the Lord would direct me to discover the wickedness of my heart. Conscience soon gave me to understand, that my most grievous sin was hypocrisy. To explain this, I must observe, that, in my correspondence with my relations, who were truly awakened and had some acquaintance with the Brethren, I had pretended to experience the same as they had; and thus, disguising my true character, had most unjustly assumed the appearance of a converted sinner. On this account I was exceedingly distressed; yet my gracious Saviour gave me the assurance that He would pardon this sin also.

The change, which now took place in my whole conduct, was too great to remain unnoticed; and, in consequence of it, I had soon to feel the sneers of the ungodly: but this burden was light, for I felt the peace of God in my soul. After the departure of my Father, who died as a believer in Jesus, I returned to Gouda, where I again followed my trade. My brother and sister, with whom I staid, having acquaintance at Zeist, I paid a visit to that Congregation at Christmas. Both the public meetings and the

Oct. 1826.

3 M

private intercourse with the late Brother Libish were a blessing to me. From this period I felt a strong desire to become a member of the Brethren's Church: after having spent some time at home again, I made known my request; but was advised, for the present rather to remain at Gouda, where opportunities would not be wanting to let my light shine among my neighbours. During this period I had occasionally to bear reproach for the Truth's sake: many unfounded rumours having been put in circulation to the disadvantage of the Brethren, I, together with my brother and sister, and other awakened persons at Gouda, had to take our share of these calumnies, and were even more than once publicly assailed with opprobrious epithets; but that gracious Lord, who had shed abroad in our hearts His peace, comforted us abundantly amidst revilings.

My sister soon after obtained leave to join the Congregation at Neuwied; by which circumstance my own wish to live at Zeist revived again, and I made application for this privilege. After some time I was invited to pay a visit to Zeist, and accordingly repaired thither: as it was the solemn season, in which the sufferings, death, and glorious resurrection of our Saviour are particularly commemorated, I spent the time in much enjoyment for my soul. On Easter Monday I received the long-wished-for permission, to remain among the Brethren at Zeist: this happened in the year 1775.

For some time my path continued most pleasant: my soul found rich food at the meetings, and I was truly happy: but I had yet to grow more in that self-knowledge, which teaches us to be humble, rather than to be too ready in discovering the faults of our Brethren and judging without meekness. However, through the faithfulness of the Spirit of God, and the kind instructions of those to whom I looked for advice in spiritual distresses, I overcame this enemy of my peace also.

November the 9th, I had the privilege to partake, for the first time, of the Sacrament of the Lord's Supper with the Congregation; and I still recollect, with gratitude to our Saviour, the abundant blessings which my heart received on that solemn occasion.

But the Lord's thoughts over me were indeed most gracious; and the way which He pointed out for me, such as I had never anticipated. At the Synod in 1789, it was determined to attempt the renewal of the Mission among the Hottentots in South Africa. This resolution was made known publicly, at a meeting of the Congregation: I was forcibly struck in my mind with the destitute and forlorn situation of that people; so that I could not help, for a considerable time, to remember them in my meditations: yet I had no distinct thought, that it would please the Lord to call me to this work, being in my own mind convinced of my insufficiency. However, after the necessary steps had been taken, and the renewal of the Mission agreed upon with the consent of the Dutch East-India Company, I had no rest, day or night, until I conversed

upon the subject with the Labourer of the Single Brethren. My mind was thus prepared, when, in February 1792, I was called to serve the Lord in the Missionary Work, about to be recommenced among the Hottentots. My resolution was, therefore, soon taken; and, under a sense of my own insufficiency, but a powerful conviction of the Divine aid, I accepted of the appointment. In company with Br. Daniel Swinn, who had been called to the same service, I set out for Herrnhut, at which place Br. Christian Kuehnelt, the third of our little band, was to join us. May 2d, we were ordained Deacons of the Brethren's Church, on which occasion, the text appointed for the day—*From the uttermost part of the earth have we heard songs, even glory to the righteous*, (Isaiah xxiv. 16) appeared well calculated to excite our hearts to a lively hope that the Lord would crown with success our feeble endeavours among a benighted race. After having received the necessary instruction as to our future labours, and being commended by the Congregation to the protection and grace of the Lord, we returned, by the way of Barby, to Zeist; and, after a short stay in that Congregation, repaired to Amsterdam. Although we went on board the vessel on the 25th of June, we could not sail before July 11th. During our voyage we richly experienced the blessings contained in our Saviour's promise, *I am with you always, even unto the end of the world*. Notwithstanding some dangers in the British Channel, our voyage was upon the whole prosperous; and, on the 23d of November, we went on shore at Cape Town, truly thankful to our Almighty Preserver for the mercies vouchsafed unto us amidst dangers and difficulties, and fervently entreating Him to instruct and strengthen us for the work on which we were about to enter.

We met with a kind reception on the part of the Officers of Government, to whom we had been recommended by Letters; and received strong assurances of their countenance and support, in our endeavours to spread the Gospel among the Hottentots. At the house of the venerable Lawrence Smith, I beheld, for the first time, one of that people; and my heart felt a tenderness of affection for him and the whole nation, which caused me inwardly to cry to our Lord in their behalf. We spent about a month in the town, where our arrival had occasioned considerable surprise: and were then directed to go to Soetemelks-Valley, the residence of Mr. Martin Theunis. This gentleman conducted us, December 24th, to Bavian's Kloof; and shewed us the spot on which our late Brother George Schmidt had lived from 1737 till 1739, having collected around him a small flock of believers. After viewing the ruins of his dwelling and the remnants of his industry with peculiar feelings, we retired singly to solitary prayer: on meeting again, we all exclaimed at the same time, "This is the place!"—feeling a powerful conviction, that, on this very spot, the Saviour would be glorified in those, who should become His property. Soon after we had the joy to see the aged Hottentot Woman Lena, who had been

baptized by our late Brother Schmidt: she immediately sent for the New Testament, in which that Brother had taught her to read: she was indeed blind now; but a young Hottentot Girl, who had received instruction in reading from a former pupil of Br. Schmidt, read aloud part of the history of the nativity of our Saviour. This was the first opportunity afforded us, of speaking to the Hottentots of the council of God concerning our Salvation, through Christ's coming in the flesh to save sinners; and our Lord caused us to feel His peace and the unction of His Spirit, so that we rejoiced at having been permitted to see this day. In the beginning of the ensuing year, 1793, we commenced the building of the first house at Gnadenthal; and, under the blessing of God, the house was completed in two months' time: so that, on the 3d of March, we were able to enter the same; dedicating it solemnly, with prayers and tears, to that Lord at whose call we were here, and under whose guidance we desired to spend our days in His service. The following day we commenced a School, and entered fully upon our Missionary Labours. Our gracious Saviour was pleased to bless our endeavours even beyond our anticipation; so that, on the 19th of July, already I had the favour to admit a Hottentot Woman into the Church of Christ by holy baptism. My heart was filled with a lively hope, that in this place surely a Congregation of Believers would be gathered.

Thus far from the papers of our late Brother. His fellow-labourers in the Mission among the Hottentots add the following:—

The hope of our venerable Brother, arising in his heart by occasion of the first baptismal act in this place, was not put to shame; and he lived to see abundant fruit produced from the good seed of the Word of the Cross. During the first years of his labours, crowds of ignorant Hottentots repaired hither, filled with a desire of being directed into the way of Salvation. The power of the Spirit accompanied the words of the Missionaries: the work increased rapidly; and, frequently, it pleased the Lord to add to the Church by baptism such as should be saved. Some trials, however, were permitted by the wisdom of God, well calculated to prove their sincerity and faith: the years 1795 and 1796 were distinguished as seasons of trials: during 1795, the enemies to the Mission succeeded in compelling the Missionaries to leave their dear little flock for a season, and they were obliged to flee to town for safety; and, during 1796, a band of wicked men had fully determined on the assassination of the Brethren: but their counsils came to nought, and the Lord averted all harm; so that the wicked designs of men even became eventually beneficial to the promotion of the cause. June 4th, 1800, our late Brother was joined in holy matrimony with Sister J. R. Shaeffer: whom he

found a faithful and devoted handmaid of the Lord's; and with whom, although not blessed with children, he lived happy until his departure. His good constitution enabled him to continue his labours with great vigour and activity, until the year 1818; when the infirmities of declining life began to impede his former active exertions. In April of that year, he administered the Sacrament of Holy Baptism for the last time; and this proved the conclusion of his public labours: he had had the favour of administering this Sacrament to 417 adults and children. Still, however, he continued usefully and blessedly engaged, in holding classes and in frequent private intercourse with individuals. Since 1820, however, in which year he suffered very severely by sickness, his debility increased so much as to oblige him to retire from all public engagements. At the beginning of August he was taken seriously ill; and he anticipated immediately, that this sickness would terminate in death, which he looked forward to with cheerful confidence and firm hope. His conversations were truly edifying; and, even after the gradual failure of his mental faculties, when dozing in an apparent state of insensibility, his soul was evidently engaged in that cause, in which he had been a faithful servant of the Lord for nearly thirty years. Previous to the decline of his faculties, in a conversation with one of his fellow-labourers, he with much tenderness, of feeling took leave of him, and requested him to salute all friends most cordially: he then took him by the hand, kissed him, and said—"We shall meet again in the presence of our Saviour." His departure was gentle and peaceful: he fell asleep in Jesus, September the 8th, after a pilgrimage on earth of seventy-eight years and ten months.

How much our late Brother was beloved by our Congregation and generally esteemed throughout the Colony, many expressions of affection toward him, both verbally and by Letters, testify. His wish was, that as little as possible might be recorded of his labour in the Lord's vineyard; for, although his talents were conspicuous and the faithful application of them apparent, he used to declare, in the true spirit of a servant of Christ, that the Mission among the Hottentots was so evidently a work of the Lord's own hand, that it would be a sin to ascribe any of its success to any man.

Nor is it at all necessary to act contrary to his wish; for his faithful labours cannot be forgotten. The history of Gnadenthal is, in some measure, the history of the latter part of his life: and this place, where his mortal remains now rest, a place which he assisted in changing from a wilderness into a garden of the Lord, and where his testimony of the love of God in Christ was blessed to many souls, is indeed the fairest visible monument of his pious zeal and persevering faithfulness, in the work of the Lord.

## FURTHER OBITUARY OF THE REV. JOHN LAWSON,

ONE OF THE BAPTIST MISSIONARIES AT CALCUTTA.

THE following account was furnished by Mr. W. H. Pearce, one of the co-adjutors of the late Mr. Lawson: a shorter account, by Mr. Yates, another of his fellow-labourers, was given in the Number for June.

On the 11th of September, Br. Lawson preached his last Sermon: he had been, for several weeks previous, very unwell; with an occasional pain in his side, accompanied by a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence: on this day, however, he felt very ill; which Mrs. Lawson perceiving, she endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time that he should do it. His text was Hos. xi. 7—9. It was a very affecting address; and seemed, indeed, as though it was expected to be the last which he should deliver to his people. On the notes of the Sermon he has written the date at which it was preached, with the words "very poorly INDEED." Amongst the items of IMPROVEMENT of the Sermon are the following:—

If afflictions tend to bring us near to God, let us WELCOME them.

How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated: there God will no more have occasion to put the tender inquiries of the text!

Br. Lawson still continued very ill, till Friday the 23d of September, when, although very little better, he was recommended to try change of air, and went over to Hourah, to spend a few days with Br. Statham. Soon after his arrival, he wrote a note to Mrs. Lawson, from which the following is an extract—

I am obliged to say, that never was I in such a weak state before. God alone knows what are His plans respecting me: to Him I desire to commit myself for time and eternity. I am perfectly convinced, that *good is the will of the Lord concerning me*. Oh may I be His! then all will be well.

On the day following, he wrote again to Mrs. Lawson, describing his dangerous symptoms, and then proceeds—

I am, I must say, very anxious about myself, for the sake of my dearest family. Still, I desire to submit, and to acquiesce in all that God is pleased to do with me. Farewell, my dear! let us be more wholly given to God, and then we shall be less anxious about our poor selves.

During the Saturday Night, and on the Morning of Lord's Day, September 25th, he felt a more severe pain in his

side; which gradually increased, till it became exceedingly distressing, and until he could breathe only with great difficulty: he was, therefore, brought home again, and the best medical advice obtained. It was now ascertained that an extensive inflammation of the liver had taken place; and a number of leeches, followed by a blister, were applied to his side: by the use of these, and internal medicines, the pain in his side was entirely removed, and his breathing became easy again; but a bilious diarrhoea supervened, which no medicine could permanently check, and which continued till his death.

From this time he appears to have indulged but faint hopes of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said to me, at different times—

I have great need of patience, to bear this long affliction as I ought: but I would not have been without it for a WORLD! I have had such enlarged views of the suitability of the plan of Salvation by an Almighty Saviour to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus, as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope of being fixed on the rock Christ Jesus. I have great reason for gratitude; for though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not, this illness, had a cloud across my mind: all has been tranquillity and peace.

Many similar expressions he made use of to various other friends: but I did not take particular notice of them, at the time; and should, probably, not quote them correctly, were I to attempt it.

In this state of mind he continued daily growing weaker, till the 15th of October; when medicine producing no improvement in his symptoms, his medical attendant recommended his going on the river, and eventually to the Sand Heads. On this day, he said, to some friends who were grieved at seeing him so much reduced—

I am very weak; but, if God will, He can raise me up again: yea, *He is able to do exceedingly more than we can ask or think*.

The weather being very unfavourable,



the Doctor advised our not removing Br. Lawson to the boat till it cleared up a little: so that we did not get him on board till the evening of Monday, the 17th. The weather during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following; so that we made the trial under the most favourable circumstances: still, however, his complaint was not checked; but, during the Monday Night and the whole of Tuesday, continued to exhaust him as before. Dr. Browne, being unwell, had not seen Br. Lawson for several days; but to-day was gone for change of air a few miles up the river, and we appointed to see him there: when he came down to our boat, he was grieved to see the evident progress of disease; and, in answer to my inquiry on the subject, told me, privately, that he could entertain but very slight hopes respecting Br. Lawson's recovery. On our return, I thought it right to communicate his views to my dear companion; when he told me that he was aware the Doctor was correct, and continued—

I feel I cannot live long, for I find a sensible decay of nature; but I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer.

He now communicated his wishes respecting his family and his church, with the greatest composure; and then took leave of me with the most touching expressions of affectionate regard. After this exertion, he fell into a dose: when he awaked, not perceiving me, as I sat behind him, he began to pray; and used, among others, the following expressions, which I committed to paper soon after:—

Blessed Jesus! I am a wretched unworthy creature; but I know that Thou hast purchased me with thy precious blood. I am altogether polluted, but Thou hast covered all my defects with the spotless robe of Thy perfect righteousness. I feel that my flesh and my heart are now failing, but I know that Thou wilt be the strength of my heart and my portion for ever. Blessed, blessed, blessed God! I have received from Thee an intimation, that I must go up to possess a heavenly mansion; and shall I decline the invitation? Oh, no! only grant me a few days, to warn my people that—

Here his voice became so low, that I could not catch the remainder of his prayer. At the conclusion, perceiving me, he said, that he felt he could not survive more than three days; and then begged me, in the most urgent manner, to make arrangements for his immediate return home. He said—

I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among THEM my dying testimony to the truths of the Gospel, and can then die in peace.

We accordingly made every exertion to reach Calcutta by the evening; and, on our arrival about eight, found Mrs. Penney and Mrs. Pearce waiting for us. They were much affected by the sad alteration which they noticed in our dear friend: indeed, we all, including himself, doubted whether he would be able to reach home alive. He said to Mrs. Pearce, "I am fading like a flower:" she replied, "To bloom again in an immortal paradise." He rejoined, "Yes: I am falling to the dust; but—" with peculiar emphasis, "I shall RISE AGAIN." He afterward said to her, "After my death, let nothing be said of my literary character;" and, being interrupted in speaking to Mrs. Pearce, continued to me—

Brother Pearce, I have one sin to confess, which has run through almost the whole of my life. I was born with a taste for poetry; and poetical language and sentiment have been always chief sources of my pleasure. In the indulgence of this to a certain extent, there was no impropriety; for it was a gift of my Creator: but I have been often amusing myself with poetry, when I ought to have been engaged in more important concerns; and have not made my taste ENTIRELY SUBSERVIENT TO THE SALVATION OF SOULS. These convictions excite my repentance: because the taste for poetry, like the spirit of the Prophets of which the Apostle speaks, is, of course, subject to its possessor. Still, however, I have endeavoured lately to do good by my talents in this way; and I believe that God will pardon my sins in this particular, through the blessed mediation of Christ Jesus. I could not, however, die in peace, without thus expressing my repentance in this particular.

During this time, our servants were engaged in attempting to procure palanquins; but were unsuccessful: the kindness of some European Strangers, however, at last procured them for Br. Lawson and myself; while our female friends proceeded home in the carriage, to apprise our family of the afflictive circumstances under which we were returning. Our friends giving us their assistance, we got our dear charge, though excessively weak and helpless, into his palanquin, and to the house, with less difficulty than we had anticipated. It was, however, too evident, that, as he expressed it, "he came home to die;" and from that time he, as well as his afflicted wife and associates, seem to have considered his recovery improbable.



During the solemn and interesting scenes of Wednesday and Thursday, I was really too much agitated, by contending feelings of gratitude for his divine consolations and sorrow for our approaching loss, to take notes. I regret it exceedingly; though I trust the deficiency will be supplied from other quarters, and feel persuaded that all who were present will never forget the substance of our dear Brother's instructions and heavenly conversations.

He, this morning, addressed his children and Missionary Associates with much propriety and pathos; and, in his messages to absent friends, manifested much affection and Divine support. He told Br. Penney—

Tell Br. Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day.

During the Thursday, when asked if Br. Yates should pray, he said, "Yes;—but let us sing first." He then selected that beautiful hymn,

Jesus, I love thy charming name—

and gave it out, and sung himself the first two and last verses: it was exceedingly affecting to hear his tremulous voice, at this his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances and congenial to his feelings—

I'll speak the honours of thy name,

With my last labouring breath;

And dying, clasp thee in my arms,

The antidote of death.

Soon after this, our Native Br. Paunchoo came to see him; when he said to him—

Br. Paunchoo, I am now going into the pre-

sence of that GREAT Jesus, whose Gospel I have preached, and whose Gospel you preach. We believe that the everlasting righteousness of Christ can save sinners; and I beg you, when you are among your countrymen, to tell them fully, that it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

In the afternoon, Br. Warden and Br. Gogerly called to see him: when asked, if he had any thing particular to say to them, he said—

No—only that they abound more and more in the work of the Lord.

After this he rapidly declined; and, on the Friday Morning, it was evident that his dissolution was at hand. Intimating this to him, I said, I hoped that he could say, "The will of the Lord be done!"

He replied, "I would rather say, now let me die, O Lord: now let Thy servant depart in peace." On my adding, "When you walk through the valley of the shadow of death, you need fear no evil;" he immediately caught the allusion to the 23d Psalm, and replied, "No; the Lord is my Shepherd, I shall not want. He even now maketh me to lie down in green pastures." To Br. Penney, who asked him how he felt, he said, "I am well. I have still a good hope. I am on the foundation." At another time he said—

I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that He ever called me by His grace!

Soon after this, his mind, oppressed with disease, became incapable of thought; and he said little more in the exercise of his reason before his death, which, on Saturday Evening, at eleven, admitted him to the joy of his Lord.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY. PROCEEDINGS OF ASSOCIATIONS.

*Hertford*—Sept. 10: Sermon, at St. Andrew's, by the Senior Secretary: Col. 104. 12s.

*Norwich*—Sept. 17: Sermons, at St. Edward's and St. Laurence's by Rev. Legh Richmond—Sept. 19: Sermon, at St. Peter's-at-Hungate, by Rev. T. Mortimer—Sept. 20: Sermon, at St. Laurence's, by the same—Sept. 21: Thirteenth Ann. Meeting of the Norfolk and Norwich Association; John Weyland, Esq. Chn. In the evening, a Meeting of the Labouring Class was held; Rev. H. Hare, Chn. Total Collections, 64l. 12s. 5d.

*Brighton*—Sept. 17: Sermons, at St. James's,

by Hon. and Rev. Gerard T. Noel: Coll. 60l.

—Sept. 19: a Meeting, at the Old Ship Rooms, for the Formation of an ASSOCIATION FOR EAST SUSSEX; E. J. Curteis, Esq. M.P. for the County, in the Chair: Coll. including Subscriptions, about 50l. *Vice-Presidents*; Very Rev. the Dean of Salisbury, Sir John Shelley, Bart. M.P., C. C. Cavendish, Esq. M.P., E. J. Curteis, Esq. M.P., T. R. Kemp, Esq. M.P., Rev. Dr. Hooker, Rev. James Capper, Rev. T. Scutt, W. J. Camplon, Esq., C. Elliott, Esq., Nathaniel Kemp, Esq., and Herbert Barrett Curteis, Esq. *Treasurers*; Messrs. Hurly, Molineux, and Co. Lewes. *Secretaries* for the Western Quarter, Rev. Robert Anderson and Rev. John Hurt Barber; and for the Eastern, Rev. H. T. Grace and Rev. B. Young.

*Hitchin*—Sept. 25: First Ann. Meeting of

the Ladies' Association; Rev. W. W. Pym, Chn. Col. 71.

*Southampton*—Oct. 1: Sermons; by Rev. Sir Henry Thompson, Bart., at Holy Rood, Southampton; and, by the Senior Secretary, at Upham, Durley, and Holy Rood—Oct. 2: a Meeting, in the Long Rooms, for the Formation of an ASSOCIATION FOR SOUTHANTS; Rt. Hon. Sir G. H. Rose, Bart. M.P. in the Chair. Total Collections, 150*l.* 15*s.* President, Sir G. H. Rose, Bart. M.P.: Vice-Presidents, Hon. Sir G. Grey, Rev. Sir H. Thompson Bart., Gorges Lowther, Esq.: Treasurer, G. Atherley, Esq.: Secretaries, Rev. Joseph Parker, Mr. Nicholas Bienvenu.

#### LONDON MISSIONARY SOCIETY.

##### THIRTY-SECOND REPORT.

##### *Receipts and Payments of the Year.*

THE Receipts of the Year for the General Objects of the Society were 35,579*l.* 6*s.* 2*d.*, as stated at p. 241: the particulars of the Payments on account of the same objects are as follow:—

	£.	s.	d.
Missions .....	29,989	17	10
Students .....	1883	4	9
Missionary Families .....	2028	3	2
Publications .....	1787	1	5
Rent, Taxes, Repairs, Salaries, Poundage, Travelling Ex- penses, Stationery, Adver- tisements, Postage, Carriage, and Incidentals .....	3172	7	8

Total....£38,860 14 10

The Expenditure on account of the "Missions" consisted of the following items:—

	£.	s.	d.
Continent of Europe .....	200	0	0
South Africa .....	4529	14	3
Mauritius .....	451	17	0
Madagascar .....	1970	13	5
Greek Islands .....	1036	0	2
Siberia .....	775	11	4
China and Malacca .....	3023	14	6
Singapore .....	1038	3	0
Pinang .....	874	0	4
India within the Ganges .....	9452	8	7
Java .....	759	16	3
South-Sea Islands .....	4556	19	4
West-Indies .....	1320	19	8

Total....£29,989 17 10

The Expenditure under the head of "Missionary Families" is thus particularised:—

For the Passage of Mr. & Mrs. Rahmn and Child from Russia, and Mrs. Jeffreys and Family from the Isle of France; and for the Support of Widows and Families returned to England.

In reference to the Funds, the Directors remark—

A ground of pleasing expectation, as to the future Income of the Society, results from the constant yearly increase of its Auxiliary Institutions, of which Forty-five have been formed during the past year.

##### *State of the Widow and Orphan Fund, and of the School Fund.*

The Directors, in 1824, established a Separate Fund for the benefit of the WIDOWS and ORPHANS of Deceased Missionaries, in the service of the Society; but they deeply regret to state, that this interesting object does not appear to have attracted that share of benevolent attention which they anticipated: they, however, still feel, with undiminished force, the high importance of its claims on the humane and liberal attention of the friends of the Society, and would therefore again earnestly recommend it to their particular notice, in reference to donations, legacies, or otherwise. The total sum subscribed to this object, during the past year, amounts only to 287*l.* 9*s.*

In the above-mentioned year, a Separate Fund was opened for the establishment and support of NATIVE AND OTHER SCHOOLS under the superintendence of the Missionaries. It is with concern we state, that neither has this fund received that liberal encouragement which we were prepared to expect, from the high importance of its object and the spirit that characterizes the present times in reference to education. We consider it, however, to be our duty again to direct the attention of the members and friends of the Society to this fund likewise. The contributions, in aid thereof, during the past year, amount only to 200*l.* 2*s.* 4*d.*: the whole of which sum was given specifically for the "Education of Native Females in India." This particular direction of benevolence, during the past year, has induced the Directors to open a Separate Fund FOR THE SUPPORT OF NATIVE FEMALE EDUCATION IN INDIA; and, we trust, that the same will, from year to year, be amply replenished by the liberality of our friends, especially by that of the Female Members of the Society, to whom the present appeal will address itself with peculiar force, and, we trust, with correspondent success.

##### *State and Removal of the Seminary.*

A notice on this subject occurred

at p. 399: the following particulars are given by the Directors:—

The Rev. Ebenezer Henderson, D.D., who, after the decease of the Rev. Dr. Bogue, undertook, temporarily, the superintendence of the Seminary, has accepted the invitation, subsequently given by the Directors, to become its Theological and Resident Tutor. A deputation, consisting of the Rev. Messrs. Walford, Orme, and Yockney, having visited Dr. Henderson, at Gosport, on the subject, they availed themselves of that opportunity to examine the Students in the different branches of their studies; the result of which examination was “highly satisfactory”—as “indicating attention and diligence, and as evidencing considerable proficiency in various branches of learning and knowledge.” The Rev. Thomas Eastman continues to discharge the duties of the Classical Department with his usual ability and diligence. The number of Students at present in the Seminary is sixteen; beside two who are studying Chinese in the Language Institution.

Various important considerations having led the Directors to conclude upon the expediency of establishing the Missionary Seminary in the vicinity of the Metropolis, they have availed themselves of the opportunity of obtaining the premises of the Hoxton College, which, in consequence of the proposed removal of that Institution to Highbury, will become vacant in the course of the ensuing summer; and they have the satisfaction of stating, that, through the liberality of the Trustees and Committee of the College toward the Society, this has been effected on very favourable terms.

These premises, though they had become too circumscribed for the purposes of the College, which admits more than double the ordinary number of the Society's Students, appear to the Directors to be well adapted to the objects of its Seminary: beside the excellent suite of Studies and other accommodations which the house affords, its situation will present opportunities for useful intercourse between the Directors and Students; and will furnish the Pupils with important means of preparation for their future labours, by instruction in various appropriate branches of knowledge, which the literary and philanthropic Institutions of the Metropolis, and especially the Language Institution, will readily supply.

#### *Labourers sent out and appointed.*

During the past year, the following Missionaries from the Seminary have proceeded to their respective places of destination:—

Mr. Adam Lillie . . . to Belgium.  
David Johns (formerly of } to Madagascar.  
Newtown Acad. N.W.) }  
The following from other Institutions—  
Mr. William Foster . . . to South Africa.  
Mr. John Smith . . . to Malacca.

#### *Also for Madagascar—*

Mr. James Cameron . Carpenter.  
Mr. John Cummins . Cotton-Spinner.

The following Missionaries are expected to embark in the course of a few weeks—

Mr. J. Robertson, appointed to Benares.  
Mr. Jacob Tomlin . . . Malacca.

#### *State and Prospects of the Missions.*

To the Missionaries, generally speaking, we are happy in being able to give very favourable testimony, whether we advert to their piety, zeal, prudence, or devotedness. The Missions themselves, with comparatively few exceptions, are progressively advancing. In reference to that important scene of the Society's labours, the East Indies, never had we before the satisfaction to report so many apparently-decided instances of the power of Divine Grace among the native population; nor, perhaps, has there ever before existed, in the general state and prospects of our operations, in that part of the world, so much solid ground for pleasing anticipations, as there does at present. In the South Seas, too, as well as in Hindoostan, in Africa and in Madagascar, in Siberia, in the Mediterranean, and in Berbice, there is also much to inspire hope, and to encourage vigorous and unremitted effort in the prosecution of the great object before us—an object in comparison with which that of every other foreign enterprise, however relatively important and useful, sinks into the shade.

#### *RELIGIOUS-TRACT SOCIETY, TWENTY-THIRD REPORT.*

##### *Issues of Tracts.*

THE Issues during the past year, have exceeded in value those of the preceding, to the amount of 2000*l*. The total amount issued from your Depository, since the commencement of the Society, exceeds EIGHTY MILLIONS; without including those published at your expense in Foreign Countries, which amount to many additional Millions. The nume-

rical issues of the Society's Publications increase with each succeeding year.

The gratuitous issues during the past year have been very large: in many dark villages your messengers have proclaimed *good tidings of great joy*: they have been distributed in Prisons, Hospitals, Workhouses, Convict Vessels; to the Hop-pickers in Kent; to Soldiers proceeding on foreign service; to Greenwich Pensioners; and in a variety of places where their distribution was likely to be attended with good.

We collect from the Report the following notices of gratuitous distribution:—

To Ireland, 58,000—for the Irish in London, 1600—to Mariners, 26,000—in the Courts and Alleys of the Metropolis, 90,000—at the Fairs in and near London, 85,000—by the London Christian Instruction Society, 31,950—by the Committee for the Relief of the Houseless Poor, 7740—to persons found violating the Sabbath, 106,500, on Sunday Mornings—previous to Sermons on the out-pouring of the Holy Spirit, 17,000 of the Tract entitled “An Appeal to Christians for General and United Prayer.”

Depositories have been established at Manchester and Bristol.

#### *New Tracts.*

The New Publications of the Year are as follows—

General Tracts, 14—Occasional Series, 1—Hawker's, 6—Hand Bills, 8—Broad Sheets, 3—Children's Books, 11—Short Stories, 2—18mo Series, in stiff covers, 16—Select Sermons, 11—Cottage Sermons, 4—Family Hymn Book—Tract Magazine, 12—Child's Companion, 12—Lollards, 7—Days of Queen Mary, 4—History of the Church of Christ, 2.

To the Classified Selections (see p. 565 of our last Volume) have been added the “Protestant's Manual” and the “Youth's Companion.”

#### *Notices respecting different Series.*

The Publications for the Young, it will be seen, continue to increase. It appears, that, in Great Britain and Ireland alone, there are about ONE MILLION CHILDREN receiving instruction in Sunday Schools: the importance, therefore, of this department of labour must be evident to all. The most pleasing results have taken place from reading your little works; and it is encouraging to hear from some parts of the country,

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that the Picture Books, or *Short Stories, for Children under Ten Years of Age*, have superseded the trash which has usually been vended to Children. It is hoped, that, through the country, all the friends of the Society will endeavour to put these little works into circulation, by means of booksellers, shopkeepers, and venders of small publications.

The *Select Sermons* have been continued monthly, and appear to increase in interest with many of your Auxiliaries: they form a pleasing variety, where the loan system is extensively adopted. Still the Committee found it was necessary to furnish a Short Monthly Sermon, at so small a price that an extensive circulation might take place: they are happy in reporting, that one of the earliest friends of your Society, the esteemed author of the “*Village Sermons*,” has kindly prepared a series of *Cottage Sermons*, containing eight pages of letter-press, to be sold to Subscribers, taking twenty-five, for one farthing each: several of these have already been printed, and others will appear in regular course.

The *Tract Magazine* and *Child's Companion* continue to share a considerable interest in the public mind, and have greatly promoted the objects of the Institution.

The periodical work, entitled *The Lollards*, has been completed: the Fourteen Numbers are now bound in one Volume. It forms an interesting and instructive work; and it is hoped that it will have a permanent circulation. The exposure of Roman Errors which it contains, the truths which it unfolds, and the affecting narratives which it records, make it a suitable book for every class in society, and a valuable addition to Circulating and Sunday-School Libraries.

The friends of your Institution having expressed much approbation of this work, and its circulation having been extensive, the Committee were induced to continue the Historical Record of the Persecution of the Christian Church, during the *Reign of Queen Mary*: several Numbers of this work have been published and circulated. It is almost unnecessary to repeat the views of the Committee on this subject: they desire only to exhibit the truth, in opposition to the errors of the Church of Rome, without any reference whatever to political subjects.

Another work has been commenced

by the Committee—the *History of the Church of Christ previous to the Reformation*. Their attention was directed to this object by several friends of the Institution, who felt the importance of rendering a real History of the Church of Christ accessible to the generality of readers in the present day; and who liberally offered to pay the expense of the Stereotype Plates, that the Committee might be able to give it extensive circulation. This work is not a connected Church or Ecclesiastical History; the design being to notice, under each century, the lives of individual members of the Church of Christ. It is scarcely needful to say, that this work will not contain any reference to those points upon which pious Protestants, of various denominations, differ in opinion. It appears unnecessary to your Committee to enlarge on this subject: it must be known to most of their supporters, that there is a lamentable ignorance of the History of the Christian Church among the great body of professing Christians: they are unable to purchase large works, treating on the subject; and they have been destitute of that information, so peculiarly desirable at the present period, when so much is said respecting the early ages of Christianity. This work is printed in Duodecimo, in a neat form, and is published in monthly parts: from the nature of the history, each part admits of separate circulation. This work will be found to be a valuable addition to books adapted for every rank, and peculiarly suitable for introduction into Village Libraries, and Sunday and other Establishments for Education.

#### *Tracts against Popery.*

The continued efforts of the Romanists to circulate their principles call upon all Protestants to be equally active in the defence of the truth. The Committee desire, at all times, to conduct their publications in a spirit of Christian Moderation; but still remembering that they have to shew the true nature of *the Church of the Living God, the pillar and ground of the truth*. Your Committee feel persuaded, that the manner in which the opposers of your Institution were received, at your last Anniversary, must have convinced the friends of the Church of Rome, that there was neither a want of courtesy in listening to their statements, nor of talent in exposing the sophistries of their arguments.

A Report has recently been published of the Proceedings of the (Roman) "Catholic Metropolitan Defence Society," established for the circulation of small Tracts and Publications in defence of Romanism, in which DISTINGUISHED NOTICE is taken of the proceedings of the Religious Tract Society. From this Report it appears, that about Fifteen Thousand Tracts, of various descriptions, had been issued during the first three months after the establishment of this Roman-Catholic Society: at the Public Meetings for religious or charitable objects, of every denomination of Protestants, 8000 had been distributed: many had been left in Coffee Houses frequented by mechanics: others had been circulated on board steam-boats, in the tap-rooms of public-houses, and in villages and country towns: great activity had been manifested in this general distribution. It is also mentioned, that "the Committee is engaged in a plan for employing the clubs and meetings of mechanics, to give circulation to its papers among that class of the community."

The lover of the Truth will not desire to restrain or prevent these proceedings; but he will feel that they render it an imperative duty for him to use additional activity on his part, in the circulation of Tracts, shewing what the doctrines of Romanism REALLY ARE, and the EFFECTS which those tenets produced in our own land during the days of our forefathers.

Several small Tracts, on the points at issue between Protestants and Romanists, have been added to your list, viz.—

The Sacrament of the Lord's Supper compared with the Mass.—Heathen Ceremonies adopted by the Church of Rome.—The Protestant's Reasons for not Worshipping Saints and Images.

#### *Calls for Increased Exertions.*

The adoption of the Loan System, and the increase of Village, Naval, Military, and Sunday-School Libraries, render it absolutely necessary to adopt active measures to supply them with suitable small religious publications. The first friends of the Institution evidently felt the importance of this object; but the limited state of their funds prevented their attending to it, to the extent which they desired. Your Committee have endeavoured to add a few useful works to their Catalogue, to meet the increased want of mental food.

The attention of the Committee has

also been called to the rapid spread of knowledge among Mechanics and others, by means of the Institutions which have been recently established in different parts of the country. In many cases, Religious Works are excluded from the libraries which are formed: they have, however, presented their publications to the Mechanics' Institution at Glasgow, in compliance with an application made to them. It is clear, that religious information should keep pace with human knowledge; and that our Mechanics and Artisans should receive spiritual instruction, through a medium which is likely to prove acceptable to them. If *the world by wisdom knows not God*, it is highly important that the knowledge of *that wisdom which cometh down from above* should be far more abundantly diffused in the present day than any human science.

The works of God praise Him: the wonders and beauties of Creation are introduced into the Sacred Writings, to illustrate the still greater beauties and wonders of Grace: the glories of the natural world may be the medium of exhibiting the glories of that kingdom which is unseen and eternal. With these impressions, therefore, the Committee are anxious to make subjects of this nature introductory to religious knowledge: they are aware of the difficulties of the work; but still, they trust, they will not prove insurmountable.

#### *Foreign Operations.*

In reviewing the Foreign Operations of this Institution, in connexion with other important Societies, your Committee feel roused from the lethargy, which has so long been produced by a spirit of unbelief. Now the Providence of God appears to address the Church in the animating language of our Lord, *Lift up your eyes, and look on the fields, for they are white already to harvest*. The present state of the world affords ground for believing that a great and mighty era is at hand. The minds of many friends residing in Heathen Lands are impressed with the conviction, that the present times are pregnant with events, which will probably transpire in a few years, and shed a glorious lustre over the Church of Christ. The emancipation of the Spanish-American Provinces, the lively activity of the United States, and the bond of union that exists with this country, present the most pleasing prospects to the mind. The inhabitants of

Spanish America are now anxious for light and knowledge: let these blessings be imparted, and they will become coadjutors in the evangelization of the world. Their language is spoken over a line of more than 6000 miles; and a single communication cut through their territories, between the Atlantic and Pacific, would bring China 6000 miles nearer to Europe, and open and command that new road, not only for the commerce of the world, but for every benevolent enterprise.

We look to the Continent of Europe, and deplore the efforts which are made in various places, to prevent the progress of the truth; but, if the Spirit of God should enlighten Spanish America, and Britain and the United States still continue active in the work of the Lord, nothing surely could stand before the influence of these mighty powers. It must be expected that opposition will be experienced; but the tide of knowledge is flowing, and its own mighty swell will remove every impediment to its progress.

The Committee strongly recommend the Foreign Objects to particular notice. The sums which they have received on this account have been small, compared with the openings of Providence in most parts of the world. It is desirable to distribute Thousands of Tracts, where single ones only have been given; but this cannot be accomplished unless increased supplies are furnished to the Committee: a vote of only Ten Pounds in Tracts, for Two Hundred and Sixty Thousand Pilgrims at Juggernaut, strikingly illustrates the truth of these remarks.

For notices of most of the Foreign Proceedings we refer to the next Survey: some will probably appear in the present Number.

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#### BRITISH & FOREIGN SCHOOL SOCIETY. TWENTY-FIRST REPORT.

*State and Progress of the Central Schools.* SUCCESSIVE Committees have uniformly spoken with pleasure of your Central Schools; and those who are now presenting their Report have the gratification of stating, that they entirely concur in the opinions so often expressed by their predecessors.

The schools are frequently visited by distinguished individuals, both of our own and other countries: the cleanliness, becoming behaviour, and good order of the children, the excellence of the inter-



nal arrangement and discipline, and the ease and rapidity with which instruction is communicated, seldom fail to excite admiration. In these Schools 500 Boys and 300 Girls are educated. Since their first establishment 16,192 Boys and 7893 Girls have received instruction, making a total of 24,014; and they bear so high a character in the neighbourhood, that the number on the books is always full, and 169 children are at the present time waiting for admission.

**Of the Boys' School it is said—**

The advantages of the Central School, as a Training Establishment, have been enjoyed, since the last Annual Meeting, by 25 individuals, three of whom were Missionaries; 17 Schools have been supplied with Masters; and temporary assistance has been frequently rendered, when by the illness of the teachers or other causes it was required. Since the first establishment of your institution, about 700 individuals have learned the System at the Central Schools, most of whom are now actively employed in promoting the education of the young: many of them are resident in foreign countries, as Missionaries, Schoolmasters, &c., and have introduced the British System with much zeal and effect. Your Committee regard the training of Teachers as one of the most important of the Society's proceedings: hereby the benefits of the British System may be communicated to the remotest regions of the earth; and, at a comparatively small expense, the means of instruction may be furnished to whole nations. It is deeply to be regretted that the financial difficulties of the Society have rendered it necessary to contract within very narrow limits the operations of this department.

**Of the Girls' School, it is stated by the Ladies' Committee—**

The School has been constantly full, for the last seven years; and, at this time, there are upward of 70 waiting for admission. From the opening of the School in 1805, there have been 7893 children admitted. The greater part of the scholars are as usual provided with useful articles of clothing, by the small subscription of one penny per week.

There have been 18 Mistresses received into the Training Department during the year, 11 of whom have been appointed to schools, and others engaged in the organization of schools, or in assisting

during the illness of the regular teachers. New Schools have been instituted at Bocking, Coggeshall, Woburn, Lindfield, Woolwich, and South-Street Westminster. Your Committee have sincerely to regret the small number of these applications; and consider this circumstance an additional proof of the necessity of greater exertions in the cause of Female Education.

#### *Progress of Greek Youths.*

Of the Greek Youths who were mentioned in the last Report, as having then resided a short time in the Central School, three were placed under the care of benevolent Gentlemen who had undertaken to bear, in whole or in part, the expenses of their education: one of them has been since compelled, through illness, to return to Greece: seven still remain in the Society's house, and are pursuing their studies with characteristic diligence and ardour. The progress which they have already made is highly creditable; and furnishes another proof of the efficiency of the British System, in stimulating and improving the human mind. Nicholas Vlacos, the young man who came with them, has returned to Greece, fully qualified to teach the System to his countrymen.

#### *Progress and Influence of the Schools.*

Of the Schools in London and its vicinity, which, as has been formerly reported, are 60 in number and contain upward of 10,000 children, your Committee have only to state that they are continuing in their benevolent course with pleasing evidences of usefulness.

Your Committee have assisted Schools in the Country by small grants of Lessons, Slates, and School Apparatus, to the amount of 553l. 4s. 10d. The Reports from these Schools continue to testify the beneficial effects of Scriptural Education, in the improved state of the manners and morals of the lower classes: these results were to be expected: as the seed-time is followed by the harvest, so the employment of Scriptural methods of instruction will always be accompanied, in a greater or less degree, by the indications of moral improvement.

#### *Experiments of combining Manual Labour with Instruction.*

The greatest obstacle to the general diffusion of the British System has been the want of sufficient funds for the support of the Schools. Wholly dependent on private and voluntary contributions,



the cause of Universal Education has had to struggle with pecuniary difficulties from the very commencement. In many instances, these difficulties have been, in a great measure, removed by the requirement of a small weekly sum from the parents of the children. An improvement on this method has been recently suggested, particularly applicable to village schools. It has been thought that such Institutions may be brought to support themselves, in whole or in part, by combining manual labour with instruction. Your Committee have been much gratified by the intelligence, that, in furtherance of this plan, an interesting experiment is now making in the Schools of Industry at Lindfield, a village in Sussex, about 17 miles from Brighton and 12 from Lewes. The establishment consists of an Infant School for the reception of children from 18 months to 6 years of age; and of Schools for Boys and Girls, capable of accommodating 500 children. The parents pay three-pence per week with each child. The morning is occupied with general instruction; and, in the afternoon, the children learn some useful mechanical arts, and are trained to habits of industry. Contiguous to the Schools is a large garden and a few acres of land, in which the boys are occasionally employed. Many of the children have learned to make nets, and to knit and spin both wool and flax. When they are sufficiently instructed, they receive wages for their work, and the produce is sold for the benefit of the Institution. Your Committee regard this experiment with much interest; for if it should be proved possible, by proper arrangements, to cause a Village School wholly or even in great part to support itself by the industry of the children, one great obstacle in the way of the universal education of the poor will be removed; and benevolent individuals will have it in their power, by a small advance of capital, to confer the most important blessings on the poor, and to promote the cause of Religion and Virtue to an extent yet unknown.

*Appointment of an Agent.*

Your Committee have now to report the adoption of a measure, during the last year, which they hope will greatly serve the interests of the Institution: they refer to the appointment of Captain Bromley, as Agent of this Society. This Gentleman has been long known to the Committee as the active Superintendent

of the Acadian School, Halifax, Nova Scotia: he returned to England in the course of last year. Former Committees had recorded their wish that a suitable person might be appointed as your Representative, to visit, on your behalf, the principal towns and cities of Great Britain. In Captain Bromley, your Committee trust that they have found the qualifications which so important an office requires. He has already, in consequence of this engagement, travelled through the counties of Sussex, Essex, Lincoln, Suffolk, and Norfolk; inquiring into the state of existing Schools on the British System, and of education generally; endeavouring to aid in the formation of New Schools; and soliciting the assistance of the benevolent in furtherance of the great objects of the Society. Much interesting information has been already collected, and several have been induced to join the Society who had not before contributed to its support.

*Progress of the System abroad.*

After details on this subject, which will be noticed by us in their proper places, the Committee give the following summary:—

Such, in brief, is the view which your Committee are enabled to furnish of the progress and actual state of Scriptural Education on the British System in various parts of the world. They have informed you, that, in EUROPE, the System is established in Russia, Sweden, Norway, Denmark, the Netherlands, France, Spain, Portugal, Switzerland, Italy, and Greece; that, in ASIA, Schools exist in Ceylon, Madras, Bombay, Calcutta, Serampore, and various parts of Bengal and Hindoostan, and have been lately opened on the borders of the Persian Empire; that, in AFRICA, Scriptural Education has made a hopeful commencement; and that, in the States of NORTH and SOUTH AMERICA, and in the Colonial Possessions of Great Britain in that quarter, numerous and very successful Institutions have been founded, in which the young are trained in the way which they should go.

In furthering these Foreign Operations, your Committee have done what they could, though not so much as they have desired. Many of the stations just mentioned are occupied by Teachers who were instructed in your Central Schools, and often at the Society's expense: by grants of lessons and other school appa-

ratus, these individuals have been encouraged to continue and extend their labours, and this assistance is still rendered as often as the funds of your Institution admit; while a correspondence is regularly kept up, which enables your Committee to suggest and advise, and to form such plans as are best adapted to promote the desired ends.

Your Committee call on the friends of the Society to join them in thanksgiving to the Almighty, for the success which has followed their efforts; nor ought they to deem that success small, when it is considered, that, by their instrumentality, several millions of children have been taught to read the Holy Scriptures, vast numbers of whom, but for the institution of this Society, must have lived and died in remediless ignorance.

But many, many millions more are yet uninstructed, and *gross darkness* covers a large portion of the earth. Your Committee know full well that it shall not always be so. They believe that the 'light of heavenly knowledge will one day visit every country, every clime; and that *all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations worship before him.* They are persuaded, too, that this great event will be brought about, under the Divine Blessing, by human instrumentality; and that the dissemination of the Scriptures and the diffusion of Scriptural Education are among the most important methods, by which ancient prophecy will be accomplished.

#### AFRICAN INSTITUTION. TWENTIETH REPORT.

THIS Report, with its Appendix, consists of 216 pages, which are almost entirely occupied by statements relative to three points—the want, in some cases, of Abolition Laws—the imperfection of those Laws in others—and the actual condition of the Trade itself. These three points are illustrated by a minute detail of particulars, derived from authentic documents.

The Directors remark—

The Conferences on the Slave Trade, which were adjourned from Verona to London, have not been hitherto renewed: instead, therefore, of any general measure embracing the community of Nations, every advance which has been obtained

is the result of the particular legislation of individual States, conceded in almost every instance to the unwearied intercession of the British Government.

#### *The Want of Abolition Laws in Portugal and the Brazils.*

To understand the proceedings of the different countries, it must be borne in mind, that Portugal and the Brazils are the only States which still regard the Slave Trade as legal; being bound, however, by Treaty, that their subjects shall carry it on under certain restrictions. In their case, therefore, the object to be kept in view is to obtain from them, as soon as possible, not merely the practical adoption of those principles of justice and humanity which they have concurred with other nations in recognising, but a formal and entire Abolition of the Trade; and, in the mean time, to see that the terms agreed upon are enforced.

It is now upward of two years since the Marquis of Palmella acknowledged to our Ambassador at Lisbon, that

—He was almost willing to consent at once to the total abolition of the Slave Trade; in which Portugal could have no interest, in case of the independence of the Brazils; and the cessation of which might enable her to turn her African Colonies to some other account.

As the independence of Brazil has been subsequently recognised, and as any negotiation binding its direct interests must be now made with Brazil, it is difficult to explain why, as far as Portugal is concerned, this Abolition has not been proclaimed; especially since it is understood that the British Government have determined to enter into no Treaty with Portugal, in which the effectual abolition of the Slave Trade should not be provided for.

It is stated in the Parliamentary Papers—

The Emperor of Brazil has opened a negotiation, having for its basis the declaration, that the Slave Trade, after a given term of years, shall be held to be piracy, and that Brazilian Subjects engaged in it from that time shall be treated as pirates.

The Directors remark hereon—

No Treaty to that effect has yet been finally concluded; but there appears no reason to doubt, that the negotiations, in this respect, will terminate satisfactorily.

Meantime, until this long-looked-for period shall arrive, further provisions, to explain and enforce the admitted

principles as regulated by Treaty, are imperiously called for.

This necessity for such further provisions is proved by the Directors, by shewing, among other points, that the Treaty already in existence with Portugal, for limiting the Slave Trade within certain degrees of south-latitude on the coast of Africa, is evaded, not only by the fraud of individuals, but by the connivance of the Authorities in Brazil; and a further proof arises from the scandalous abuse of the Portuguese Law, by which it is enjoined that tonnage shall be regulated at the rate of five Slaves to every two tons: the case of the *Diana* and some other vessels was stated at pp. 222, 223, 514, 515 of our last Volume. On this subject the Directors, availing themselves of the statements in the Parliamentary Papers, make the following justly severe remarks:—

It has been attempted to justify the infringement of positive Treaty by the singular declaration that there were two modes of measuring vessels; one for Merchant Vessels in general, and another for Slave Ships: in other words, that a nominal and fictitious tonnage is taken for the last—

—whereby human beings can be crammed into a smaller space than that known to be occupied by their weight in lead. The wretched creatures thus stowed away have been, consequently, chained together so close, that, in all cases, extreme misery, and in very many madness and death, have followed.

Mr. Canning's expostulation against this violation of common humanity, as well as of solemn compacts, was presented, during the course of last May, to the Government of Brazil, begging for an "immediate Decree to do away this one, at least, among many evils." M. Carvalho Melho has answered, with a most concise indifference, that "he will take a FIT OPPORTUNITY to direct the proper measures;" and this is all, although in the March preceding he had represented his Sovereign as having heard, with the

—utmost displeasure, the barbarous history of the *Diana*, and as having already ordered that the necessary measures should be taken, in order that there might not be the slightest deviation in the execution of those wholesome orders.

In respect of the system of admeasurement adopted for these vessels, the Directors give the particulars of the *Henriqueta*, a Brazilian Slaver, which justify their remark—

—that most wilful confusion is allowed to hang over this question.

*Imperfection, or unfaithful Administration, of the Abolition Laws of the Netherlands, Spain, and France.*

The Netherlands, Spain, and France have put the Slave Trade without the protection of the Law: in their case, therefore, it is only necessary to ascertain, that the laws which are respectively passed to carry into execution this common principle are in themselves adequate for their purpose, and also faithfully administered.

*Netherlands.*

The law of the Netherlands has not hitherto classed the Slave Trade under its proper head of piracy; but its regulations are better adapted than those of either Spain or France for its effectual suppression. Two important improvements have been lately added: on the one hand, offenders have been deterred from the commission of the crime by penalties of increased severity; while, on the other, the zeal of the officers and crews of the Netherlands Navy has been encouraged, by giving up the Government proportion of the prize-money to the captors.

It is most satisfactory to learn, that the agreement between this Country and the Netherlands, whereby a certain equipment was to be taken as *prima-facie* evidence of the vessel being employed in the Slave Trade, has received the only construction consistent with its object. The *Bey* and the *Z.*, two vessels under the Netherlands Flag, have been condemned within the last year at *Sierra Leone*, although no Slaves were shewn to have been actually on board, on proof of their having been found within the limits, and fitted out evidently for the Slave Trade.

*Spain.*

With regard to Spain, her neglect, or rather defiance, of the Treaty of 1817, has been so extravagant, as to overreach itself: the Spanish Government had never even taken the trouble to communicate the Additional Articles to the Governor of Cuba (which M. Zea himself admitted was a strong case): no

inquiry was ever made, nor was there any examination of crews or papers of vessels sailing from and arriving at Havannah, though under the most suspicious circumstances. The English Commissary Judge was, on every complaint, referred from one Authority to another, till his situation became useless, and almost contemptible. The spirited remonstrance of our Ambassador at Madrid, as far back as July last, to M. de Zea Bermudez, will best explain the real nature of the case.

We extract some passages from this remonstrance :—

Information from Cuba shews, that forty-four vessels, conveying, on a fair calculation, above 16,000 Slaves from Africa, arrived at the Havannah in the course of the last year, having landed their cargoes in that island.

The Authorities of the Colony take no notice of these arrivals; and their negligence is seconded by the connivance of the Naval Department, and by the apathy of the Government of Spain.

The Captain-General of Cuba declares, that copies of the Additional Articles to the Treaty, which Articles were concluded so far back as December 1832, have never been transmitted to him by his Government; and he has accordingly refused to act upon their stipulations.

Thus are the safety and tranquillity of the island permitted to be placed in hazard, by the avidity of short-sighted men! Thus is a dangerous and already redundant Slave-population increased, year after year, to the manifest danger of the Colony, and in opposition to the true interests of the Mother Country! Thus is the faith of Treaties held of less account than the gain of a set of adventurers of various nations!

Six months elapsed before any notice was taken of this appeal; but, in January last, a Decree was communicated, which had been issued for the avowed purpose of putting an end to this trade. The Directors quote this Decree, and make some strictures on its defects; but it may be hoped that more effectual measures are at hand: it is stated—

The Duke of Infantado having inquired what other more effectual measures could be suggested, Mr. Canning seized the opportunity of recommending the adoption of an Article, similar to that of

the Netherlands; whereby a vessel, fitted up evidently for the Slave Trade and found, so fitted up, cruising in places where she might trade for Slaves, is to be treated as though the traffic on which she was bound had been completed. The Duke has answered, that he foresees no objection to agreeing to this proposal. Looking at the returns made by our squadron on the coast of Africa, some expectation may be entertained of the extinction of the Spanish Trade, from the hour that the list of Slave Ships boarded, and a list of Prizes, becomes the same.

*France.*

The law of France unfortunately remains hitherto in the same imperfect state as before; but the subject seems at last to have a chance of being forced on the attention of the Government, by the expostulations of our Ministers and the resolute investigations of enlightened Individuals in France.

Yet the following censure rests on grounds which are adduced by the Directors, and which entirely justify it :—

The French Ministry, while they fully concur in reprobating the Trade as far as words go, seem inclined to prolong the experiment of the present delusive system. They treat as impossible the concession of a mutual right of search; and represent the other difficulties of the case as far more formidable than they really are.

A flagrant instance is adduced :—

Among those difficulties, it was stated that the Officers of the Navy were disposed to do their duty very reluctantly: the vigorous conduct of Captain Lachelier, alone, will shew that the French Navy might be prevailed on to do its duty; but there is a degree of discouragement, which the spirits even of a seaman can scarcely be expected to surmount. Out of thirteen vessels boarded by the Maidstone in May and June last, three had been previously detained by Captain Lachelier, and sent to Senegal for adjudication: they were all liberated by the Court there, and, when afterward met by Commodore Bullen, had already audaciously returned to complete their inhuman voyage.

Of the progress of the Abolition Question in France, it is said—

Public feeling in France is evidently so far awakened on this great question,

that a zealous Minister might direct it at his will. Petitions, signed by the most eminent merchants and other distinguished individuals, have been presented from Paris, from Havre\* (once itself tainted with this trade), from Cette, Montpellier, Caen, and from Marseilles. The Baron de Stael, who visited Nantz in the course of last year, while drawing the strongest picture of that place (which is in France now what Liverpool was in its days of less creditable commerce), and declaring the impossibility that any man of good faith there can question its truth, at the same time adds—

Nobody doubts for a moment that the Slave Trade will be suppressed almost instantaneously, whenever the Government will adopt severe measures, and employ honest men to carry them into execution. The Slave Dealers, whatever may be their impudence and absolute want of moral feeling on the subject, know that they are supported by no real interest, and that their traffic has no chance of lasting.

A more rapid progress may perhaps now be looked for. The Baron de Stael readily obtained, during the two days which he staid in Nantz, specimens of the irons used in their Slave Ships. On laying these before the Dauphin, he had the satisfaction of finding the expectations of justice and humanity not deceived: his Royal Highness seems prepared to give the authority of his high station in behalf of this great cause; and has promised that every measure adapted for the suppression of the Slave Trade shall have, not only his approbation, but his support.

#### *Present State of the Slave Trade.*

In passing forward, from the State of the Law on this subject, to the Condition of the Trade itself, the Directors are under the painful necessity of stating, that, notwithstanding the declarations contained in the former part of this Report, much remains in promise and upon paper only. A marked contrast between professions and conduct is sufficiently disgraceful in the case of individuals: but it is much more discreditable, because much more inexcusable, on the part of nations; and, above all, when the subject on which such contradictions are exercised is the life and happiness of human beings. That a single Guinea Ship should have ever sailed without at once calling forth the instant and gene-

ral indignation of mankind, is no great compliment to the manner in which the feelings and the understanding of men are either formed or satisfied: but the offence of one generation descends quietly, as a habit, to another; and every thing, without inquiry, is taken to be right. That the public attention of great communities should be for years forced to such a traffic, its cruelty acknowledged, and yet that cruelty be by law established, is matter of still more serious shame. But it is a degree of debasement lower still, for the Government of a great people to guarantee its abolition by that which is most sacred among nations, the solemnity of Treaty, without making afterward one effort to carry such Treaty into effect; and to persevere in corrupting the morals of its own subjects, by going through a hypocritical legislation, which, by daily connivance, it almost advertizes may be violated with impunity.

Of two honourable Powers, the Directors say—

The co-operation of the King of the *Netherlands* in the measures necessary for its suppression, relieves that Government from any such imputation.—The *American* Slave Trade seems almost entirely extinct: such traces of suspicion only appear in the correspondence as it will be impossible to prevent, as long as any other nation is avowedly carrying it on.

Of other States, the Directors give the following disgraceful notices:—

The *Portuguese* and *Brasilian* Slave Trade is not only carried on as extensively as ever; but without any regard to those restrictions, either as to place or tonnage, to the observance of which Portugal is bound by Treaty—

The *Spanish* Trade has been also carrying on with the same indifference to Treaties, and the same carelessness of concealment—

The only difficulty, in attempting a summary of the *French* Trade, is the fixing where to begin: the evidence consists of the list of her Slave Ships swarming on the coast of Africa, and of their public equipments in the ports of France, especially at Nantz.

These notices are proved by a large induction of facts. In reference to France it is said, after describing, in the words of the Baron

\* One hundred and thirty Names were affixed to the Paris Petition; sixty Merchants to that of Havre.

de Stael, the notorious manner in which the Trade is carried on from the port of Nantz—

Well might Mr. Canning write to our Ambassador at Paris—

Scarcely an arrival takes place from Africa, without bringing with it accounts that Slave-Trade Undertakings, covered by the flag and carried on by the subjects of France, are in activity from north to south and from west to east, throughout the whole coast of that vast peninsula; and, in the African Islands, the West Indies, and elsewhere, French Subjects are continually heard of as fitting out vessels for the Slave Trade. In the very ports of France herself, these undertakings form the entire and almost public concern of companies of her merchants: one of these ports, that of Nantz, seems to be entirely devoted to it; and is thus pointed out to the marked attention of the French Government. Your Excellency, and your predecessor, have repeatedly given to the French Minister the particulars of these equipments, from their earliest state to the time at which they leave that port for their ultimate destination: but, still, these proceedings go forward with unabated vigour; and, as it appears, with perfect impunity. The French Laws on this subject are neither efficient in themselves, even in the heart of her dominions; nor can it be believed that they are acted upon with integrity. You will submit these statements to the Government of France; and you will express a hope, that His Most Christian Majesty will not longer permit, on the part of his subjects, a traffic which has been abandoned as disgraceful by every other power of the civilized world.

A shocking fact is alleged in the following extract—

The Paris Petition of last February states—

That it is established, by authentic documents, that the Slave Captains throw into the sea, every year, about THREE THOUSAND Negroes, men, women, and children: of whom more than half are thus sacrificed while yet alive; either to escape from the visit of cruisers, or because, worn down by their sufferings, they could not be sold to an advantage.

The Directors conclude their view of the State of the Trade with the following forcible observations:—

It is disheartening that we should have ourselves to keep up the Police Establishment of the World for the suppression of the Slave Trade, when the immediate effects of all our efforts, under the present law, are such, that, for the present, we seem only to drive it into other channels, and oblige it to adopt circuitous and fraudulent designations. The Spaniards and Portuguese do not affect, themselves, to be at the

pains of taking a single naval precaution to secure the observance of their laws: the French Squadron has been sometimes absent altogether, and always very insufficient; and the Senegal acquittals are not likely to remove the alleged reluctance of their cruisers.

If it were not for the hope of better times, it might be asked, looking at the returns from the Mixed Commission Courts, Wherefore are they established? In the last return from Rio Janeiro, comprising the first half of 1825, an inadmissible appeal respecting the Cerequeira is the only case before them; in Cuba, surrounded by slave dealing, not one. The condemnations at Sierra Leone, for 1824, amounted to six—five Portuguese and one Spanish—or 1245 Slaves; the whole number of condemnations there, since the establishment of the Mixed Commission Court, being 52, or 5160 Slaves.

The horror of sanctioning a traffic in human blood, and the necessity of making a beginning, under any circumstances, however painful, cause us to feel that the Abolition of the Slave Trade (though yet in great measure only nominal) is still a real advance in the History of Truth and Justice. When right principles are once acknowledged, the corrupt practice of the world may fight against them for a time, but must at last fall in with and conform to the universal opinion of all that is respectable among mankind.

Besides, no one could have anticipated such flagrant outrages upon all Treaty and all Humanity, as the present privileged contraband trade exhibits. The law and practice can neither of them long subsist. A mutual right of search, under the proper restrictions, once adopted, will prevent individual connivance, and turn the jealousy of nations to a merciful account. The right of seizure, in case of unequivocal equipment, will not leave the chance of capture reduced to the shortest possible moment, that of hurrying the slaves on board, or the accident of being fallen in with on the open seas. Fabricated log-books, double sets of papers, and assortments of flags of every nation, are become such essential parts of the system, that some severe penalties must be agreed upon, among States, against forgeries of this description, by which the Pirate and the Slave Captain abuse the honour of every independent nation

whose name they desecrate, as much as they disclaim all sympathy and relationship with the common interests of the human race.

*Liberation of One Hundred Fugitive Slaves  
by the Republic of Guatemala.*

The States of Spanish America, who were the most interested in the Traffic of Slaves, have been justly held up by Mr. Canning as reproaching the Ancient Monarchy of France by their eagerness to disown and prohibit it.

In illustration of this remark, a case is stated at large in the Appendix, which we here extract, and which resembles, in its principle, that of the Five Africans lately liberated in this country: see pp. 243, 244 of our Number for May.

One of the first acts of the Constituent Assembly of Guatemala was the Abolition of Slavery; which disgrace of civilized ages was annihilated by a Decree of the 17th of April 1824. Nevertheless, the law settled a rate of indemnity for the Owners of Slaves. Senor del Valle, ever foremost in the paths of patriotism and humanity, was very urgent in recommending such a compensation, and his example was followed by the greater part of the proprietors. The number of Slaves at that time in the Republic did not exceed 500. The epoch of that Decree was observed by the Government as a season of festivity and jubilee; and the Legislative Power, rejoicing in the benefit done to humanity, declared, in its message, that the Decrees of the Assembly deserved to be registered on tablets of brass, in the Hall of the Assembly, as one of its greatest ornaments.

In process of time, the Constitution was promulgated by the National Assembly, and confirmed the Abolition of Slavery by the 13th Article, worded as follows—

Every man in the Republic is free; and no one, who takes refuge under its laws, can be a Slave: nor shall any one be accounted a citizen, who carries on the Slave Trade.

By means of this Article, the Republic was placed by the Constitution on a footing with the temples of the Ancients, which served as an asylum to the unfortunate. In consequence, during last spring, One Hundred Slaves, belonging to the English Settlers at Belize, fled from the Colony, and sought

refuge in the Republic: the Superintendent of the establishment demanded the restitution of the fugitives: the Executive, in the message with which it forwarded the demand to the Legislative Power, gave its opinion in favour of the required restitution; influenced, no doubt, by an apprehension that the British Government would not tamely permit a refusal to be given, which would so materially tend to alarm its subjects, Proprietors of Slaves in the West Indies, where Slavery is still tolerated. The public of Guatemala, on that account, were anxious to know the resolve of the Legislative Power on so delicate an affair: the 6th of June was fixed for the debate, and the Hall of Congress was crowded to excess.

Senor Alvarado, in addressing the Congress, said—

This is the sacred ægis, under cover of which the Slaves of Belize have taken refuge; and I call on you to recollect, that you have sworn to maintain it inviolate. Shall we break that oath, so shortly after having pronounced it? What are commercial interests, when put in competition with the paramount duty of preserving justice? They should weigh as a feather in the balance! England, it is true, protects the interests of her traders; but is she not bound still more, to prefer and protect the sanctity of oaths?

His speech was received with reiterated expressions of approbation. After him arose an opponent, who exerted himself to prove the propriety of the restitution; and, by quotations from ancient and modern history, to shew that the principles of justice, which ought to regulate the conduct of individuals, cannot be always made applicable to a state.

Many others followed on the same false side of the argument: but Senor Alvarado was not disheartened; and, returning to the charge, adduced fresh arguments in reply—declaring, in conclusion, that if the English Government should insist on recovering possession of the Slaves by force, he would prefer to fall a victim to violence, rather than become an accomplice to injustice: these last words, pronounced loudly and with impassioned emphasis, again drew down the plaudits of his hearers: whose hearts were, without exception, in unison with justice. However, notwithstanding the manly resistance of Senor Alvarado, the discussion was eventually decided by a majority in favour of the contrary opinion; and, in consequence,



the Congress ordered the restitution of the Slaves—a decision which fortunately was subject to the revision of the Senate. That Second Legislative Chamber, therefore, resumed the discussion, and pronounced an opposite decision—declaring the Slaves to be free; but, at the same time, uniting the rights of liberty with the claims of property, it determined to award a compensation to the English Owners of the Slaves.

It is added, in the Report—

The Directors, deeming it important that the *Laws* of England should be generally known and fully understood, in places where it is probable similar circumstances may arise, have, with this view, drawn up a Tract on the subject, which has been translated into Spanish and Portuguese; and for the beneficial distribution of which the proper measures have been taken.

*Question on the Permanency of Freedom acquired by landing in England.*

The legislation of England for the Abolition of the Slave Trade is so complete, that there is little, happily, remaining to be done. A point, belonging to the question so honourably raised and vindicated by the late venerable Granville Sharp, of the degree of freedom which is communicated to a Slave by his presence on English Ground, is now under discussion. The legislators of Antigua have requested the co-operation of the other islands, in resisting the freedom of all such Slaves as have been in England, but have since returned to the West Indies. Surely the effect of the emancipation, thus conferred, is not local or temporary only: it can neither be lost by change of place, nor worn out by lapse of time: at least, it must be by some subsequent act only, that a British Subject can fall back into the rank of slavery, and forfeit the title and capacity which he has once acquired. The Collector of the Customs there has 25 Negroes of this description under his care; whose future situation, if returned to their Masters after this claim of freedom, the vengeance which has been already threatened them, and in one instance even executed, has not left it for mere imagination to conceive. The case, under the instructions of Lord Bathurst, is to be tried in the Vice-Admiralty Court of Antigua, and then relaid in this country upon appeal.

*Extinction of the Slave Trade indispensable to the Civilization of Africa.*

But, first, the Slave Trade must be put down. Nothing else can remove from Europe the infamy of that established fact, in which all the travelling merchants who come to Sierra Leone are agreed, that the facility of travelling is regulated by the distance from the coast. How frequently that Trade sweeps off even the free and industrious population as it forms on the surface of African Society, and how it destroys all possible inducement toward acquiring regular habits which may so soon cease to be of any value to their owner, is proved by an incidental observation of the Sierra-Leone Commissioners. Speaking of the Slaves having risen on the crew of *Les Deux Sœurs*, they add—

The catastrophe on board may be attributed to the fact that there were several of the Slaves who had been employed as labourers and boatmen in this Colony, and who understood English: these men were aware of the consequence of being taken from the coast; which, no doubt, induced them to have recourse to force to effect their liberation. This is not the only case where free men, well acquainted with this Colony, have been shipped off lately; either being taken as prisoners-of-war in the *Sherbro*, or kidnapped by the Slave-factors, to make up a cargo: a man similarly circumstanced was among the Slaves captured in the Spanish schooner *Espanola*, who had hired himself as a canoe-puller in this Colony to a Foulah Man, who, under some trifling pretext, when he had him in his power, disposed of him to a Slave Factory near the Gallinas.

Inhabitants of the peninsula of Sierra Leone, seized and sold by the Caulkers, are also stated to have been among the Slaves on board the *Eleonore*. How wide the circle of a Slave Establishment spreads, by creating a demand, may be imagined when this has happened, although the nearest regular market for this criminal traffic is the *Shebar*, about 80 miles distant from the Colony.

Last June, the arrival of French and Spanish Slave-Ships in the Rio Nunez, one of the finest outlets from the interior, would undo every improvement that the merchants of Sierra Leone and the *Iales de Los*, by their trading establishments for the three years preceding, could have introduced: such peaceful enterprises cannot flourish in the vicinity of Slave Factories. The miseries of the Rio Pongas have been increasing under a war which has at length become universal among the Natives; but it was hoped,

last November, that the same negotiations might be concluded with them which had so happily restored peace to the Sherbro: the ancient feud between the Cleveland and Caulker Families had been desolating that river: it originated in several causes; but, like all other quarrels, however they may begin, settled in the Slave Trade.

In reference to the Treaty concluded with the Sherbros, a copy of which was given at the end of our last Volume, the Directors quote the following remarks of General Turner:—

As regards the Slave Trade, the district now ceded to us has for many years been the theatre of the most active operations in this, or perhaps any other, part of Africa: and the best information which I can collect warrants my rating the number annually exported at not less than 15,000; all of whom will, in future, be employed in cultivating the soil, preparing and collecting articles of export, and improving their own condition. Nor will the Kings or Headmen of these or the surrounding nations have, in future, any interest in carrying on those cruel and desolating wars which depopulated whole districts. The other parties engaged in the war, and who are an inland people, I sent messengers to, to desire that they would no longer carry on the war, as I had taken the country under my protection: they expressed their willingness to peace; and some of the principal men among them came down, and begged to be taken under my protection, which was done. I could not remain long enough in the Sherbro to receive the more distant ones; but I make no doubt I shall be able to bring about a general peace throughout these countries, and cause the Kings and Chiefs to turn their attention to more humane and profitable pursuits.

But the month following the prospect widened further: he writes—

I have received from Chiefs to the northward of this Colony, an offer to give us the sovereignty of their country, and to abolish for ever the Slave Trade; receiving, in return, our protection, and the benefit of a free trade with us; inviting me to go and take possession of their country, which embraces the two rivers Pongas and Nunes, so celebrated for their slaving transactions, and running through the most fertile districts in this part of Africa. Our name and influence are spreading with incredible rapidity throughout this part of Africa; and I have little doubt but I shall have the honour, ere long, to announce the total abolition of the Slave Trade for 1000 miles round me, and a tenfold increase to the trade of this Colony.

The Directors earnestly hope, that His Majesty's Ministers have determined, if not to accept these offered cessions of territory, yet to turn them to such an

account that they may be rendered available for the entire suppression of the Slave Trade in those districts. It is, at least, a subject of great satisfaction, that the Native Sovereigns have thus manifested a sense of the miseries, which this inhuman traffic entails on their unhappy country, sufficient to justify Mr. Canning's last appeal to the Government of France—

—whether they can still prolong it, after even this miserable pretext of the traditional popularity of the Slave Trade among the Native Chiefs is formally disproved.

*Tribute to the late General Turner.*

The Directors cannot conclude their Report without expressing their deep concern, that the Cause, over which this Institution watches, has been doomed to sustain a further loss, in the death of General Turner; by whose zeal, intelligence, and active personal exertions, the above arrangements had been completed; and the great experiment of African Civilization most substantially forwarded, if not secured.

## Continent.

### EDUCATION SOCIETIES.

FROM the Twenty-first Report of the British and Foreign School Society, we collect the following view of the

#### *State and Progress of Education.*

##### FRANCE.

France, your Committee fear, has made a retrograde movement within the last two or three years. The friends of Scriptural Education on truly catholic principles have had to endure much obloquy and opposition; and still struggle slowly on—no longer supported by Government, viewed with jealousy and alarm by the partially enlightened, and thwarted by those who ought to consider the encouragement of early instruction as peculiarly binding on persons of their holy profession. Owing to these causes, the operations of the Society for Elementary Instruction are greatly circumscribed. The schools in Paris, supported by the public funds of that city, are in a prosperous state; but, in the interior of the country, the people, though generally desirous of enjoying the benefits of education, are prevented from so doing, by the exertion of the influence which has been already adverted to.

Under these circumstances, the So-

ciety for promoting Elementary Instruction, despairing of being able to effect much good in their own country, have turned their attention to foreign objects. A Special Committee has been appointed for that purpose: some assistance has been already sent to Greece; and it is intended, as soon as the requisite plans can be matured, to make Hayti and South America the scenes of future operations.

#### NETHERLANDS.

In the Netherlands, the British System is now firmly established. The Model Schools at Brussels, with residences for the Master and Mistress, are now completed, and the system is in full action. In addition to the ordinary branches of instruction, the boys are taught architectural drawing and vocal music. Handsome donations from the King, the Princes, and the town of Brussels, testify that the importance of Education is appreciated, and the excellence of the British System acknowledged.

#### DENMARK.

The intelligence received from Denmark is of a very gratifying kind: under the patronage of the King, and aided by the effective support of a large portion of the Nobility and Clergy of Denmark, the British System has succeeded beyond the most sanguine expectations. A Report, presented to the King in the beginning of last year, stated, that, at that time, 600 Schools had adopted the System; and that, in more than 400 others, it was about to be introduced: so that now there are in Denmark, upward of 1000 Schools on the System of Mutual Instruction. As the interests of Religion are well provided for in all these Schools, by the express enactments of the Royal Edict issued for the adoption of the System, it cannot be doubted that their ultimate moral influence will be in a high degree important and beneficial.

#### SWEDEN.

In Sweden, also, the British System enjoys the benefit of Royal Patronage, and meets with encouraging success. The report of the Swedish Education-Society, presented at the Annual Meeting, held May 25, 1825, states that the funds of the Institution are increasing, and that the Schools are generally prosperous: accounts had been received of 97 Schools; from 64 of which, returns of the number of Scholars had been transmitted, amounting to 4741. It is expected that a Central School will soon

be built at Stockholm, and application has been made to the Government for assistance in defraying the expenses of the erection.

The British System has been recently introduced into Norway, and with good effect. A School has been formed in the garrison at Thronheim, for the benefit of the soldiers' children, which is said to answer extremely well.

#### RUSSIA.

From Russia, your Committee have received scarcely any intelligence during the past year: they can only report, generally, that the Schools at St. Petersburg are going on well; and that, in addition to former efforts, a School has been opened in the Town Prison, which, at the date of the last Letter, contained 32 children. The late Emperor was a warm friend to the improvement of his people; and patronized whatever plans were adapted to promote that object, so far as a prudential regard to the peculiar circumstances of the Russian Empire permitted: when it is considered, that it was under his sanction that the Scripture Lessons now used in our Schools were compiled, and that Schools were opened in almost every province of the Empire, his memory must ever be dear to the friends of Scriptural Education: by his death, and that of Count Romanzoff, Russia has been deprived of the two most efficient patrons of early instruction in that part of the world. It affords the Committee the most lively gratification to state, that, from the known disposition and character of the present Emperor, there is a high probability that he will follow the example of his illustrious predecessor.

#### ITALY.

The Report of the School Society at Florence contains gratifying intelligence of the exertions of the friends of Education in Tuscany. The Schools there are doing well. At the last Public Meeting of the Society, a measure was adopted, providing a fund for the benefit of those Masters, who, after 25 years' service, shall be incapacitated by age or sickness: a pension will be allowed them; and a smaller pension to those, who, after 15 years' service, shall be similarly incapacitated.

Of some other States it is reported—

Your Committee have no new information to communicate relative to the

Schools in *Poland*. In *Germany* and *Prussia* the instruction of the young is secured by law. Of *Spain* and *Portugal* your Committee have nothing to state : it is to be feared, that little, if any thing, is doing at present in Spain, where political contentions and ecclesiastical bigotry exert an influence, highly unfavourable to the cause of Scriptural Education.

#### TRACT SOCIETIES.

##### *Their State and Progress.*

THE Twenty-seventh Report of the Religious Tract Society furnishes the following notices.

##### FRANCE.

The Paris Tract Society has been unable, through the limited state of its funds, to press forward very actively during the year: the Committee have, however, added several new Tracts to their list; and have circulated about 120,000 of their Publications; being an increase of 40,000 beyond the preceding year.

In carrying forward your operations in France, your Committee have again to acknowledge the efficient services of the Rev. Cesar Malan. He has continued to write for your Society; and ten of his publications have been stereotyped and printed at Paris, at your expense: about 20,000 have been gratuitously circulated.

##### NETHERLANDS.

Great good has resulted from the dissemination of the Tracts, which have been published, in accordance with the spirit of your Institution. One Tract, on the recent inundations, had excited much attention; and another, on the Holy Spirit, had led many Ministers prominently to introduce into their Discourses the necessity of Divine Influence, in the work of the Lord.

The situation of Brussels was brought before the Committee by Dr. Pinkerton, who thought that much good would result from the publication of a few Flemish Tracts: it appeared there were no Tracts in Flemish which could be adopted. The Committee were anxious to attend to the recommendation, but the want of funds prevented: from this difficulty, however, they were relieved by the donation of Fifty Guineas, from Thomas Thompson, Esq., to aid in the establishment of Tract Societies on the Continent. A proposal was made to the Ministers at Brussels, who had undertaken the trans-

lations, but it was found impracticable to form a Society; and therefore your Committee were permitted, by the individual referred to, to devote Twenty Pounds of the donation toward the printing of ten of your own publications, in Flemish, which had been selected by Dr. Pinkerton.

##### GERMANY.

The Tracts which have been distributed by Dr. Leander Van Ess, of *Darmstadt*, have been addressed to the Roman-Catholic Clergy and Laity: they contain many pleasing facts, proving the benefit arising from the perusal of the Word of God: the writings of the Fathers of the Church are also introduced, in support of the universal circulation of the Scriptures. Most sincerely do your Committee hope, that the time is not far distant, when the prohibitions of Popes will be treated with deserved contempt. They have felt it their privilege to aid Dr. Leander Van Ess in his labours, trusting that he will never fear the bold and prudent publication of the truth.

The Subscribers to the Society at *Bremen* now amount to 200. Two new Tracts have been published, entitled "Zaccheus," and "What must I do to be saved?" 6000 copies of each of these Tracts have been printed. In the last Report of the Society it is stated—

About a fortnight after the Tract "Zaccheus" had been issued, 18 grotes were found in the poor's box of St. Michael's Church, with the inscription, "I restore what I stole;" it being observed in the above Tract, that reparation for that which was taken dishonestly is one of the true fruits of repentance the giver had consequently, doubtless, attained to a conviction of his sin and to true repentance, by the reading of this Tract; and restored to the owner what he had unjustly taken from him, and from gratitude presented these 18 grotes to our Society.

The Society, at *Hamburg*, for Lower Saxony, has increased its efforts this year: the Tracts distributed exceed 80,000; being more than double the number of the preceding year. Although the Society is not very generally supported by the Ministers of Religion and Men of Influence, yet there are several indefatigable friends connected with it: one of the distributors says—

I am acquainted with several pious Young Men, who are engaged on Sabbath Days, after instructing poor children in the German Sunday-Schools, in the distribution of Tracts from house to house; by which, of course, the malice and opposition of Satan and his agents have been roused: but many poor sinners have been awakened, and led to seek

the Saviour. In the lanes, courts, and streets of the city, where darkness, sin, and spiritual death reigned, where the sound of the Gospel has not been heard for years, have these messengers of peace found their way: very rarely have my dear friends, who have gone forth to sow the good seed, met with an unfavourable reception. The villages around us, and in the interior, have likewise been visited. A friend who constantly travels through the Hanoverian Territories, who was himself awakened by means of our Tracts, distributes them extensively from village to village; and gives me most encouraging accounts, from time to time, of the good effected by them. Many persons have bought themselves Bibles through the reading of the Tracts, which is one of the great ends of their circulation.

During the past year, 16,700 Spanish, Portuguese, Danish, Swedish, and English Tracts and Publications have been sent to Hamburg, for gratuitous circulation, to Sailors and others.

#### PRUSSIA.

The *Berlin* Society applied to the Committee to aid its benevolent labours: this Society has printed ONE MILLION of different Tracts, and much good has followed their distribution. It appears that drunkenness universally prevails over all the lower ranks of Prussian Poland; so that men, women, and even children are entirely given to this vice. "It is," remarks a Correspondent, "a sad thing to see, on weekly market-days, crowds reeling about, and lying at the corners of the streets." 5000 of the Tract against Drunkenness, in the German Language, and 5000 in Latin, have been printed.

The Society at *Elberfeld*, established by Dr. Pinkerton in 1815, has circulated 376,600 copies of its Publications, and expended the sum of 2000*l*. The efforts of the Society have not been without happy results: many encouraging testimonies of spiritual good have been received.

#### POLAND.

The Tracts voted by your Committee, during the past year, have been circulated by the Missionaries at Warsaw. It appears, from the Report which has been received, that nearly 5000 Tracts were distributed, under very encouraging circumstances, by Ministers and other friends. Many Schools were supplied, and the young people received Books with much thankfulness. In reply to the request of your Committee, that a Society should be established for the dissemination of Tracts, the Missionaries fear that such an object is quite

impracticable at present; but they strongly urge the continuance of liberal supplies.

#### RUSSIA.

Arrangements are making for the formation of a Religious-Tract Society in the City of Moscow; and an application has been made to the Hamburg Society for copies of all the Tracts which they have published. Some individuals still continue actively to circulate Tracts in the Russian Empire, although there are many difficulties in the prosecution of the work: the late Emperor cordially approved and supported this mode of communicating religious knowledge.

## Western Africa.

### Sierra Leone.

#### *State and Prospects of the Colony.*

We make the following extracts in reference to Sierra Leone from the Twentieth Report of the African Institution.

On attempting to investigate the condition of any Settlement in Africa, or generally of Africa itself, it must always be kept in mind, that this condition must materially depend on the degree in which Europe has redeemed its pledge to Africa by the Abolition of the Slave Trade.

As the English Commissioners have entered on their inquiries at Sierra Leone, the public may shortly expect, from their Report, authoritative information on the state of the Liberated Africans, the most important part of the population, and on all branches of the Public Service. Want of capital and of leisure keeps back the progress of agriculture, notwithstanding the favour shewn to it by General Turner; and, among the many other demands on the limited resources of the Colony, sufficient means have not hitherto existed of locating lands, and of forming plantations in the villages under experienced cultivators, capable of directing and superintending the growth of Tropical Exports.

The different branches of trade seem regularly advancing. By comparing the amount of timber shipped in 1825, according to the Collector's Return, with the same document in 1824, it had increased three-fold in that year. Since

Mr. O'Beirne's Mission to Teemboo, the quantity of gold brought into Sierra Leone had risen from 100*l.* to somewhere about 20,000*l.*, the calculated importation of last year. The Portendie Gum Trade seems falling off: the Slave Trade will necessarily carry much of the native trade elsewhere; but our exports from the Gambia for 1824 were rated in value at 140,000*l.*

General Turner bore the following testimony, last October—

I have great satisfaction in drawing your Lordship's attention to the rapid improvement of this Colony; both in regard to its internal management, and to the security and extension of its trade.

The people, by being thrown more upon their own resources, are becoming industrious and orderly, respectful to their employers, submissive and obedient to the laws. Crime, particularly thieving, which had ceased to be considered one, becomes less frequent; and the bounty of the British Government is received with more gratitude: and I trust that religion and morality will keep pace with the other improvements. Externally, the affairs of the Colony are taking a much wider range, and the valuable products of the interior are finding their way here in a much larger proportion than formerly, and the influx of strangers from very distant nations is very great. The name and character of the Colony is spreading rapidly; as is proved by the repeated messengers sent to me from the Rulers of distant Nations, and the eagerness with which they seek our friendship and alliance: our influence and authority with the smaller Maritime States immediately around us are getting greater, and the beneficial results very visible: hitherto these people were regardless of our power, generally refractory and turbulent; and the Government here, as well as the Merchants, were obliged to pay them, for allowing the trade of the Colony to pass through their territories: still they robbed and plundered the convoys. I made some examples among the worst of them, which alarmed the others; and, having threatened them with the vengeance of the Interior Nations, as well as my own, they are becoming generally submissive: the most powerful of them, the King of the Mandingoes, has placed himself under our orders.

Last September, the Governor received an embassy from Alimany Addul Kadur, the King of the Foulah Jallon (since dead); who brought with him Bokari, the Chief of Tamba, a country near to Senegal. Every day furnishes proof of the influence which the character of Sierra Leone is progressively establishing. The encouragements of a peaceful commerce are bringing strangers from distant Nations to the coast;

of whom those who have visited the markets in Senegal and the Gambia agree that Sierra Leone is the most central, and the easiest of access, provided only the present paths are kept open. The Nephew of the Alimany, at an audience, in July, dwelt on the advantages which the Foulahs had already derived from their intercourse with the Colony, their desire for a continuance of our friendship, and the determination of the Alimany to keep a free communication with Sierra Leone: he had already so thoroughly acted on this resolution, that, during the late war, whilst Natives were forbidden to quit the country, the unmolested passage of the Travelling Merchants was secured.

From without, a correct chart of the coast will be soon completed by our surveying squadron: from within, Major Laing, Major Denham, and Captain Clapperton appear to have broken the spell, by which its interior had for centuries been hid, as under a mist, from the other quarters of the globe. While the Deserts, and the savage character of the Moors, warn strangers from the North; while equally barbarous and comparatively unknown Nations close up the East; and the approach from the South is hitherto unexplored; it has been justly observed, that there is no doubt that the more advanced Tribes of Africa must bend their relations toward the West. The period seems rapidly arriving, when the difficulties of communication, once imagined insurmountable, will have passed away. The want of a Leading Power among the petty Native Tribes into which the country round Sierra Leone is broken, is the most serious obstacle in that direction; but, as our reputation extends, and the experience of a beneficial commerce with us is strengthened, the common interest of all parties will unite them (as in the case of the Alimany) in keeping the means of intercourse uninterrupted. The habits and the arts of Europe must make their way, when they are brought from a milder school than that of the Guinea Trader. It is Sierra Leone, that the Natives can reach most easily; and, if they catch but a few European feelings, and learn but a few of such wants as regular industry of their own can alone enable them to supply, the victory of Civilization will be won.

*Capabilities and Natural Advantages of the Colony.*

On this subject the following remarks occur in the Sierra-Leone Gazette, in reference to the Commission of Inquiry for investigating and reporting on the circumstances of the Colony.

We shall most truly rejoice to see the world in possession of a fair and impartial statement of our real condition; nor will we shrink from the exposure of all our errors and imperfections. That they are manifold, we well know; yet such is, and ever has been, the fate of all Infant Colonies. We still boldly assert, that, give Sierra Leone but a fair chance—that is to say, let its affairs be conducted upon the principles and in the way in which they now are, and, in a very short period, this Colony will no longer be a burden to the Mother Country; but, on the contrary, will, as we have often before stated, become one of the richest jewels in the British Crown. We look to its capabilities and natural advantages, which require only the stimulus of capital to render it one of the most rich and flourishing possessions belonging to His Majesty.

Placed in the centre of the most valuable part of the Western Coast of Africa, it will eventually become the grand emporium of its commerce. Its name, and the superior advantages of its trade, have become known among the Natives of the richest Countries of the Interior; whose anxiety to bring their valuable produce to our market is best shewn, by the perseverance with which they have overcome the difficulties of the path. The inhabitants of these places declare that this Colony is much nearer to them than any other Settlement upon the coast: it only, therefore, requires this Government to continue its present system of removing the obstacles upon the roads, and the trade must increase rapidly to a vast extent.

It is but fair to separate the commercial policy of the present Government from every other; and, judging by its late rapid increase, and the bright prospects which have opened upon it, we may fairly say, that it is of greater importance, and will eventually be the means of raising this Colony higher in the scale, than any other advantage which it possesses. The vast field, which this Continent opens for the consump-

tion of British Manufactures, will, ere long, equal any market in the world; the Natives preferring them, in their barter for produce, to any other that can be offered, with the exception of beads, which form but a trifling part of the valuable commodities imported here.

While we exult over the commercial advantages of the Colony, we do not forget how important its Agriculture is to its future welfare; and we hope, at no distant period, to see them blended in one common interest. We anticipate the time when our exportable articles of tropical produce, viz. cotton, coffee, indigo, ginger, &c. will form one of the most valuable branches of our trade with the Mother Country. The reasons why we have never yet been able to accomplish this are obvious to the most common observer: they will be found in the want of persons having the necessary capital or leisure to attend to plantations; and of Overseers acquainted with the culture or growth of such articles. It could not be expected that the Liberated Africans, who are almost the only people engaged in agricultural pursuits, could do any thing more than grow sufficient food for their subsistence, or become the labourers of those who might have sufficient money to enable them to employ them.

We look forward anxiously for the period when the Liberated Africans will be placed under such wholesome restrictions and regulations, as we are aware it is already recommended that they should be, as the best means to be adopted for their future care and protection. They form the most important part of our population, and are increasing every day: it is obvious, therefore, that, with necessary precautions, they will become of the utmost value and advantage to these Settlements, as well as to those of the River Gambia.

*Anniversaries of Religious and Charitable Institutions.*

In reference to these Anniversaries, which were held on the 2d and 3d of May, the Acting Governor, the Hon. Kenneth Macaulay, in the Chair, it is remarked in the Sierra-Leone Gazette—

Having been favoured with the annexed particulars of the Religious and Charitable Public Meetings lately held in the New Church, we have much pleasure in laying the same before our



Readers. They will shew that the attention of our highly-respected Acting Governor, and the principal Officers of His Majesty's Government, is not confined to the dry details of their official duties, but is extended in aid of those Institutions, which not only tend to raise the Colony in respectability, but which have proved beneficial to thousands of the inhabitants of this Peninsula.

The circumstances of the Colony had prevented the holding of these Anniversaries in the preceding year. From the account of those now held, as given in the Sierra-Leone Gazette, we collect the following particulars.

*Bible Auxiliary*—The Eighth Annual Meeting was held on the 3d of May. The Chairman urged the Members not to lose the ground which they had already gained, the Auxiliary having remitted to the Parent Institution a larger sum than any similar Society established in the British Colonies, with the single exception of that of Nova Scotia. The Committee were about to remit the sum of 74*l.*; which would make the total amount contributed, in ten years, somewhat more than 800*l.* There were on hand 98 Bibles and Testaments in various languages, with 160 Bullom Gospels; but the whole stock of English Bibles and Testaments having been distributed since the last Public Meeting, a further supply from the Parent Society had become necessary.

*Society for the Relief of the Poor*—A Meeting of this Society was held on the same day. The Chairman remarked, that this Institution had recently been suffered to fall into some neglect; but that he was persuaded that the Gentlemen present would exert themselves in carrying forward its charitable operations, in order to provide for those who were destitute of other means of support, especially as this object might be secured at a comparatively trifling expense. There was about 270*l.* in hand. Benefactions were received to the amount of more than 30*l.*; and various Monthly Subscribers were added to the list.

*Prayer-Book and Homily Auxiliary*—The First Anniversary was held on the 3d of May. A considerable number of Prayer-Books and Homilies were on hand. It was suggested, in the Report, that, in the different Schools established in the Colony, as well as among the

servants of European Gentlemen, a number of persons might probably be found not yet supplied with Prayer-Books, who would be likely to make a good use of them, were they put into their hands by their superiors.

*Church Missionary Auxiliary*—The Fifth Anniversary was held on the 3d of May. It was stated in the Report, that there were, a few months before, 1550 Children under instruction, exclusive of those in Freetown—that the number of persons in the habit of attending Public Worship on Sundays, in the Settlements connected with the Society, was 3100; about half that number attending on Week-days—and that 483 persons were usually present at the Holy Communion in all the Stations together.

These Institutions will revive, it is hoped, and increase, under the renewed attention thus paid to them. It is remarked in the Sierra-Leone Gazette—

The friends of the Colony will be gratified to learn that these good works are still going on, notwithstanding the death or absence of so many of their able supporters. We thank Divine Providence that there are still some few left who have these things deeply at heart.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

*Extracts from the Journal of the Rev. J. W. Doran.*

MR. Doran, as we stated at p. 300, spent a few weeks in and near Calcutta, at the latter end of last year. We here extract some parts of his Journal: they contain many interesting particulars, especially with reference to the lamented Bishop Heber; and give a lively view of the impression made on the writer's mind by the new circumstances around him.

Nov. 26, 1825.—On my arrival in Calcutta, I proceeded immediately to Mr. Thomson's; and was by him hailed with expressions of kindness, of which I cannot be unmindful. What a bond of union is Christianity! We talked freely on the state of things at home; and often did we raise our united praises to God, for the noble feeling that seems to be now breathing throughout the different Classes of Society in England, in respect of Mis-

sonary Operations. Mr. Goode, the Chaplain of the Old Church, heartily took a part in the conversation. I could not but thank the God of Missions for having placed Mr. Goode in a field of usefulness so very extensive, and for which he appears so peculiarly suited. God bless him!

I arrived at Calcutta at a most opportune time, previously to two events which afforded me peculiar pleasure—the Ordination of the Brethren Reichardt, Bowley, and Abdool Messeeh; and the Meeting of the Church-Missionary Association. When Mr. Thomason communicated these things to me, my heart rejoiced at the prospect of being able to see those dear Servants of the Lord, with whose very names I have for such a length of time associated every thing that is excellent.

Nov. 27, 1825—Mr. Thomason told me that he had, the last evening, fixed to take me to breakfast with the Archdeacon. I had long wished to see him, and every expectation was realized on coming in contact with this beloved Servant of God. After I had sat about ten minutes, in came the venerable Abdool Messeeh: there was something original and striking in the appearance of the man: expecting, as I did, to see in him something of an English Clergyman, you may judge my surprise to see a fine venerable man, with long beard white and flowing robes, and bare feet: his appearance altogether led my mind back to the Patriarchal Age, and accurately agreed with every idea that I had formed of an Abraham, Isaac, or Jacob: there is a deal of characteristic benignity in his face.

Mr. Corrie now proposed to take me to the Bishop's, in order to introduce me to him: his Lordship received me with great affection, conversed with me freely as to the state of things among the Syrians where I was going, and also expressed his fears as to the probable result of the Syrian Metropolitan's visit to the Travancore Christians. Such apprehensions seem to be more strongly felt here, from recent communications from that quarter: but we must not be discouraged—Jehovah still reigns. The Bishop takes a deep interest in our Syrian Mission. Mr. Principal Mill, and Mr. Robinson from Bombay, were sitting with him when we entered: they have both been at Cotym, and feel the liveliest concern as to the prosperity of our operations there. Mr. Mill asked me to spend a week with him at Bishop's College, in order to read some scarce and valuable books bearing on the Syrian Christians: Mr. Thomason thinks it very desirable that I should embrace this opportunity. Having returned to the Archdeacon's, I met with Br. Wilson: he is the first Missionary Brother whom I have met on the field of conflict. Oh that we may unite in fighting the good fight of faith, under the banners of the same Great Captain!

I now returned to Mr. Thomason's (my head-quarters), where I met with another beloved Brother, whom I much wished to see, and with whom I was delighted to be able to converse—Mr. William Bowley. He gave me a most affecting picture of the state

of things at Benares; and at Chunar, his own immediate station. The burden of his song is—the amplitude of the field, and the fewness of the Labourers. He dwelt much on the expediency and necessity of concentrating our force where the enemy was most powerful; but, alas! it is difficult to say where he is most powerful: he seems to reign, with undisputed sway, throughout the whole of this vast country. I have long viewed Br. Bowley with interest, but never with so much as I now do.

Nov. 28—Archdeacon Corrie having proposed to drive me out to see Mirzapore Establishment, we proceeded thither this morning. It was truly encouraging to me, to meet my dear Brethren there, so full of ardour and zeal for the Great Cause in which they have embarked: implicitly relying on the immutability of the Divine Promises, they are consecrating their powers of mind and body, to the hastening of that day, when the Sun of Righteousness shall arise on benighted and wretched India.

Mrs. Wilson still keeps the even tenor of her way: she has commanded the respect and conciliated the affections of all. I visited some of her Schools, and was gratified to behold with MY OWN EYES the gradual improvement of her interesting little Girls: some of them read and understood portions of the Testament in their vernacular tongue, far better than I could reasonably have expected. When we consider the natural indolence of the Hindoo Character, the peculiarly wretched condition of the Females, together with the dense atmosphere of polluted Idolatry in which they have to exist, we have cause to bless our Heavenly Father for having thus acknowledged Mrs. Wilson's exertions.

Nov. 29, Sunday—This is the first Sabbath which I have spent in Pagan India. Oh for that time, when the vast multitudes, which this day present themselves, instead of following their own destructive abominations, shall count the Sabbath of the Lord holy and honourable; and shall hail it as a foretaste of that eternal Rest which remaineth for the people of God!

Having read Prayers for Mr. Goode, I hurried off to the Cathedral, in order to hear the Bishop preach a Sermon in behalf of Bishop's College. It was the ablest Missionary Sermon that I have yet heard. He ransacked every objection which might possibly be made to the Cause, and, in a most masterly manner, exposed its futility. The desired effect was manifested by the unexpectedly large contribution. The inhabitants of Calcutta required such a rousing; and we may hope that the Holy Spirit accompanied the Word. I went to the Old Church in the evening, and heard Mr. Thomason preach: he reminded me of an affectionate Father speaking with attentive Children: his loss will be deeply felt in this country.

Nov. 30—In the evening, Mr. Thomason and Mr. Goode were kind enough to drive me to see the Female-Orphan Asylum, over which Mrs. Schmid presides. It is a

truly interesting establishment; and one which should commend itself to every man, not only as it regards the temporal and spiritual good of the individuals themselves, but as it respects the great influence which such individuals will exert in their subsequent spheres of action. The name of God is blasphemed among the Heathen by many nominal Christians, in a total absence of the genuine fruits of Christianity: if we wish, therefore, to shew to the Heathen what real Christianity is, it would be well to apply ourselves to the spiritual and mental condition of nominal believers. May God bless the Female-Orphan Asylum!

*Dec. 1, 1825*—Mr. Mill and Mr. Robinson breakfasted with us. Our conversation was principally about the Syrian College. Every thing that I hear or read makes me more anxious to pray, to labour, to live, and to die among that people. Mr. Mill has made their history his peculiar study.

At two o'clock, Messrs. Thomason, Mill, Robinson, Goode, and myself, proceeded to the Bishop's; where were assembled a large Meeting of the most respectable men in Calcutta. This Meeting was collected for the purpose of raising subscriptions to liquidate the debts of the Bishop's College. His Lordship addressed the Meeting at some length—explained the object for which his excellent Predecessor had established it—and argued the expediency and necessity of such an Institution, from its peculiar adaptation to the circumstances of the country. I could not help thinking that this was a new and glorious era for India—to see men of the first character and respectability avowedly met for the purpose of advancing a Cause so eminently calculated to relieve the intellectual and spiritual state of man. To God be all the praise!

*Dec. 2*—This day I was permitted to witness one of the most interesting scenes that has ever come under my notice—the Ordination of the three Brethren. At an early hour of the morning, a large number of persons were assembled in the Cathedral. At seven o'clock, the three Candidates made their appearance: Abdool had put off his country costume. The Service was conducted in a solemn and impressive manner. Four or five-and-twenty Clergymen were present, all of whom partook of the emblems of a Saviour's death: so many Clergymen were never before seen together in India! It is a day to be remembered. Nothing could equal the joy of Dear Mr. Corrie: he appeared as if he could just then adopt the language of Simeon of old. He has watched the gradual progress of every thing: he could remember when matters assumed a far different semblance. Mr. Robinson preached the Ordination Sermon; and never was my soul drawn more to a man than it was to him by reason of his Sermon. After Service, many of the friends of the Missions breakfasted at Mr. Corrie's. At seven o'clock in the evening, all, except two or three, sat down to dinner at the Bishop's. After dinner, Mr. Robinson's health was proposed by the Archdeacon, which called forth a suitable reply:

then the newly-Ordained Missionaries—then the unworthy writer of these lines; and then the Bishop proposed the health of the "Founder of the Agra Mission:" this was heartily received, and gave rise to much profitable converse on that Mission: finally, his Lordship dismissed us by reading an appropriate chapter, and prayer. It seems to be his anxious desire to bring Chaplains and Missionaries together; and to make them feel that they have one great and common object to accomplish. Indeed, the Christian World have reason to bless the Lord for having sent such a man to India—a man so full of love. As we were about to depart, Mr. Mill proposed to his Lordship to give me an Introductory Letter to the Metropolitan, Mar Dionysius; and said that he himself would undertake to translate it into Syriac: to this the Bishop gladly agreed—and, oh, it is such a Letter!—worthy of the Bishop of Calcutta.

*Dec. 3*—This morning I breakfasted at Bishop's College: Mr. Principal Mill, in every respect, seems qualified to preside over such an Institution. After breakfast, I returned to town with my cousin, the Rev. W. Morton: it was a sincere pleasure to both of us to meet, and under such circumstances, so distant from home. I had consented to preach in the Old Church, this evening; but the Bishop anticipated me. He signified his intention to Mr. Goode yesterday, not knowing that I had been pre-engaged. It is a novel thing to find a Bishop taking the Week-day Duty. Spent the principal part of the day conferring with Mr. Morton; and promised to accompany him to Chinsurah, his station, (formerly a Dutch Settlement, 30 miles up the river,) for the purpose of spending a day or two with him.

*Dec. 4*—Set off this morning from Calcutta, at eleven o'clock. The row up the river was particularly beautiful. At seven in the evening we reached Chandernagore.

*Dec. 5*—Visited, at Chinsurah, some of the more respectable people of the place; and was greatly pleased with the regard which they seemed to entertain for Mr. Morton: this promises well. We had the Missionaries of the London and Netherlands Societies to spend the evening with us: it was truly a refreshing time. I am delighted at the prospect of usefulness which presents itself to Mr. Morton: may he be a light shining in a dark place! He was removed from Calcutta to this place, two months since.

*Dec. 6*—Preached, this morning, to an unusually large Congregation. After Service, an Officer introduced himself, by saying that he had heard me preach a Charity Sermon in Long-Acre Chapel, last Trinity-Sunday Evening: it was a singular coincidence, that the same individual should hear the last Sermon which I preached in England, and the first which I preached on the shores of India.

*Dec. 7*—Dined at Chandernagore. Walked out in the evening: on passing by a Brahmin's, we found him officiating—ringing bells, and throwing ghee and water before an image of Krishnoo. Mr. Morton and he in-

stantly got into an argument on Image Worship. The sophistry with which these men argue is such as, at times, completely to upset an unpractised hand. By the way, it is of great necessity that the Young Men at Islington should be made well acquainted with Hindoo Sophistry. India requires men of power, as well as of piety.

Dec. 8, 1825—Returned to Calcutta.

Dec. 10—Proceeded to Bishop's College, on a visit to the Principal, according to promise.

Dec. 11—Attended, in the evening, a Meeting of the Church Missionary Association, held in the Old Church. It was truly encouraging to witness the kind spirit of Bishop Heber: there he was, some considerable time before the business of the evening began: in fact, the impression which his conduct made on my mind was, that he felt as though every individual who attended the Meeting conferred a personal favour on him. The Meeting being crowded to excess, the proceedings commenced by Archdeacon Corrie's offering up an appropriate prayer. Br. Wilson, as Secretary, next read the Report. Mr. Corrie proposed the first Resolution; commenting on the gradual progress of things, and exhorting us to greater diligence. Mr. Thomason seconded him: briefly remarking the great satisfaction which such an Institution gave him. The Bishop concluded in a most pathetically eloquent strain: he alluded to the labours of the late Mr. Brown, and exhorted all present, from his noble example, to redouble their efforts; then mentioned the indefatigable Missionary (as he would call him), Mr. Corrie; and referred to the departure for England of Mr. Thomason, "which," said he, "is a public loss." The feeling which was produced was evinced by the unexpectedly large contribution.

Dec. 12—I examined, this evening, at Mirzapore, some of Br. Wilson's Scholars; and was highly gratified at the extent of Scriptural Knowledge, and the depth, apparently, of piety in some of them.

Dec. 14—In the evening, I accompanied Mrs. Wilson through some of her Schools: some Girls read the Scriptures, others repeated verses by heart, while more answered questions—all to my satisfaction. Dear Children! If the Ladies in England but saw their pretty and intelligent little faces, they would still more liberally assist with their prayers and their money. While I viewed their unruffled countenances, I could not but pray that God would, ere long, raise up, from among them, a Lydia, a Priscilla, and a Mary, to adorn the doctrine of God their Saviour. I met a large party afterward at Archdeacon Corrie's, and separated with mutual expressions of kindness, promising to correspond with some, particularly with the Missionary of Agra.

#### COTYM.

##### CHURCH MISSIONARY SOCIETY.

*Troubles among the Syrians, from the Proceedings of Mar Athanasius from Antioch.*

It was intimated in Mr. Doran's Journal, just quoted, that the peace

of the Syrian Church had been broken by the measures of the Metropolitan lately arrived (see p. 115 of the Survey) from Antioch. Mar Athanasius reached Cotym in November of last year: Bishop Heber, who met him at Bombay, furnished him with money (see p. 332 of our Number for July) to enable him to proceed southward, and formed an opinion of him which his subsequent conduct has proved to be too favourable.

At the time of Athanasius's arrival, the retired Metropolitan, Philoxenus, had resumed his pastoral cares, in consequence of the death of Dionysius, who had succeeded him: the Malpan Philip had been appointed successor to Dionysius, as we stated at p. 115 of the Survey; but the return of Philoxenus to his labours, for a time at least, was thought necessary. Over these Metropolitans, and the whole Syrian Church, Athanasius assumed uncontrolled authority, as having been deputed by the Patriarch of the Mother Church of Antioch. The following extract of a Letter, written in January, will shew the arbitrary manner in which this Ecclesiastic proceeded:—

The new Bishop is carrying his authority with a very high hand; and, if not checked in time, bids fair to throw all into confusion. He and his attendant Ramban have nearly succeeded, in persuading many of the Catanars to renounce their allegiance to the present local Metrans—a prelude, it may be feared, to a complete overthrow of the existing order of things: not that the Catanars willingly comply; but they are superstitiously afraid of the Metropolitan who comes with the order of the Patriarch. On the arrival of this Metran at Cochin, the Senior Metropolitan (Philoxenus) and an aged and respectable Catanar of Cotym were despatched to conduct him to that place.

He had an interview with the Resident; and made some strange demands, of immediate recognition by the Government of the Country, and the suspension of the local Metrans: these Metrans

were, however, duly elected by the people—consecrated—and acknowledged by the Government: of course, on the mere request of strangers they could not be superseded. Colonel Newall behaved with great politeness to Athanasius, and gave him passports to visit the interior: but warned him of the impropriety of interfering in the concerns of the Church and of creating a disturbance; as the existing Metrans were acknowledged by the Travancore Government and the British Authorities.

Mr. Bailey went and met him at Cochín: Messrs. Baker and Ridsdale, Mr. Fenn being unwell, met him on his arrival at Cotym. It so happened that both the Metrans were then absent—the Senior at his abode, near Kakaud; the Junior, on duty among the Churches in the south. As the room occupied by the Metran contained many valuable articles, he had, previously to his departure, locked and sealed it: when those Gentlemen waited on the Foreign Metran, he used very hasty and impassioned language, on account of the absence of the Metran, and of his having locked the door.

All the people were overjoyed at having a Foreign Metran, and shewed him every possible respect. In the course of a few days, the Senior Metran, though very ill, arrived from the north. He immediately went and paid his respects to the Foreign Metran, who neither returned his visit, nor sent his Ramban to inquire after his health; nor, indeed, shewed him any respect. He soon began denying the validity of his title; and exercising, himself, the rights of the Metropolitan of the Church: he suspended Catanars for acts done in obedience to the orders of the deceased Metropolitan—demolished a tomb erected in the Church to the memory of the former Metropolitan—gave orders for omitting the names of the present Metropolitans in the Prayers—and did many other rash acts; without even asking a question of them.

Mar Philoxenus, the Senior Metropolitan, had, the day after his arrival, written a Circular Letter to the Churches, appointing a Convocation, which was held on Christmas Day; and particularly requested the Foreigner to be quiet till he had become a little acquainted with the language and customs of the people. Very few of the most respectable Syrians attended the Convocation; but a Cata-

nar from most of the Churches, and one or two of the Laity, were present. When assembled, Mar Philoxenus told them why they were convened, and asked them if they were willing to hear the Foreigner's Credentials read: they replied in the affirmative. After they were read, he asked them if they had heard them; to which also they replied "Yes;" and proceeded to pay the usual honour to the Foreign Metropolitan. Mar Philoxenus then told the Assembly, that he should leave it to them to determine on the mode of conduct proper to be adopted, and that he should willingly accede to their wishes. The Foreigner then called the Clergy, and asked if they would acknowledge him; to which they assented: he then said that he should not consent to two Metropolitans—that if they acknowledged him, the existing Metropolitans must be stripped of their robes, resign their cross and pastoral staff, and return to the office of Priest—that every Priest and Deacon ordained by them must be re-ordained; and also every Ecclesiastic ordained by the last four Metropolitans, as he did not choose to acknowledge their right to the office. Thus all the acts done for the last nineteen years, if this individual's orders are to be obeyed, are to be annulled; though they had the sanction of the body and of Government, and though they embrace a period in which more has been done for this Church than ever was done for it since its foundation. The people have not yet decided on what they will do: they are under the influence of a childish fright; and there are Priests, who are trying to unsettle the minds of the rest. The Foreigner has alarmed Mar Philoxenus, by threatening that he will himself come, strip him of his robes, and take by force his cross and staff and break them to pieces.

The other morning, the Foreign Ramban went, with some people, to the College, evidently with the intention of committing some act of indignity on Mar Philoxenus. As soon as Mr. Fenn heard that he was on the way thither, he hastened down with Mr. Bailey. They found the man outside, the doors of the College being shut by order of Mar Philoxenus. Mr. Fenn asked the Ramban what he was come for; who replied, "In love"—"Very well; but what is your particular design in coming now?" "To speak with Philoxenus"—"He is not well, and it will not be

agreeable to him to see you now." "But why are the doors shut?"—"I have not been this morning to inquire: but it is evident that he does not wish us to enter, and that should satisfy us." "I am not come with a sword &c. &c."—"True: but, in this country, before calling on persons of respectability, it is usual to know whether it is convenient; and, if not, to wait till it shall be so." He began abusing the people; and, at last, the two Metropolitans—saying they were the Devil's partisans. Mr. Fenn told him, that such language was better omitted—that a day was coming when Jesus Christ would summon all before His tribunal, when the Children of God would be manifest and the Children of the Devil—that our eyes could not penetrate the heart, nor assist us in forming a correct judgment. He then left them.

The two Foreigners, in company with some Catanars, have cursed the two Metropolitans over the New Testament. All is confusion, of course. They have so committed themselves with the Government, and so violated existing regulations, that it is hardly possible that they can be suffered to remain. The Lord only knows how this will terminate. Satan seems to have a most malicious design against that interesting Mission. Let us pray with increasing fervour, that he may be defeated.

We add a few circumstances from a Letter from another friend, written also in January.

The Resident has shewn much wisdom in the Passport which he gave to Mar Athanasius; viz. "To visit the Syrian Churches."

Nine Catanars Mar Athanasius has re-ordained, and changed their dress from white to black, and shaved off all their hair, placing a little cap on the top of their heads. The two Metrans he pronounces Children of Satan continually: the Ramban even knocked down a lad in Poothapall's Church, for uttering their names in prayer as usual. One evening Mar Athanasius and the Ramban went to one of the Syrian Churches here, and, in the presence of several Catanars, OVER THE GOSPELS, pronounced the two Metrans ACCURSED. Not one of the Catanars has any thing like affection for Philoxenus, though he has been their Bishop nineteen years: he feels it deeply. There is nothing particularly pleasing in these Foreigners:

they converse sometimes in Syriac, sometimes in Arabic (which latter is most familiar to them) through an Interpreter.

Dear Marcus remains firmly attached to Philoxenus. You will perhaps have heard, that he was ordained Priest by Mar Philoxenus a few months ago: we have every reason to believe that he is a true follower of the Lord Jesus Christ: his health is now restored; but his heart, of course, VERY sad at these trials.

The Rev. Marmaduke Thompson, to whom this extract was addressed, remarks on the whole case—

Considering the very great importance of our Cotym Mission, and how prosperously, in general, it seemed lately to be going on, and the hope which it had justly excited, this certainly appears to me one of the most trying dispensations which we have met with. There are, however, still, some circumstances which will readily strike you, of a very encouraging nature; among which I cannot but reckon, very particularly, the expected arrival of Mr. Doran to counsel and cheer, encourage and strengthen, the Brethren. The Resident appears to be decidedly for us; of which, indeed, I have not a doubt. Mar Philoxenus is a REALLY GOOD and most respectable and venerable man, likely to engage the Resident by his gentle and peaceable mind and habits. The violence of the new man, Athanasius, will alarm Colonel Newall; and, to a certainty, defeat his own purposes. The steadfastness of Marcus is also a very gratifying thing; for he is likely to have increasing influence with increasing years.

#### *Dismissal of Athanasius from the Country.*

The anticipation of Athanasius's dismissal from the country was soon realized. The Catanars and People received him, on his arrival, with open arms. Philoxenus was willing to admit of his counsels as a friendly Visitor, but resisted the arbitrary exercise of authority by him: the Catanars and People so far supported the local Metropolitans, that they were adverse to their being superseded; but were yet desirous of submitting to Athanasius, under the impression of his being clothed

with the authority of the Church of Antioch. His measures, however, soon awakened general dissatisfaction. It became evident that it was a main point with him to exact from them as much money as possible; as he taxed marriages with heavy fees, and made bargains with the richer Syrians for their daughters to be married to Catanars. His resolute destruction of Images might have been a real service to the Church; but it may be feared, that the disgust, which his proceedings ultimately occasioned, may lead the people the more pertinaciously to cherish this evil. In his attempt to obtain possession of the College, he was resisted by the Missionaries, under the authority of the Resident, Colonel Newall; who was, at length, under the necessity of providing for his removal from the country, which step was ordered in the month of April: he was to return in a Turkish Vessel.

#### PALAMCOTTAH.

##### CHURCH MISSIONARY SOCIETY.

##### *Rapid Progress of Christianity in the Tinnevely District.*

It will have been seen, from the notices of this Mission in the Survey (pp. 118—120) and the parts of our last Volume there referred to, that the special blessing of God appears to rest on the labours of the Missionaries. We subjoin a statement, given by Mr. Rhenius, of the progress of this good work, in the midst of opposition and persecution.

In August 1823, eight persons were baptized in Tiroopoolangoody: these were people who had for several years been impressed with the truth of the Gospel, had forsaken Idolatry, been instructed in Christianity, and had suffered many cruelties from their Heathen Neighbours. About this time a new Collector of the District arrived in Courtallum; a place where the European Gentlemen reside during the hot season. In October of the same year, people

Oct. 1826.

came from Sembankoodiyirooppoo, begging to be instructed in Christianity; as they found no satisfaction in Heathenism; being persuaded of this by some Native Christians in Varlaradi: a few days after, I went to see them; and instructed them in the nature of Christianity: a Brahmin, an owner of the village, was kind enough to give the people a piece of land on which to build a Chapel: that ground we afterward bought from him, and these Candidates for Christianity settled upon it: it is now a Christian Village, which we have called Arooloor. On the occasion just mentioned, I left David behind, to visit the neighbouring villages, and to make known the Gospel among them: on his return, he reported the opposition which a Vellalen, a partner of the Brahmin, was unjustly making against our people; ill-treating them in various ways. In December, David was again sent to Sembankoodiyirooppoo; and, on his return, reported that he had been at the fair in Satangkoolam, and preached to various people, and read Tracts to them, when a number of Shanars of that town had followed him, and came hither with the resolution to embrace Christianity.

In the mean while, the new Collector had arrived in Palamcottah, from Courtallum; and we had the favour of an interview with him, in which I laid before him the oppressed state of our people, both of Sembankoodiyirooppoo and Tiroopoolangoody; requesting him to render justice to them, and, if possible, to stay the persecution. He was very kind, and promised to do every thing in his power to render them relief.

In January 1824, I sent some of our people to Satangkoolam, to instruct the Candidates for Christianity: they found 21 Families decided to embrace it; but opposition, also, on the part of the Heathen. At the end of the same month I and Mr. Schmid visited the place; and were rejoiced to see a very large Congregation waiting for us at their Choultry, to see us, and to hear the Word of God: during our stay, we endeavoured to obtain a piece of ground for the building of a School and Prayer-House, but the great men of the village were evidently enemies to the Cause, and our endeavours were all in vain. In the beginning of February, our people in Arooloor had to suffer much from the Vellalen, by whose instrumentality they were beaten



and robbed. One case was so daring an outrage, that I sent the oppressed and wounded to the Collector, requesting the favour of him to stem the persecution, which he did: having ascertained the truth of the outrage, he punished the offenders. Our people remained steadfast, and for some time they had a little rest.

I then proceeded on a journey to Jaffna and Madras, and returned in July 1824. In the mean while, the persecution had gone on, both in Arooloor and Satangkoolam; and Br. Schmid saw himself under the necessity of requesting the aid of the Collector. Notwithstanding these troubles, several families, in the villages round Satangkoolam, had renounced Idolatry, and requested Christian Instruction. Those villages are, Nadoovakooritchy, Pandara-pooram, and Amandavanakoody: Br. Schmid made several journeys among them; and, in September, I proceeded on a journey to visit the several Congregations; and was rejoiced to find the latter, as well as those in the former villages, desirous to hear the Word of God, and to become Christians, whatever might befall them. In the mean while, several of the enemies of our people in Satangkoolam had been punished by the Magistrate, for their outrages.

In September 1824, ten families of Secadivally, 10 miles south of Satangkoolam, destroyed their idols, and joined themselves to the Christian Church.

It became now high time to think seriously of ground for a Church in Satangkoolam: a suitable spot was soon found, and the people were permitted to build upon it. The enemies now saw that they could not do as they pleased, in their wanton opposition to the Christians, and became quiet: in the mean while, the Church was begun, and is now finished. This success seems to have given much courage to the people who had come forward to join us.

About that time, by the instrumentality of a Member of the new Congregation at Nadoovakooritchy, the Headman and people of Kovindapaty, in the west, also renounced Idolatry; with several families of two other villages in its neighbourhood. In February 1825 I visited them, when I found the stone idol cast out of the Temple, and that building prepared to be a Place of Christian Worship: the next day, they burnt, in my presence, the other relics of Idolatry;

and destroyed a small Temple, which the Headman had in his yard. One of our Assistants was placed here as their Instructor.

In the mean while, more people in the villages round Arooloor and Satangkoolam came forward likewise: the Heathens, particularly some principal persons, continued to be hostile to them; but their conspiracies did not succeed. In addition to some new cases, there was one respecting the village Nadoovakooritchy, where a rich Heathen Native, formerly a Tasildar, had, about thirteen years ago, by various tricks, appropriated the village to himself, depriving the Native Christians of the Tanjore Mission of their possession; and about four years ago had destroyed a Church which the Christian Congregation there had built. This case was brought before the Collector, who, with much patience and trouble, investigated it, and found out the wicked injustice of that rich Native. In consequence, the village was restored to the Native Christians, and those who had destroyed the Church were punished.

The attention which, in justice, was thus paid to the grievances of the Christians by the Magistrate, became known, of course, all over this part of the district; and was, probably, one of the causes which excited many more villages to listen to Christian Instruction and renounce Idolatry; so that, in May, 1825, we numbered about Thirty-five Villages in which we had Congregations. We were thus obliged to select some pious Young Men to go and teach them the Word of God: seven of these were sent for this purpose: they found a ready reception, and great willingness to hear and learn the Word of God, among all; particularly the women. Previously to this, they, with others of our Seminarists, being stirred up to make known the Way of Salvation to their countrymen, had visited, in different directions, the most famous places of Idolatry, during the time of the Heathen Feasts—discoursing, and reading and distributing Tracts and Gospels, to vast crowds, who used to come together, on such occasions, from all quarters; many of whom expressed themselves much pleased at the new light which they received by these instructions. In about three months from the time when our Young Men were first sent out thus, the villages, in which New Congregations had

arisen, were no less than NINETY; and they have now (in September 1825) increased to ONE-HUNDRED-AND-TWENTY-FIVE: in these villages, more than A THOUSAND FAMILIES are under Christian Instruction.

The following causes may have operated, under the blessing of God, to bring about this change in the minds of the people—

1. The preaching of the Gospel by ourselves and our Native Assistants—
2. The distribution of Tracts—
3. The intercourse of the Heathen with our New Congregations; and with the Native Christians of the Tanjore Mission; who were formerly 10,000, though reduced, from various causes, in the last fifteen years, to less than half that number—
4. The attention paid to the grievances of the Christians—
5. The liberation of the people from various burdensome labours which they had to perform at the idolatrous festivals.

Under the sufferings of which I have spoken, our people were, from the beginning, exhorted to exercise patience and forbearance toward their enemies, as it becomes professors of Christianity; and I must say that they have endured much. Though, in cases where application for redress seemed necessary to the maintenance of public peace and justice, they received relief; yet, in the mean while, they endured beatings, spoliation, and wanton imprisonments, with a steadfastness which I cannot but ascribe to a reality in their Christian Profession.

Thus have we arrived at a very interesting period. We would lean on the Holy Spirit to help us; and to give us understanding and wisdom, that we may advise and guide and instruct these Congregations aright and with power, so that their affections may be drawn closer toward their Redeemer and Heaven, where He sitteth at the right-hand of the Father; whereby they may be enabled to overcome all the temptations and troubles of this life, and more especially their own innate corruptions.

*Journey of Rev. Bernard Schmid from Madras.*

The Journey of Mr. Schmid to Madras, on his way to Calcutta, in August and September 1824, was given at pp. 527—530 of our last Volume: we now extract some account of his Journey from Madras

to Palamcottah, on his return, in February and March of last year.

*Feb. 23, 1825*—Met, in a choultry, a Country-born Protestant, settled at Pondicherry, who was travelling to Madras, with his daughter and son-in-law. As my servants had missed the road, he kindly sent us ready-made coffee, and also a dinner; else we should have been badly off on our first outset. I had a conversation with him on Religion. In order to express my gratitude for his kindness, I presented him with a Religious Book. Missionaries should always be provided with approved little Religious Publications, for gratuitous distribution: good opportunities will never fail to those who wish to seize them, if our friends at home would but provide us with a sufficient number of books. Only toward the time of our setting off, I could find an opportunity of speaking with some Natives on their highest interests: they took Tracts with great readiness.

*Feb. 26*—I set out with the intention of travelling by way of Tanjore, as it is so long since I saw Mr. Sperschnider, and am not yet acquainted with Mr. Kohlhoff; but the barrenness of this road, in a Missionary point of view, as I have found it hitherto, has brought me to-day to the resolution of changing our route, and of going by way of Ramnad, where I found so much encouragement last year. As the way by Tanjore is the common road of Europeans, the villages are mostly at a distance from the choultries: while the few persons, who live near the choultries, are, by the evil conduct of many Europeans and their Native Servants, prejudiced against us; and the travellers whom we meet in the choultries are, for the most part, occupied in preparing their victuals, or are so tired that they have little inclination to listen to our conversation.

*Feb. 27: Sunday*—Spent the day of rest at Pondicherry; but I am happy to say, that it was for me a day of refreshing WORK. Desirous of collecting for Divine Service as many Protestant English as I could find, I went early to a Roman-Catholic Young Gentleman, whom I knew, in order to learn the names of all the Protestants who might be at Pondicherry; but he told me that there were none in town at that time. He offered me the use of an empty house, belonging to a member of his family, which I accepted. He informed me afterward, that he would make my arrival known to the Natives, by his servants, informing them that I would give an Address to as many as would come together in my rooms; and that some Gentlemen would also assemble for Divine Service in the evening.

The morning, which I had intended for meditation and private exercises, was, in a great measure, spent in conversations with hawkers; who, having heard of the arrival of an English Gentleman with his Lady, hastened to my lodgings to offer their merchandize: I told them all of the sanctity of the Sabbath: they were, I believe, all Heathens; and received my admonitions with a greater degree of readiness than I have generally.

observed in other places. They accepted Tracts with great desire: and it seemed to spread in the place; for there came, by degrees, more and more hawkers, who, after my first admonition, that God had forbidden doing any worldly business on that day, begged immediately for Tracts. About four o'clock in the afternoon, a good number of respectably-looking Heathens and Roman-Catholics assembled in the room, and listened to my Discourse with a degree of attention which was encouraging: the conversations were protracted until dark; and the desire of the people for Tracts and the Holy Scriptures was great indeed. Toward evening, an English Country-born, who had heard of my arrival, came. He maintains himself by teaching English; and appears to be a very well-inclined man.

In the evening, about 12 young French Gentlemen came together, who were all Roman Catholics, and of whom only one spoke English: they came in the expectation of hearing a French Address; but having, for a length of time, spoken very little French, and they being all Roman Catholics, I did not venture to do according to their wish, from fear of giving them occasion for ridiculing the Doctrines which I might teach them, rather than promoting their edification. After some conversation, it was agreed to read together whatever I might propose. I proposed, therefore, to read from De Sacy's Version, which I had with me, the Second Chapter of the Colossians, and some other parts of the New Testament; as also the First Homily of the Church-of-England, translated into French, but of which the Young Gentleman, who kindly offered his services as reader, seemed not inclined to read more than the first part. After some further conversation on the importance of searching after truth, which can only be found in the Scriptures, the Gentleman who was the speaker said, that, in Pondicherry, it was forbidden to read the Bible; and that they had come in expectation of hearing a MORAL Discourse, without touching on the difference between Roman-Catholicism and Protestantism: I replied, that the fountain of the purest morality was the Bible; and that I should think the evening not spent in vain, if I should have succeeded in directing their attention to the study of the Holy Scriptures; and I informed them, that I would leave with the Protestant Gentleman present (whom I mentioned above) a number of French Tracts and Bibles, of various translations, for sale. I afterward had a pleasing conversation with the Country-born Gentleman, whom, on his request, I accompanied to his house, in order to have evening-prayer with his family, consisting of the wife and four little daughters; as they did not perfectly understand English, I used the Tamul Language: he seems to educate them in a truly Christian manner.

I feel a peculiar interest for Pondicherry; and should be happy if Providence permitted me to visit it from time to time.

Feb. 23, 1825.—Very early we left Pondicherry, and arrived at Cuddalore to breakfast. We went to the late Mr. Holzberg's house,

in the hope of finding there Br. Haubroe; but he had already proceeded to Tranquebar. We spent the day with Mrs. Holzberg, and her daughter, Mrs. Kingsell; endeavouring as much as possible to be profitable to them by our conversation, as they were bowed down by the death of Mr. Holzberg.

March 1.—Late in the morning we arrived at *Chillamburum*, in a choultry rather distant from the place; so that I had no conversation with Natives, except with the Peon and some other servants of Government.

We set off early in the afternoon; and passed, toward evening, an apparently-small village; the houses of which, situate on the road, were mostly shops, where a great number of Brahmins, Mahomedans, and respectably-looking Soodras were sitting, and idly conversing with one another. I took quickly some Tracts in my hand, but could not find a proper opportunity to dispose of them: before I had time to consider what to do, the bearers had carried me out of the village; but I could not leave those people without giving them at least a chance of being informed of the way of eternal life, and threw two Tracts under a shady tree, which stood near the road; and, looking back to know what would become of them, I saw a man take them up and go toward the village. At this moment the bearers set down our palanquins, in order to refresh themselves a little. I immediately returned to the village, where I saw one of the Tracts in the hands of a shopkeeper, who was reading it to a crowd of people, and the other lying upon a bench in another shop. I went to the crowd, and began a conversation concerning the Tract; and told them how we may become inheritors of the heavenly kingdom. While I was speaking, a tall and well-looking Brahmin came hastily through the midst of the small crowd which had gathered round me, and said, with a very pleasant countenance, that he knew me—I had, last year, given him, and others, Tracts in *Devipattnam*, near *Ramnad*: this excited the attention of all: I recognised him as one of those who had been most desirous of them: he went with me to my palanquin, in order to obtain more Tracts; and a great number of others followed, heard attentively what I had to say, and took Tracts with great desire. Many ran after me; and urgently requested me for a set of my Tracts, and for larger Books. This occurrence with the Brahmin has fully determined me to go by way of *Ramnad*.

Late in the evening we arrived in *Sheally*; and, the next morning, in *Tranquebar*, when we were cordially received by Br. and Sister *Bärenbrück*.

A small Tract Association is in activity, to which Natives are regular subscribers. In order to stir up still more a spirit of religious reading and inquiry, especially among the young people, I left, with a Danish Gentleman who is well inclined and has some influence among the inhabitants, a number of small Religious Books of various descriptions; which I had partly bought, and partly obtained as presents from friends in Calcutta and Madras. He will consider them as the

beginning of a small Lending Library for Tranquebar, circulating them freely; and will endeavour to increase them by donations. The best books which I gave, I owe to the liberality of Mr. Pearce, Baptist Missionary in Calcutta; who, when he understood my wish to buy Religious Books for gratuitous distribution, led me to his excellent collection of books for sale, and gave me freely whatever he thought would answer my wishes.

It may be proper to mention here a fact, which I omitted in its place. An Armenian Gentleman in Calcutta, with whom I became acquainted in my brother's house, sent me an Armenian Book as a present, because he saw that I had formerly begun to study that language. As I perceived, in my conversation with him, that he knew nothing of vital religion, I seized this opportunity to send him a present in return, a fine edition of Doddridge's "Rise and Progress of Religion in the Soul." The next time he saw me, he began, of his own accord, to speak to me of the book which I had sent him; and especially of some passages which he mentioned: may we not hope, that he will read it once more, and that it will produce saving convictions in his soul? How many such excellent books lie UNUSED in the libraries of true Christians in England, which, if they would send them to the Missionaries for distribution in barren India, might be of incalculable benefit to the present age and to generations to come!

March 13, 1825: *Sunday* — Toward midnight of the 12th, we reached *Vedamadackey*, where we spent the Sabbath. Our palanquins had been set down in the compound of a house which was building as a store-house, for a Gentleman, I believe an Indo-Briton. With day-break, the Peons, overseers, and labourers assembled, in order to begin their work; but I preached to them concerning the unlawfulness of working on the Sunday. Several people took Tracts; and a Peon told me, that he would stop the work: which was actually done, after some hours. We went under a large tree, to spend the day there. During the day, several crowds of people came to the palanquin, in order (perhaps principally) to see the white strangers; and received Exhortations and Tracts, in return for their visit: some were travellers, who passed that way: others were inhabitants of the place: some sat longer than an hour.

In the evening, the applications for Tracts increased considerably; and some of the people troubled me much for large Books, where a FULL ACCOUNT of Christianity is given. A Heathen said that he lived in a place where there were many Roman Catholics, and he wished to be put in the way of refuting their errors. A Brahmin, after having received, on his urgent request, a part of the New Testament, asked me whether these books were not, in some way or other, injurious to him as a Brahmin: I replied, that, as it is the particular business and calling of the Brahminical Tribe to be the Teachers of the Nation, they ought the more carefully to search after truth, and to study all those books from which they may hope to derive an increase of knowledge: which

answer seemed to satisfy him. One came, in company with a small troop, evidently with the purpose of raising objections; but, after having been silenced, he listened attentively to my admonition to seek the truth, which can only be found in Jesus.

March 14—Arrived at *Moodoopetta*, a large village, inhabited by many Mahomedans. A boy shewed us a choultry, at some distance from the place; which was rather a disappointment to me, as I feared that I should have little to do. I tried, therefore, an expedient, which was contrary to my general principle; viz. I gave a number of Tracts to the boy who had shewn us the way, requesting him to shew them to the people in the village; and to inform them, that I would give more Tracts to those who would come out and fetch them. During breakfast, I saw a multitude of Natives gathering at a pretty good distance from us: I afterward went to them, but they retired as I approached, and it was with difficulty that I made them stand: in order to gain their confidence, I began a conversation with them: soon after, some came and begged for books: after this, I had scarcely a moment's rest the whole day, so great a desire for Tracts had been excited in them. I took care to explain to them the contents of the Tracts, which gave me the best opportunity to acquaint them fully with the plan of Salvation. The nearer my time of leaving the place approached, the more urgent became the desire of the crowd after whole sets of Tracts; and especially large Books, explaining fully the nature of Christianity. The Schoolmaster of the place, a very friendly and well-looking Brahmin, pleaded his station: the Native Officer in the Cutcherry said he wished to read these books to the people in the Cutcherry, and therefore requested a large Book: several Mahomedans and others said that they were from different villages, and should never have an opportunity to obtain such books, unless I gave them now. The avidity with which the Police Officer and others seized the parts of the Gospel which I gave them, evinced the earnestness of their desire. If I had not had some proofs to the contrary, I should have surmised that the palanquin-bearers had persuaded the people to request me thus to give them large books, that my palanquin might become soon lighter. I became quite fatigued; and was glad when we got into the palanquin, in order to continue our journey. I was afraid all my Tracts would go. Our way led us again through the village; and I was quite amazed at the multitude of people who crowded round my palanquin, crying out for Tracts.

March 15—We spent the day in *Shalmanaikerpattanam*, where there is a small fort, belonging to the Rajah of Tanjore, in which he has erected a pretty large tower, in commemoration of Buonaparte's overthrow, in 1814, by the English. The Rajah is building small ships here, by means of country-born carpenters from Tranquebar. He has built a Bungalow here, for an English School; the Master of which is a Portuguese, educated in the Tanjore Mission-School. We took shelter in this school-room from the heat of the

sun. The carpenters, with their families, assembled, in the course of the morning, for Divine Worship; and intimated their wish that I should stay for some days, and administer to them the Lord's Supper. I gave them an Address, on the words, *Come unto me, all ye that labour and are heavy laden*; and explained to them the reasons why I could not accede to their wish; and shewed them how they could remember the Lord always, and thus enjoy a continual feast. After dinner, I had a conversation with the Police Peon who attended us, and with another man, who both seemed to approve cordially what I said of our Religion. Afterward several respectable Natives from the neighbourhood came together; who listened, with apparent pleasure, to my words, and of their own accord begged for Tracts.

March 16, 1825—Staid, during the day, in *Managoody*, where there is a large choultry, with a Temple. Ten men and two women from Benares, who rested here, and were carrying the sacred water of the Ganges to the god in Ramisseram, to wash him therewith, gave me an opportunity of addressing a crowd concerning the vanity of all Heathenish Ceremonies: as Mrs. Schmid speaks Hindoostanee, we had a conversation with them: they said, that very few of those who undertake this pilgrimage live to return home: they think, that, by this act of devotion toward their deity, they shall arrive at a state where they will want no food: this is their only consolation and hope! They are poor ignorant people, who cannot read: they obtain their food by the charity of others, but do not beg: they stay in the different places through which they pass; and if the inhabitants do not give them to eat, they proceed on their journey. The two old women, who travelled with them, and carried their water-pots, were halting in consequence of sore feet. Some days afterward, we met another party of such people; who called on us, while passing in the palanquin, "Give us something, we are starving."

Several other crowds now assembled, whom I addressed. I had, especially, a full and interesting conversation with three Mahomedans who had evidently travelled much: they did not at all dispute; but simply put to me questions on all the points of difference between Christians and Mahomedans, and quietly listened to my replies. This was the first time that I had seen a Mahomedan patiently talking with a Christian on Religion. I lent them a Tract on the Birth of Christ to read, which they returned after some hours, without requesting me to give them any.

In the evening we arrived at *Meenpatti*; where we staid during the night, near a Temple. The Peon is a Protestant Christian from Tanjore; the only instance which has yet occurred to me, of a Protestant Native, who professes himself to be one, having a public office in the service of the Company. He had no book with him on Religion, and earnestly begged me to give him a Tamul Testament and Tracts: I gave them, accompanied with an earnest exhortation, not to become a Heathen, but to keep up the knowledge and

practice of Christianity in his family; and had afterward an opportunity to declare to a few Young Men, who had assembled, *the truth as it is in Jesus*.

March 17—Spent the day in *Kalianagari*, where Marioda Pandien, a Poligar, who was hanged, by order of the Company, for rebellion, about twenty years ago, built a choultry. I learned this from travellers who were resting in that choultry, when we arrived there: I asked them whether they thought that that Poligar had gone to heaven for building that choultry: they thought not—which gave me opportunity to tell them of Christ, the only Deliverer from sin: they were very ignorant people, and were soon obliged to proceed on their journey. Afterward, four or five respectably-looking men came, and requested me to tell them those doctrines which I had told the others: I did so, with great pleasure; and the crowd increased. They took books with great desire; and, in the course of the day, a considerable number of persons came with a request for books and instruction.

Arrived, toward evening, at *Tondy*, where I was last year, on the 1st of September; but I had now little opportunity to converse with the people. The beach and choultry, which were filled with people last year, were now empty; and scarcely a large boat was in the Roads.

March 18—Spent the day in a miserable choultry, near a small place called *Uppoor*. No opportunity to make known the Word of Life.

Late in the evening, arrived in *Devipattanam*. (See Journal, Aug. 31, 1824.) I directed my people to make it known in the place, that the same Missionary had come, who had been here last year; but the people did not come, partly because it was late, and the Mahomedans were detained because Friday is their sacred day.

March 19—Arrived, about seven o'clock in the morning, at *Ramnad*. As I did not exactly know where our Christian Friend, the Military Officer, lived, we staid in a choultry just before the gate of the town, near the principal bazaar. I walked up and down before the choultry, waiting for a favourable opportunity to address the people, who began to crowd round us in order to look at us. A sick man, who begged for alms, gave me an opportunity, to question him concerning the cause of his sickness; and to address the people, shewing them that sin is the origin of all sickness, and of all evil in the world, and that there is only one means of delivery from it, even Jesus Christ: 50 people, or more, assembled round me; and the desire for Tracts was so great, that I gave a parcel to a Peon, who had shewn great attention, and requested him to distribute them among the people, which he did with much difficulty: I was glad to get away, else I might have distributed the whole store of my tracts. We went to the house in which our friend lodges when in Ramnad: he was absent on business, but had given orders to be sent for on our arrival. At sunset, when I was going to the choultry to

preach and distribute Tracts again, I met him in the way, and we went together to the choultry, and sat down on the stone bench, talking together. In a short time we were surrounded by a half-circle of idle gazers: as no opportunity for preaching would offer itself, I asked whether any of them had been here in the morning, when I distributed Religious Books—whether they had seen any of those books: but it appeared that they were all new people. I therefore related to them, that I had arrived here this morning, and had told the people, occasioned by a sick man, that all evil in this world and in the world to come owed its origin to sin. When I began to distribute Tracts, the crowd became so pressing, that I was in danger of being thrown down from the stone bench on which I stood; and a Native, seeing this, held one of his arms round my waist to protect me, and with the other endeavoured to obtain a Tract. I was at last obliged to crumple each Tract together, and thrust it into the hands of those whom I thought were able to read; else they would have been torn in my hands.

*March 20, 1825: Sunday.*—This morning and evening, I repeated, in company with my Christian Friend, my visits to the choultry; and found, every time, an unabated avidity after Tracts. As the Mission Church fell into ruins some time ago, and Major Campbell, the Commanding Officer, who attended Divine Service last year in this Church, was sick, we had Divine Service in a private house; and, afterward, I had Tamul Service in the School-room or Vestry of the Mission Church, with the only remaining Christian Family here, and with the Boys of the English School, kept up by the Tanjore Mission.

*March 21.*—One of the English School-Boys came and told me, that my Sermon yesterday (from *What is a man profited, if he should gain the whole world? &c.*) had cut him to the heart; and that he wished to go with me to Palamcottah. Another Young Man, who had received some Tracts in the choultry, told me, that he was struck with what he had read; and begged me to give him a large Book on Christianity. It appeared to me, that both had worldly motives in coming to me: however, we must instruct them with the same care as if they were sincere.

*March 22.*—After midnight, we set off; and arrived, pretty late, at *Tiroo-Mangey* (See Journal, August 28, 1824). I came to this place with great expectations that the people, who had heard me last year and received Tracts, would flock round and hear with renewed attention and pleasure; but, among all who came, I recognised only two persons who heard me last year, and even these gave no great satisfaction: all the other people, who were with me last year, were now either occupied in the fields or dispersed in other villages. I had, however, a good number of hearers. When I went to dinner, the crowd which was then assembled took Tracts, and retired to the niches or verandahs of the temple, where they read aloud our Christian Tracts to one another for perhaps an hour. I have scattered a good many Tracts in this place.

*March 23.*—Staid, during the day, at *Shavelgoody*. Only one or two men heard with attention: the others seemed attracted by the novel sight of a European travelling with his Wife. We were very closely observed by groupes of men and by a groupe of women, standing at a distance: the people seem to be rude and ignorant. One man came to me and said, that he had heard and seen Mr. Rhenius: see Journal, Feb. 16, 1824. A well-dressed Soodra came to me, made a deep salaam, and said that he had heard me last year, but did not take a Tract: he now begged me earnestly for such Tracts: he had come from another village for the purpose, on hearing of my arrival: he seemed much pleased at having an opportunity of hearing something more of God.

Late at night we arrived at *Tangavaram*, a small village of peasants. I sent for the principal inhabitants, four or five of whom came: they listened with great readiness; but, as none of them could read, nor have they any school in the village, Tracts could be of no use to them.

*March 24.*—Staid in *Veparoo*. I invited the inhabitants to come to me; but none of them came. I endeavoured to begin a conversation on Religion with the Headman of the village and some other people; but they rose immediately, saying, that they had work in the field; which I have been assured was true. Another reason that here, and in other places, there were so few people to be spoken to, was that many householders were cited before the Collector to pay tribute.

The bearers rested a short time in a village called *Koolattoor*. I began a conversation with an inhabitant, which attracted a number of villagers, who heard with apparent pleasure. I left some Tracts in their hands for the Schoolmaster of the village, as none of those with whom I spoke could read. Mrs. Schmid gave them also a Tract, which gift from a female appeared to be to them a very extraordinary but pleasing thing: they made a very friendly salaam.

Arrived at *Vedhanatam* rather late in the evening. I inquired of the people, who gathered round us at our arrival, whether any of them remembered my having been in the village last year: see Journal Aug. 25, 1824. I learned that all the principal persons were absent, in order to pay their tribute.

For a length of time, the people were rather shy toward me: they stood scattered at a distance, in order to observe us; and I found it not advisable to obtrude myself: at last, a single man approached me, followed by two others, with the intention of hearing what I had to say to them: I gave them an outline of the plan of Salvation, and a set of Tracts, with a parcel of Tracts for those people who had heard me last year, and who were now absent.

*March 25.*—Spent this day at *Panjalakootchy*. As it had not the appearance as if people would come from the village to the choultry, which lies at some distance, I sent my head palanquin-bearer to the village with a parcel of Tracts, to shew them to the people, and to invite the Headman to me.

They promised to come, but kept not their word.

Late in the evening, arrived in *Shevelperry*; where I conversed with some Mahomedans, who were very indifferent as to what is truth.

March 26, 1825—At breakfast, arrived in *Palamcottah*, filled with thankfulness to God, for His gracious preservation vouchsafed both to Br. Rhenius and his family, and to us in so long a journey. In the course of the Journey I distributed above 1000 Tamul Tracts.

*Journal of Rev. C. Rhenius at Palamcottah.*

The series of extracts from Mr. Rhenius's Journal, here subjoined, is confined to the proceedings at and near the head-quarters of the Mission: further extracts from his Journal will follow, together with extracts from that of Mr. Schmid, relative to the various Country Congregations connected with the Mission. Our Readers will rejoice, with the Missionaries and the Society, at the progress of the work of God.

Jan. 26, 1825—The Meeting at Tinnevely was peculiarly interesting this evening; and I have great hopes that the day of their visitation, by the grace of the Spirit, is not far distant. Among the people there were also many Moormans; more than ever: and they had come, as David told me, to ask questions—Why their praying five times daily should not be efficient for their salvation: and, Why their faith in Mahomed should be vain: but time did not allow them to put their questions.

Jan. 28—A number of people have arrived from the villages; and this evening, our Worship was largely attended. In questioning them during the Discourse, I was gratified by their answers; which shewed that there is indeed some life among them.

Jan. 30: Sunday—To-day we gathered more fruit of the Gospel into the Christian Church. Soopramanien, a young Soodra, was baptized, and named Daniel Maduranayagam: he has been for more than a year employed as an Usher in Streevygoondam and Amandavanakoody, and has long given many proofs of a change of mind. On this occasion he gave a very gratifying account of himself, in the presence of many Heathen.

Feb. 25—The Zemindar of Eolarandel, about 30 miles from hence, sent for Tamul Religious-Books. I sent him a copy of each of our Tracts; as the messenger said that his Master wished to be largely informed of our Vedam. This is very encouraging.

Feb. 26—We celebrated the Lord's Supper with about 30 of our Native Christians, and were blessed.

This afternoon we had our Monthly School-Examination: it seemed interesting to the Boys. The Second Chapter of St. Luke was read, and commented upon: 48 Boys were present.

March 7—The lost sheep has at last returned. A Youth, who left the Seminary nearly a year ago, and strayed in the wilderness of the world, came back, two or three weeks ago, confessing his fault, and begging to be received again. His return we had prayed for, particularly in our Missionary Prayer-Meetings: we therefore could not reject him: still we thought it proper to let him wait a little, that he might the more feel his sin. He appears now to be humbled and ashamed; and therefore we have admitted him again; giving him a public reproof before the rest. Oh may the Spirit of God convince him more deeply of sin!

The Great Enemy pursues us in various ways. Last week, two of our house servants were detected in adultery. The one is a professor of Christianity and a Member of the Congregation; at least one who has long heard the Word of God, and shewed a degree of liking to it: both of them, with a second woman who had lent herself to conceal their wickedness by lying, were dismissed from our house. In the Church yesterday, the Third Chapter of the First Epistle to the Corinthians was read. This is an humbling and an affecting occurrence; permitted, no doubt, as a warning to all the Congregation for greater watchfulness and prayer.

March 13: Sunday—A good Congregation this forenoon. In the afternoon, the Girls made me rejoice, when I catechized them on the Morning Sermon. I have reason to believe, that, in a few of them, a good work is going on. Many of them confessed that they felt themselves cheerful, and excited to seek after heavenly things.

During the week, two Girls made some disturbance among the rest, about caste. I took sharp notice of it, and they are in order again.

March 15—Three persons arrived from Soleikoodiyrooppoo, Sigappattapooram, and Nedooiley, reporting that 30 Families in those villages have left Idolatry and beg for Christian Instruction. They are not far from Satangkoolam. This latter place is, as it were, a city set upon a hill—a mark to the surrounding villages, to point out to them the way to Zion. Masillamany, who is there at present, has visited those villages; and reports favourably of the people, with regard to their state of mind. I sounded the Deputies as to the motives of their request, and have been satisfied.

March 17—From Therakoolam and Madapooram, two other villages, two persons came asking for Christian Instruction. In one village are 5 Heathen and 5 Roman-Catholic Families, and in the other 15 Heathen Families who have rejected Idolatry. One of the men has been here several times before, and had received Tracts. The text this evening was, *Lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.* Surely so it is here! May we have the pleasure in time to see this new application manifested as the Lord's work!

On the other hand, I hear that Vengoo Moodelliar, in the Fort, is much displeased



with us for propagating Christianity. Had these Heathens power, we might see occurrences like those in the first Christian Church.

*March 19, 1825*—Five men came from Peromalkoolam, a village near Arooloor, stating that 10 Families have given up Idolatry, and greatly desired to be instructed in Christianity. They are relatives of Titus, in Tirupoolangoody.

*March 21*—I spoke to-day with the men from Peromalkoolam. So far as I can discover, they seem to be in earnest about Christianity. One of them has often played the Devil at their idolatrous feasts: I asked him how it was with him when he pretended the demon to possess him: he replied, that there was nothing very particular: he had drunk liquor; and, inflamed by it, got into the usual phrensy.

*March 23*—The Meeting in Tinnevely was again encouraging: not only were there a pleasing number of hearers, but also some of them (Goldsmiths) appeared impressed by the Word. I hear that the people in Tinnevely boast, that, notwithstanding my long preaching there, not a single convert has yet been made. Perhaps the Lord will very soon make their boasting vain.

*March 26*—This morning we had the pleasure of welcoming Mr. and Mrs. Schmid, in health and good spirits. Our mutual joy, after so long an absence, was great; and we gave our humble thanks to the Lord, for all the merces vouchsafed to them on their journey.

In the afternoon was held our Monthly School-Examination: 46 Boys were present: the Third Chapter of Luke was read and commented upon.

In the evening was held our Missionary Prayer-Meeting; at which Br. Schmid related something of his journey, respecting the Kingdom of God; which rejoiced our hearts, and excited fervent prayers for a blessing from the Lord on the spiritual seed sown by him.

*March 30*—The people begin to flock together from the villages, to remember with us our Saviour's sufferings and death. Massilamany arrived this afternoon from Satangkoolam, and Seeneevassagen from Arooloor, with a large number of people from the Congregations in these places and the surrounding villages. Such general Assemblies here, on particular occasions, are of much importance. A Pandal, or awning, has been erected in front of our Chapel, for their accommodation during Divine Service.

*March 31*—The people continue to come in. In the evening, the Chapel itself, and the large Pandal, were filled. The first part of the History of the Passion of our Lord was read and meditated upon. May great grace be with us all!

*April 2*—Yesterday (Good-Friday), we remembered the Passion of our Lord in two Services; at which the remaining part of the History was read: about 160 persons came together from the villages. This evening, we had a meditation on the Burial of our Lord; uniting with it the usual Missionary

Prayer-Meeting. Mr. Schmid related some occurrences in his journey: one of the villagers, who was present this evening, asked Mr. Schmid, when he was going to begin, to "relate it well;" showing thereby his desire to hear these things. The people were very attentive, and glad to hear; and we were greatly encouraged by this Meeting. All the Services were solemn, and the people appeared very much interested; on which account we are glad, and praise the Lord for what He is doing among them.

*April 3, Easter Sunday*—The Congregation seemed refreshed by the History of the Resurrection of our Saviour, and the improvement upon it. May we ever be thankful for what He has done for us! In the evening, David had a meeting with the people, while we had an hour of devotion with our English Friends. Thanks to the Lord for keeping up our spiritual life from day to day, and making us more and more desirous of being with Christ!

*April 4*—This morning, I dismissed the people to their respective homes: they do not regret the trouble of coming such a distance. May the Spirit of God quicken the Word of Truth sown on their hearts! From several new villages, a number of families are reported to have renounced Idolatry, and put themselves under Christian instruction.

*April 13*—The Meeting at Tinnevely was somewhat better attended this evening. Some spoke about the good which their children would get in the School. I then asked them about their own conversion: they replied, "Yes, true: but how can we change, after having been so long used to Idolatry?"

*April 17: Sunday*—Few Heathen attended Divine Service this morning: it was a profitable one to us. I preached on Romans vi. 6—11.

In the afternoon, Nallatambi, Antony, Amoordanayagam, and Savarimootoo came, and inquired, in reference to the Sermon, "How may we know that we are dead with Christ, and alive with him?" because Asirvadam, who has much to do with works and cannot yet rejoice in believing, has puzzled them about the subject. It was a profitable conversation; and the inquirers, it seems, got fresh evidence of true faith unto salvation.

Afterward came Kistnen, a Heathen Boy, whom we received about six months ago into the Seminary (he is a son of the head palanquin-bearer in Palamcottah), and who was for a long time much addicted to lying and stealing, but got better of it two or three months ago: he said, "Sir, you exhorted us, the other evening, to examine ourselves, whether Christ Jesus could rejoice over us or not (according to Is. lxi. 3.). Now, when I examined myself that evening, I found that the Lord Jesus could not rejoice over me, because I do not do agreeably to His Word; I am still sinning, and do not hearken to the advice of my teacher. I was very much troubled on that account, and was weeping the greater part of the night. I have since also read, that, at the Great Judgment-Day, the Lord Jesus will send those who have been

like goats into hell! this likewise has made me afraid. Oh, tell me what I shall do to be saved!" This he said with tears in his eyes. This instance of awakening was as unexpected as it was joyful to me. I directed him to the Fountain of Purification. Praised be the Lord for this new evidence of the power of His Word! He also told me, that when he visits his relations on Sundays, they trouble him to worship their idols, which he is afraid to do. David heard our conversation; and said, after Kistnen was gone, "Well, this cannot be but from God!"

From Arooloor, came sad news yesterday. There is a quarrel between Seeneevasagen the Catechist, and Vedamootoo the headman: one complained against the other. Ah, the Great Enemy cannot rest! He must trouble in some way or other: but I trust also, from this, that good will follow.

April 18, 1825—I have lately witnessed a remarkable instance of a wonderfully retentive memory in a young Brahmin from Ramnad. Three days ago, a Gentleman wrote a sentence in English (of which language the Brahmin knew nothing), containing 30 syllables: each syllable was numbered in order: all the syllables, with their numbers, were told him; not in their proper order, but skipping from 3 to 20, then to 6, and so on: when the whole sentence was finished, the Brahmin, arranging the numbers in his head in regular order, told the sentence word for word! To-day, we wrote him an English sentence of 69 syllables; and proceeded in telling him the numbers as before: while this was going on, I wrote a sentence in Hebrew, containing 14 syllables, telling him the numbers in the same skipping manner: while this was proceeding, he repeated to us the sentence which he had heard three days ago: and when the numbers of the new English and Hebrew sentences were finished, he told us both of them in a regular order, as if he had read them from a book. This was certainly a prodigious memory, and astonished us all.

April 26—To-day was a day of sowing much spiritual seed, along the road passing by our Compound. A great number of people returning this morning from a feast in the Fort, our Young Missionaries were early engaged with them, near the gates and under the trees. During the forenoon, I also took a station under a tree; and there might be seen three or four Congregations in the line of the road, at the same time hearing the good tidings of Salvation: it reminded me of the long Chapel at Otaheite. The desire of the people after Tracts was very great; and a large number has been distributed: some even were paid for; a trifle indeed—still something. The Brahmins, in particular, were eager for Tracts. Oh may the Holy Spirit follow this preaching and those books to their homes! On account of this blessed work, but few Seminarists remain at liberty; and consequently there were no regular Lessons this forenoon. The people generally admit that their idolatry is vain, and that they ought to know the True God.

April 27—The Meeting in Tinnevely

was encouraging. One man, however, opposed: he did not see why Christ should have died for him.

May 2—Yesterday (Sunday) we had a pretty large Congregation. The subject of my Discourse was 1 Cor. ix. 24—27, which seems to have been blessed to our Young Men, as several of them came afterward to speak about it.

Masillamany and Christian have returned from the Congregations southward near Nangancherry. They report, that, in one village, the number of Candidates is increased: in another, there is also an increase, consisting of Silversmiths and Oilmongers: in a third village, some, who formerly declared themselves willing to be instructed, have, from some cause, been afraid to come forward: the Silversmiths and Oilmongers seem to have, in the first instance, actually forsaken Idolatry, on account of the vexations which it occasioned them; viz. their being COMPELLED by the Tasildar to pull the Car of the Idol at their feasts, which they dare not do now they have become Christians: a door for the Gospel is thus opened; and they hear the Word of God with much diligence. Our Messengers staid also a day in Nangancherry, where they had much conversation with Brahmins and others, who received Tracts: some of the Brahmins, however, were very boisterous and angry; openly maintaining that their way of living in adultery was the best, and sufficient for them: but most of the Brahmins were much pleased with the Tracts.

May 3—David and his companions returned from a visit to the Congregations: his report is, on the whole, encouraging. In Arooloor, the case of Seeneevasagen, the Catechist, has been investigated: the result is, that he is proved to have acted very ill toward the Congregation, which will make it necessary to remove him from thence: a journey of one of us seems necessary, to effect his removal before the Congregation, and to impress the whole, in all its bearings, upon every individual, particularly those concerned: he promised well; and it is lamentable to see the old leaven not yet removed; which we have to be exceedingly careful about, among these Congregations. Our people in Ambalatcherry have separated from their Heathen Neighbours, and have begun to form a new village, close by, on their own ground; which we intend to call Kidatchapooram. They have also erected a little Prayer-House there. At Soleikoodiyooppoo (see March 15), where I have not yet been, David found, not only an increase in the number of the Church, but also great desire after the Word of God: the other Heathen are not at all pleased, and try to persecute them. In Poodoopatcherry, the women in particular have been remarkably desirous to hear and learn the Word of God.

Seeing so many villages craving for Christian Instruction, we must select the best of our Seminarists, and send them to them. The Lord direct us!

May 5—I was to-day engaged with various people from the villages. Frakasen had yesterday the honour of being beaten by a man of Vengoo Moodelliar's, without

the least provocation; and there is testimony to his bearing it with Christian meekness. About a dozen Soodras, from several villages hereabout, came this afternoon, and asked for Tracts: I exhorted them, and gave them Tracts.

*May 8, 1825: Sunday*—A large Congregation, and a happy Sabbath.

*May 9*—A relation of our Moonashee, from Streevygoondam, requested, through him, a copy of each of our Tracts: of course, I sent them with pleasure. Deputies came to-day from four villages, asking for Christian Teachers—from Poodoopatcherry, for three families; from Vayittiyalingapooram, for three families; from Koorippenkoolam, for six families; and, from Kooppapooram, for two families.

*May 14*—By Divine help, I have finished the Second Epistle to the Corinthians. We are very anxious, immediately to print all the Epistles in the form of Tracts, as our Congregations greatly require them. The Epistle to the Colossians was finished last year, and that to the Romans is just coming from the Press.

A Brahmin from a neighbouring village, with whom some of our Young Men have had religious conversation, encouraged them to go with Tracts to his village, at the Feast which will shortly be there; saying, the people will be glad to hear.

*May 15: Sunday*—This afternoon we had a large Congregation. David, and the remaining Seminarists, were early engaged with several Brahmins and others about Religion, until it was time to go to Church.

*May 16*—Several of our Seminarists went to some neighbouring villages, about 10 miles east, where they heard that there would be a feast. They took a number of Tracts with them.

*May 18*—The Meeting in Tinnevely was numerous attended, and gave me new encouragement. Several former hearers were present.

*May 22: Sunday*—A large number of hearers this morning: some of the good seed may have fallen on good ground. The Heathen at the doors listened with much attention. Not a few of our people from the villages were present.

*May 24*—Yesterday and to-day, I had to do with the people from the villages, who related the various persecutions which they have to endure. Our Young Evangelists were, here and there, witnesses of those grievous things. In some places, persons of higher caste, who have long been only the agents of some proprietors of low caste, pretend now to be proprietors themselves, and endeavour to establish themselves in the possession of such lands by various frauds; or they will instigate the labourers of the real proprietors to refuse labour and rent. In other places, the enemies will hire the Maravers (*i. e.* public Watchmen) to rob the houses of the Christians, to injure their fields and their Palmyra-trees, and to way-lay and beat or rob them. In other villages, the Public Officers, whether Poonas, or Mirasdars, or Tasildars, will demand taxes

from them which they formerly did not, or demand more than they ought, or give no receipts for what they have actually received; or will insist upon their paying money for their idols and temples. The vexation, and trouble, and loss, which the people have to suffer, are certainly not small; and though they get justice rendered them at last, their perseverance in Christianity is, at least in some degree, a proof that they have not embraced Christianity simply or merely for the sake of worldly advantages. The Lord make them to see, more and more, that the gain of eternal riches is far more desirable than all the perishing riches of this world!

Our Young Men stay this week here, and study the Word of God; thus qualifying themselves for teaching others: for which purpose I give them, every forenoon, Theological Lectures.

To-day, Michael received a Letter from Tamba, one of the Seminarists, who is now among his Roman-Catholic Friends in the south, to whom he obtained leave to go a month or two since, and where he has been kept longer than was expected, on account of sickness. I already cherished suspicions of his sincerity; but this Letter has removed them. He relates his labours among his Roman-Catholic Relations and other people: he says, that some begin to see the error of Roman Catholicism, and listen to argument: on one occasion, one man exclaimed, "O Mary!" but immediately added, "but what can she do for us?" Others treat his arguments with levity. Tamba, for his comfort, quotes then a passage from our Report, which has been printed by our Madras Committee, and of which he has, by some means, got a copy; and concludes with the passage of St. Paul's Epistle to the Romans, ch. viii. 37—39.

About 15 Roman Catholics, from a village to the north, have applied to be provided with Christian Instruction: some of them are now here.

*May 25*—The Evening Meeting in Tinnevely was numerous attended, and was truly encouraging. The Epistle to the Romans arrived to-day from the Press, which we have printed as a Tract: how glad we are to see it! I read a Chapter of it at the Meeting; and the people asked very much for copies of it.

*May 28*—Held the Missionary Prayer-Meeting this evening. Many people from the villages were present; among whom were two Soodras from Amandavanakoody, who begged leave to join the Christian Church. I questioned them as to their motives for doing so, and got pleasing and satisfactory answers.

*May 29: Sunday*—We had a large Congregation this morning, both inside and outside.

*June 12: Sunday*—Many Heathen were present during Divine Service. The small-pox is now very frequent: eight of our Seminarists are ill of it, though they had been vaccinated: but it seems not dangerous, and goes off easily. A Weaver, from the other side of the river, came and begged to become

a Christian: he has learned something of Christianity by his relations who are already Christians: he knows how to read, and took a Catechism with him: this morning he attended Divine Service. From Veeranallor, eastward, a Shanar Headman came, in the name of Thirty Families, and requested for Christian Instruction.

June 13, 1825.—A Shanar from Pandarapooram came, and said that he was a Headman, and had returned yesterday from a journey to his village, where he saw the Congregation together in the evening, and Aisodian instructing them. "Hearing those words," said he, "they were like light to me; when I resolved instantly to come over here, to hear more from you. I did not tell even my wife about it, as she or some other of my relations might have dissuaded me from so doing." I examined him, and cannot doubt about the truth of his desire to hear the Word of Salvation.

June 14.—The man from Pandarapooram is still here, and is very attentive. He cannot read; but is now very desirous of learning, and for that purpose begged permission to attend our School at his village for five months. He is now ready to return home. I mentioned to him that his wife would be anxious about him, not knowing where he was: "Oh, no," said he, "by the grace of God she will not be anxious." "But," said I, "how do you think that God will do so to her?" He replied, "Why, I have prayed to Him to do so."

June 15.—Two men came from Pooliyoor-kooritchy, near Nangancherry, requesting, in the name of 26 Families, to be received into the Christian Church. On inquiry, they said, that they had trusted in Idols and devils, and lived in lies and deceit; but that they had seen no advantage from it: they were, after all, miserable; and, therefore, wished to know and serve God. They had first become acquainted with these things some months ago, when they heard our Young Men read Tracts in the street along our Compound; and they afterward had conversation with our people in their neighbourhood on the subject. After all the searching which I have made into their views and designs, I cannot but say, at present, that they are sincere: their answers to my inquiries were very pleasing. One of the men had still his amulet on his arm: during our conversation I adverted to it, asking him whether he still placed confidence in such things: he assured me that all such confidence had vanished from his mind, and that he wished only to trust in the Living God. His companion instantly broke the string, and the man himself delivered the whole into my hands. This amulet had been ten years upon his arm. Thus the Redeemer's Kingdom is enlarging, from day to day! The Word of the Lord is spreading; and the Tracts are being read all over the country.

We subjoin Mr. Schmid's summary view of the Mission—

June 20.—A review of what has been going on in our Mission, especially the last

year, during a great part of which I have been absent, fills me with astonishment. Of a truth, what we see here is from the Lord; who gives full testimony to His Word, that it is as powerful as it was in the primitive ages of Christianity. The Word is spreading in the District rapidly: instances of child-like and unshaken faith, in those ignorant and despised labourers and peasants, come to our knowledge from time to time; while, on the other hand, the rich exert their utmost, in some cases, to destroy the rising Churches, and Satan succeeds in sowing his tares among us, and in ensnaring some of whom we hoped well: yet we have, thanks to God! more instances of an encouraging than of an unpleasant nature. May they multiply a thousand fold! Yes, they WILL multiply, so that a little one shall become a thousand, to His praise!

#### *Visits by the Rev. C. Rhenius:*

—to the Congregations southward.

Feb. 11, 1825.—I set out on a journey to the south, to visit our Congregations.

Feb. 12.—Early, arrived at Arcoloor, our Christian Village. I found the Native Teacher and our people well, and in good spirits: I had a Meeting with the people in the forenoon, and instructed them in the way of life. In the afternoon, I went to Ambalacherrie a Scodra Village, about two miles distant: a large portion of the inhabitants were assembled together, to whom I preached: they seem to have many worldly cares; some persons had signified their wish to become Christians; and it seems that they are in earnest. In the evening, I preached to our Congregation in Arcoloor. Previously to going to rest, I could not but reflect with wonder upon what God has wrought in this wilderness: a year ago, when I was here for the first time, there was no Christian Place of Worship, no Christian Village or Congregation, excepting that some had just come forward to forsake Idolatry: now these things are realised, and the praises of the Redeemer resound from between these Palmyra-trees! A Chapel is there; and a street of worshippers of the True God is formed: they have stood the fiery trial of persecution: they appear to delight in the Word of God; and begin to walk worthy of the Gospel: more than that—the sound thereof spreads around in this region; and, from various places, people come to hear it. Shall we not be thankful?

Feb. 13: Sunday.—This morning, first Prayer-Meeting. In the forenoon, spoke with the people who have earnestly requested to be baptised: they satisfied me as to their experience of the grace of Christ Jesus, in turning them from darkness to His wonderful light; and I accordingly baptised 7 men, 4 women, and 9 of their children. The little Chapel was quite full, many having come from the surrounding villages; 15 of whom were from Kaloongooville, who last week came to Seempevaagen, one of our Seminarians, requesting Christian Instruction. It was a solemn transaction. Lo! the wilderness rejoices! Those, who were baptised,

appeared very glad; and I thanked God on their behalf. May He establish them!

Toward the evening, I rode over to Kaloongoolley, where nearly the whole of the inhabitants, men, women, and children, assembled before their Heathenish Temple, in which they have so long worshipped Rama Swamy, without an image. I preached to them: one woman, in particular, was very attentive and interested. They confess and feel their ignorance: they said that they had been so long like beasts; but they now wish to be instructed in the knowledge of the Living God. As for their Temple, they will change it into a Christian Place of Worship; and, for that end, throw down the cross-wall within it. I prayed with them, and charged Seeneevasagen to visit them for instruction; and, on Sundays, they shall attend Arooloor, until more convenient arrangements can be made.

I returned to Arooloor with wonder at the grace of Christ Jesus in thus further extending His kingdom. Till late at night I preached to the Arooloor Congregation, which consists now of 16 Families; impressing on their minds the Third Chapter to the Colossians, and recommending them to the further keeping and grace of the Lord.

There came also some Roman-Catholic Shanars from another village, begging to be joined to our Church, and to be instructed in Christianity: they left Roman Catholicism five years ago, because their Priest would do no religious act for them but for money, and because he preferred Soodras to Shanars, making the Shanars stand at a distance when the Soodras were with him. I do not know how far their desire after true Religion is real: they seem to be tired of having no religion at all. Seeneevasagen is to visit them; and time will shew what they are.

Feb. 14, 1896.—Early this morning I proceeded to Satangkoolam. On my way, I stopped at Natchikoolam, where the Headman of the Shanars and his family wish to become Christians: he also attends on Sundays at Arooloor: I had a little discourse with him and the people there, advising them to attend Arooloor, particularly on Sundays; and then went on.

On my arrival in Satangkoolam, I heard painful news. Like as in the Corinthian and Galatian Churches, so also, here, internal divisions have appeared: the Headmen among our people, from some misunderstanding of one another, were mutually displeased, and tried to make parties; at least so talked, as to give occasion to the Heathen to exult over them and to ridicule them. Hitherto the Enemy tried to hinder them from enjoying the benefits of the Gospel by persecution from without—now he tries it in another way. It was, however, a consolation to me to hear that the rest of the Congregation were very sorry for this evil. After breakfast, I had them all together, and addressed them on the subject: the text was Job v. 17, 18. The word was blessed: their hearts yielded: they acknowledged their faults: the party-makers shook hands together, and we prayed to the Lord for pardon and for the healing of

this breach: all, both men and women, seemed to be of one mind. So, I trust, this device of Satan has also been defeated; and good will follow. Blessed be the Lord for His Gospel; and particularly for those views of its first propagation given in the Epistles, in which we find such suitable directions in these cases, and from which it appears that it was not otherwise even in the Apostolic Churches: even of them it is said, *There must be heresies among you, that they which are approved may be made manifest—Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.* The Congregation separated with gladness.

I went to see the ground for the Chapel; which they had, since my last visit, cleared and enclosed by a wall. How pleasing it was to look upon! How cheering to reflect, that, in this place, in the midst of the "Tank of Satan" (for that is the meaning of the word Satangkoolam), a Temple is to be reared for the Living God! Notwithstanding the various troubles that arise from without and within, I trust this House will still be glorious: the Lord will make his dwelling there! Lord, hear our prayer, and bind Satan that he may deceive the Nations no more!

In the evening, I preached again to a large Congregation, on Phil. ii. 1—3: some of the Congregation at Amandavanakooty, also, had arrived: many Heathen were present. Both men and women were very attentive.

Feb. 15.—Early this morning, I proceeded to Nadoovakooritchy, where there are 10 Families who wish to become Christians. One of them is the Headman of a part of the village; whose right to it, however, is disputed: under these circumstances, we have suspended our acceptance of a piece of ground, which he offered, for a Church and School, until the case shall have been decided. I preached to the assembled people on John iii. 16.

While I was in the village, and had resolved to go to Seecadivally, four Headmen, Shanars, came from Padookkoopetty, requesting me to go to their place; as they, with a number of other Families, wished to be saved from sin, and learn the way of Christianity. I had an interesting conversation with them; from which it appeared that they had come to this resolution in consequence of the communications which they had had with our people at Satangkoolam. They said—"The Idols, which we have hitherto worshipped, cannot do us any good: therefore we have left them, and wish to know and serve the Living and True God." They seem to have no other object in view, but to be saved. I accordingly proceeded to their village toward the evening; and found it to be a large place, containing about 1000 houses: after sunset, people of various castes came together, probably from curiosity, whom I addressed: it was a large assembly. One aged man was particularly pleased with what he heard, saying that he had already heard of these things at Palamcottah, in our Schools, and, as a by-stander, at our Chapel there on Sundays: he expressed a great desire to be saved, to know true wisdom, and to be bap-

tized immediately. Afterward, the Candidates for Baptism assembled, whom I instructed in the Way of Salvation, concluding with prayer: a large number of other people sat around, who also received Tracts. The rising Congregation here amounts to 30 souls, including wives and children. Are not the fields ripe for the harvest? Do they not *flock as doves to their windows*? Do they not come and say, *Come! and let us learn the way of Jehovah*?

Feb. 16, 1825—I proceeded early to Secadivally. I had the pleasure to find a School and Prayer-House already built by the people themselves; all indeed simple, but sufficiently commodious. Beside the 10 Families of our Congregation, there came about 10 Native-Christian Men from Taravey, a neighbouring village, attached to the Tanjore Mission; and some Moormans from another village. I preached on John iii. 16: some of our people immediately asked for baptism, but I thought it advisable still to delay it. In the afternoon, I had them again all together, with their wives; and instructed them on Baptism and Prayer: they begged hard for a permanent Teacher: the Lord grant them the spirit of prayer! I saw the place where formerly their Idol stood: it is now a foot-path; and nothing of it remains. Toward the evening, I proceeded to Pandarapooram: here I had, likewise, the pleasure of finding a building erected for the assembling of the Congregation, which has now increased to 17 Families: nearly the whole village came together to hear the Word of God, and I had a pleasant evening with them: I preached on Gal. v. 22: about 20 women were present. I must again exclaim, *Lo! the wilderness rejoices!* and, indeed, we sang the praises of the Most High.

Feb. 17—Early in the morning, the Congregation assembled again, together with many Heathen; when I preached on Matt. xi. 28. Afterward, two Headmen from Satangkoolam, who have some property here also, and who are the enemies of our people both here and there, came and complained against our people in this place—First, That they had built a School and Pandal here, and were going to build a Church also, without their leave: on investigation, I found that their leave was not necessary, because the ground on which the people had built belongs to one of themselves: these Headmen pretended, however, that it belonged to them; though they have, for several days, troubled the partner of the owner, who is still a Heathen, by all means to sell it to them; which they greatly desire, because then they may more effectually hinder the establishment of Christianity: after the discussion, they quitted this ground of complaint, and said, “Well, let them build”—Secondly, they complained that our people would no longer cultivate their Palmyra-trees: this allegation also they gave up, because our people justly declared, that they would not refuse the cultivation, if the Headmen would give them what is right—Thirdly, they complained that the people would not pay them their taxes; not indeed the public, but pri-

vate taxes. This was a confused business: after many inquiries, I find that the ground belongs indeed to our people, but that these Headmen have assisted some of them in erecting their dwelling-houses upon it; for which they have to pay them a few fanamas per house, according to the custom of the country: this remains still to be settled; and I trust we shall come in order with this also: the Headmen mixed the public taxes with this private one, without the slightest reason.

About noon, I proceeded to Ammandavakooddy, where I first examined our Schools: about 20 Boys were together: they knew their lessons very well: in catechizing them I was much pleased: prayer concluded the whole. In the afternoon, I had the Congregation together: the little Chapel was quite full; and many Heathen were outside. I preached on 1 Tim. iii. 1: some of them had lately given way to envy; for which I reproved them, and they acknowledged their fault: we were together till late. A devotional spirit seems evidently to prevail among them, so that I was much more satisfied with their state than at my last visit in September.

In the evening, I returned to Satangkoolam; where the Congregation once more assembled: I preached to them on Matt. vi. 24. and Mark viii. 34. On this occasion, I gave them some particular directions about their conduct; especially in reference to the Sabbath: one of them, when he had traded on a Sunday, not only had received no advantage from it, but felt smitten in his conscience, so as to make him resolve to do so no more: another had gone on a Sunday to work at his Palmyra-trees, when he was led by a circumstance which happened to feel that he was doing wrong; and he came instantly home, confessing his fault with sorrow. One man seems to be often deeply affected by the Word: when called upon to repeat the text, he often does it kneeling: occasionally he hears a great part of the Sermon kneeling: he has a very irritable temper; but soon feels and acknowledges his fault: this, probably, is a means of making him contrite. On the whole, we have much reason to rejoice over this people. There were about 25 women present, whose attention was remarkable; and several of whom expressed themselves very joyful at the knowledge of the Blessed Gospel.

Feb. 18—Early, proceeded on my return to Arooloor, where I watered our spiritual field once more; and, in the afternoon, set out, and reached home late at night, wondering at the prosperity of the Lord's Cause, though with persecution and in the midst of various other troubles; and humbly thanking Him for all that He has done for this people.

—to the Congregations westward.

March 1, 1825—I left Palamcottah early this morning to visit places in the west, from which people came some time ago, and signified their wish to become Christians.

I arrived, this morning, at Shermnadevi, where I was two years ago, and where many people at that time heard the Word and re-



ceived Tracts. I stopped here, on purpose to sow some more seed, if opportunity offered. It is the residence of a Tasildar; who, however, is not friendly to the Cause. I was disappointed in my expectation that people would come and hear the Word: none came, with the exception of a single person, a goldsmith, who begged hard for a Tract. It may possibly have arisen from their being engaged in the fields, for it is just harvest-time: but I believe many might have come, if they would.

In the afternoon, I left the place rather sorrowful at the blindness and hardness of their hearts, and proceeded to Kovindapaty, a Shanar Village near the mountains. Some of the people brought me to their former Temple of Peroomal, which they have converted into a Place of Christian Worship. The stony Idol was cast out, and lying outside, to be worshipped no more. What a sight!—an Idol, which several generations have worshipped as God, now cast out as a thing for nought! “We have so long,” said they, “worshipped this stone, from ignorance; but we see now that it was vanity and sin.” I asked whether they were not afraid, when they tore it out of the ground. “No,” said they: “why should we be afraid? If it were God, it would have reproved us when we cast it out; but it is only a stone taken from yonder mountains. No: we wish to learn the way of the Living God, and to serve Him.” My palanquin-boys were astonished at the sight; and I trust have received fresh excitement to forsake their Idols at Palamcottah too. I blessed God for the fulfilment of His promises. In the evening, the little place was filled with men and women, both from this village and from two neighbouring hamlets: I preached to them till late. There are a few other smaller Temples here, which they intend to break down to-morrow. The Head Shanar here has been long the principal servant of the Devil in this place, but is now the foremost in destroying his works. The Temple, in which I now sit, is comparatively small, and with a Palmyra-leaf roof; but the Lord of Heaven and Earth manifests His presence to us here.

March 2, 1825—Early in the morning, I rode over to Odakarey, a small hamlet: nearly all the inhabitants came together, and I had Morning-Prayer with them in the street. The women were shy, but at last came near and heard. The people afterward shewed me their former idolatrous Place of Worship: the Idol-heap they had already destroyed: the roof of the building they pulled down in my presence.

From thence I went to Karooselpaty, a village consisting of 20 householders, 12 of whom have renounced Idolatry: their former Ammen Temple is also in ruins. Here all the people of the village came together: I exhorted them, and prayed with them.

Afterward, I returned to Kovindapaty. Breakfast being finished, the Headman requested me to witness the destruction of another Temple of his: so we went into the village. Outside of his Compound there was a small Ammen Temple, which was already in ruins; but there were still the baskets, with

the rings, the corals, the cap, &c. which the devotees of Ammen used to wear at their Idolatrous Feasts. All these things they collected together, broke the rings with their feet, and then put the whole into a fire kindled for the purpose. We then went into the Headman's Compound, where he had a small Temple of Dharma Rajah, built by his forefathers. Having declared that he was perfectly convinced of the folly and wickedness of Idolatrous Worship, he laid first his hands upon the roof and pulled off a piece, and then the rest destroyed it altogether. There are still a few more Temples here and in the fore-mentioned villages; but, on these, the inhabitants, who still remain Heathens, have a claim: those Temples they did not touch; and I advised them to let them alone, until they all should turn unto the Living God.

The people having thus destroyed, of their own accord, these abominations, we assembled together, to give thanks unto the Lord, and to devote ourselves unto Him. On this occasion, I informed them, more particularly, of the manner in which sin and all trouble came into the world, and in which the Lord has saved us from sin. The dedication of our souls and bodies to the Living God, in Christ Jesus, was solemn. They afterward signed a Paper, declaring the reality of their intention to serve Him. They were glad at all they did; and at the prospect of being now more fully instructed in the things pertaining to God and Christ Jesus. There are in all these three villages, at present, 21 Families which have thus dedicated themselves to God. What has He wrought in this wilderness! Blessed be His name for the fulfilment of his promises! These things were marvellous to my eyes.

In the evening, the people assembled once more together; when I instructed them in regard to their conduct toward one another—toward their enemies—and as parents and children, husbands and wives, masters and servants. Their conversion has, of course, excited enmity. Their Barber has been charged by their enemies, under various threatenings, not to shave them: he had just returned from a flight, which he had taken in consequence, having heard of my arrival; and I trust he will shave them as before. Their Merchant also, a Moorman, has been charged not to sell them any thing: he came and informed me of it, and I trust he also will not be intimidated. Having recommended them to the gracious care and keeping of the Lord, I rested awhile, and then proceeded on my journey.

March 3—Early, I arrived at Veeranalloor, where I was two years ago. The people still remembered me, and I had much conversation with them, during the day, on the salvation of their souls. They received Tracts with desire, and made various inquiries on religious subjects: but their hearts seem to be as stone, though their minds are evidently convinced.

Toward the evening I arrived at Ambasamootiram, a large town full of Idolatry, and the residence of a Tasildar, finely situated near the mountains. Here is the Headman



of about 500 Weavers: who, for some time, has shewn inclination toward Christianity, not without suspicion, on my part, that he has worldly objects principally in view. Late in the evening I had a conversation with him, in which my suspicion was, alas! confirmed. He has a quarrel with a neighbouring Zemindar about land, in which he wishes for my assistance, against the injustice, as he says, done to him: of course, I shall not intermeddle with it. I exhorted him to a care for the *one thing needful*.

March 4, 1825—Early in the morning, I went to see a Temple, in which there are two huge figures of clay, a man and a woman, in a lying posture, about 15 feet long, elevated about 10 feet, and proportionably thick: while I was looking at them, people gathered round me, whom I addressed on the objects before us. During the day, several crowds of people heard the Word of God and received Tracts. The Seminarists whom I had taken with me were also engaged, in two parties, reading and speaking to the people; to whom these things were new: they heard with considerable interest and expression of conviction. May the Lord fulfil our hearts' desire respecting them! At night I returned home, thankful to Him for all that He has enabled me to do and to witness respecting the enlargement of His Kingdom.

—to Arooloor and its Vicinity.

May 11—Last night, I left home to visit the Churches in and near AROOLOOR, in order to counteract some evil which is working here. This morning I arrived in Arooloor.

During the day, many of our people from the surrounding villages assembled together. One of the baptized women and an unbaptized one had, some weeks ago, allowed themselves to quarrel with each other; and the Catechist had beaten them for so doing—a thing which we would by no means permit. The women declared that they had already been sorry for their misconduct; and the baptized woman, in particular, said that she had felt sorry immediately after the affair. Both confessed themselves guilty; but the unbaptized woman was the aggressor: so that I had nothing more to do than to exhort them. We can hardly expect that such things will not occur in New Congregations; and the circumstance of their actual occurrence is, I trust, the means of making them wiser, and bringing them more acquainted with their own depraved hearts: this is the use which I endeavour to draw from it. Of course, I strongly disapproved of Seeneevanagen's conduct in this affair before the Congregation, most of which continue to satisfy me as to their sincere attachment to the Gospel. I see it necessary to remove Seeneevanagen; though I have still hopes of him as to further usefulness, thinking that his failings also will be the means of teaching him wisdom. The people are thus, more and more, brought under healing from their sins and evil habits. I think the Apostles must have had similar experience in the newly-formed Churches: hence their admonitions not to quarrel, steal, cheat, covet, &c. See-

neevanagen now returns to Palamcottah, and Prakrasen and his companion remain in his stead.

Toward the evening I proceeded to Kaloongooiviley, where the Congregation gave me much pleasure. I found here Paradesi, with his companion Sarkoonnen: who told me that they likewise are glad at the desire of the people after the pure milk of the Word of God. All the village assembled for Evening Worship. One of the women has a son in Nagracoll, who, several months ago, sent her a Tract, with advice to read it well, and follow the instructions contained therein: she read it; and, becoming acquainted with our people in Arooloor, had at last resolved on dismissing Rama Swamy. They had taken away the middle wall of his Temple, as I advised them when I was last here: but it is still too small to hold the whole Congregation. The people are, I trust, truly desirous after the instruction which they are now to receive from Paradesi. They have a great number of children, with whom shortly a School will be commenced: the children express themselves desirous to learn. Many of our people from the neighbouring villages assembled this evening.

May 12—Early, I proceeded to Satangkoolam. On the way, I stopped at Nedoongkoolam, where there is a Congregation; but, as it was just the time for their work at the Palmyra-trees, only few came together, whom I addressed on *I am the light of the world*: the sun was just rising.

At Satangkoolam, I found the preparations for the Church going on: it is to be 63 feet by 21: it is indeed building *in troublous times*. The Congregation met in the forenoon: as it was market-day, not all could come. One of the Members, who has an irritable temper, had been guilty in giving way to it on a certain occasion: he is greatly humbled on that account, and feelingly confessed his fault: the admonition, which this circumstance occasioned, will I trust be blessed of the Lord. As it was Ascension-Day, I preached to them on that subject; after which, from the text for the day, *Ask what I shall give unto thee*, I took occasion to inquire of every person present what they would ask from the Lord Jesus, supposing He should appear to them and put the question to them. It was interesting to hear the several replies—two or three men said that they would ask Him for their necessary food and raiment: some would ask Him for a place in heaven: the majority, both of men and women, were for asking Him for a good understanding of His Word, desire for it, and a good heart: a few would ask both for bodily and spiritual blessings. On these statements, I exhorted and advised them.

Some of the Congregation in Amanda-vanakoody were also present. The Headman, who is, I trust, an humble and true believer, related, among other things, that several of the Congregation had hid their idolatrous pictures &c. "Now," said he, "when I found that out, and saw from it that they were half for our Saviour and half for idols, I strongly reprov'd them, and took their

idolatrous pieces and tore and burned them in their presence, telling them that the Lord will not bless them if they are half-minded. I told them further; saying, 'When I come to you in your distresses and pray for you, how can the Lord hear me, if you secretly keep such wicked things? He will not hear me, and I shall be discouraged thereby.'" This simple relation of his was affecting. He declared also, that those who willingly put away such things have been relieved from their distresses.

In Satangkoolam, Satan is indeed dwelling, as the name intimates. Even the Government Peons, and other Officers, conspire together with other wicked men to afflict the inhabitants. I had abundant proof of it while I was there.

Toward the evening, I returned to Arooboor, where I married a couple, and exhorted a large Congregation on the subject of marriage, which seemed greatly to delight the people; and then set out for Palamcottah, pleased with the renewed assurance that the work of God is actually going on among the people.

—to Courtallum.

June 17, 1825.—On the very kind invitation of Mr. and Mrs. Monro, I resolved to take up, with my family, our residence, for a few weeks, with them in COURTALLUM, during the present cool season there; for the benefit of my health, and with the view of going on uninterruptedly with the Translation of the Scriptures. With this view we left Palamcottah yesterday afternoon, travelled all night, and arrived this morning under the hospitable roof of these kind friends. It is here about ten degrees cooler than in Palamcottah. The bathing under the fall from the mountains has been found to be very beneficial to many. The Natives esteem it a sacred place, by the craft of the Brahmins; who persuade the people that bathing under the fall takes away their sins: on which account many come to bathe for the purpose; and Friday is particularly observed as a very auspicious day for it, when there is usually a large number of people. This I hope will give me occasion to spread the knowledge of the Truth among them in this region.

June 24.—In the mornings and afternoons, I have frequently had religious conversations with the people, at the fall, and in a neighbouring village. Tracts also have been distributed. Last Sunday we had English Service, morning and evening, in the house.

The Suniyasies, an order of religious mendicants, greatly deceive the people in this quarter, under professions of singular holiness.

June 26.—We took an excursion on the hills, to see the upper falls and the Company's nutmeg-gardens. Every thing here is delightful; and the trouble of ascending is abundantly repaid by the fine scenes which present themselves. Up the hills, some Suniyasies are living in caves; pretending, of course, to be holy men, and receiving the worship of others.

By several difficult ascents, I got to a cave, where I found one of these men with his disciple. He was besmeared all over with

ashes, and had a jacket of tiger's skin and a cap of the same, with his knotty hair hanging down his shoulders. He pretended not to understand Tamul; but Teloo-goo, as coming from the north: I endeavoured, therefore, to speak Teloo-goo with him. He confessed that his way of living neither did himself nor others any real good, and promised to come down and see me the next day. Poor miserable creatures! Our bowels must yearn over them on account of their *deceiving and being deceived*. Isaac, who was with me, when he saw a man worship the Suniyasi as God, told him that he ought not to do so, because he was but a sinful man like the rest; at which the man was rather angry.

We ascended, afterward, to the first fall of the stream. It was a more difficult ascent than the former; but abundantly repaid our trouble, by the magnificent scene which presented itself to us. The height from which the stream gushes down, between two straight rocks, may be between 80 and 100 feet. The convulsion here must have been dreadful, to have produced such scenery. Near this we met with another cave of a Suniyasi; but we could not find the man: he probably hid himself.

June 27: Sunday.—After Divine Service in English, in which our souls were refreshed by *I determined not to know any thing among you, save Jesus Christ and Him crucified*, I held Divine Service in Tamul with 18 Natives, in which we were further instructed in our Christian Warfare.

I was then informed that the two Suniyasies, to whom I spoke yesterday on the hills, had come down from thence to speak with me, according to their promise; which I did not fully expect, on account of the hypocrisy of these people: "But," said Isaac, "the Lord has inclined their hearts." I went out to speak with them. The principal person had certainly a very curious, and, to children, a very frightful, appearance: in fact some of our children would not at first go near him, for fear of his tiger's skin and cap. How different this man from those of *whom the world was not worthy, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented!* Not a few people came together while I was talking with him. He now knew Tamul very well! He said he had come from Benares, that he had now resided about three years upon these mountains, and that he is living thus to obtain heavenly bliss. I endeavoured to convince him, that he could not obtain it in this way: after a little argumentation, he appeared convinced that he could not; fully expressing himself to that effect, and confessing that he lived in this miserable way principally to get something to eat. I told him of the Lord Jesus Christ as the only one who could atone for our sins, and that His obedience to the death on the Cross had actually atoned for them. He asked what he should do. I advised him what to do, in order to be further instructed in the way of Salvation. He went away with the promise to consider about it, and come again.

Isaac afterward told me, that he had accompanied him a short way, when the man told him that he was willing to follow my advice, but he feared the ridicule of the people. Isaac told me further, that, after this interview, in which he openly avowed the unprofitableness of his way of living, and that it was a cheat to make himself a Swamy to others and to receive divine worship, those persons who had adored him yesterday on the hill, now despise him as an ignorant man. But the minds of these Suniyasies are seared as with a hot iron, and are, I fear, past feeling; though nothing is too hard for the Lord: in this hope, we would labour.

There is another Suniyasi, who is usually among the people who come to bathe; and sits either in a mandapam or under a tree, carrying a peculiar air of greatness in all his behaviour: he is dressed in red cloth, with a tuft of hair raised on his head; and makes a very significant nod with his head, as a bow, like that of great and proud men. I have several times conversed with him; but he feels himself, I believe, and his knowledge of God, superior to anybody else, and to any thing which can be offered to him. The Lord have mercy upon him, and on all people who are deluded by such men!

*Visit of Rev. Bernhard Schmid to Satangkoolam and its Vicinity.*

June 7, 1825—Left Palamcottah, accompanied by three of our Seminarists, on a little tour to those Christian Congregations which are forming in AND ABOUT SATANGKOOLOM, in order to water and encourage them, and to become personally acquainted with them.

June 8—About day-break, passed a village, where a considerable number of men, women, and children were assembled round a large fire, and musicians were busily employed in making a noise. I made toward it; when the appearance of a white man among them quickly silenced the music: in order to hear what I had to say, the musicians and nearly all the men assembled round me. I learned from them, that they were making an Idol, which was a small pyramidal pillar of earth: from this they expected removal of sickness and other earthly benefits. When I declared to them the invisible Creator of the World, who had become man to save us from ignorance and sin, they listened with great attention and respect; and some said, "How can we know these things, unless some one comes and teaches us?" After having informed them that the Lord had graciously put instruction within their reach, as the Gospel is now preached and received in many neighbouring villages, I left them, not a little encouraged by their evident readiness to receive instruction; and I was only sorry that none of them could read.

As soon as I arrived at Poodoopatcherry, the inhabitants brought me the head of a Female Deity, made of earth; which they had destroyed as soon as they had heard that I was coming: they had destroyed four or five other Idols, the ruins of which I saw when I went to inspect the ground where they propose to build a Church. Two bro-

thers and a near relation to them, owners of much ground, and who had been hitherto zealous Idolaters, have renounced Idolatry; and offer freely as much ground as is necessary for building a Church, and for forming a Village of Christians: 21 Families of Poodoopatcherry and the surrounding villages have already given their hand-writing, and will settle in the New Village as soon as possible: about 50 more intend to come over also, but they have not yet given their hand-writing to that effect. There are about four wells on the ground; but the whole country is sandy. During the day, I had the people three times together, for prayer and Christian Instruction: some of the women repeated the Short Catechism, as far as they had learned it, very fluently, with much freedom and apparent pleasure. Christian, the Seminarist, whom we have placed here for a time, tells me that the women are especially desirous to learn; that they come, very frequently, as soon as they have finished their work in their houses, and request him to teach them more; and that, on Sundays, they come from distant places and bring their food with them, in order to spend the whole day in the village. Acquainted as I am with the deceitfulness of the native character, I was very attentive to discover proofs of hypocrisy; but I could not find any. However, I rejoice with trembling. We must constantly watch, lest we trust them TOO MUCH or TOO LITTLE: we must pray that the Lord would make all circumstances to serve for the furtherance of the Gospel: and we must be instant, in season and out of season, to teach them, and that the Word of God may dwell richly among us. They brought several complaints against some persons, who, many years ago, had deprived them of land, trees, &c., and wished me to assist them to recover these things: but, as they did not suffer these things for the sake of Christianity, we cannot accede to their wish; because we should, in so doing, invite, as it were, all self-interested persons to feign a desire to become Christians, and to try to deceive us: yet we do what we are able, to help and relieve those who are unjustly persecuted for Christ's sake.

June 9—In the morning we reached Soleikoodiyiroopoo, where Michael resides as Teacher. I arrived when it just began to dawn; and addressed the crowd who had assembled to see me, and then went to see the houses of those who had subscribed: a Temple of Supramanien had been turned into a Prayer-House. I returned, when the sun got hot; and, after breakfast, had a Prayer-Meeting: so also in the afternoon and evening. The attendance, and the desire for learning and understanding the Word of God, evinced by the people, especially by the women, were very encouraging. At this place, including some neighbouring villages, 50 Families have subscribed their names to become Christians, and will settle here if a Church is built. Toward evening, I went to see Valliammeypooram and Nedooiviley; in each of which there are several Families, who have expressed a wish to the same effect. In Nedooiviley, I addressed a crowd of people

outside a temporary shed, which had been prepared for me : those, who had subscribed, sat down ; and the Idolaters stood behind them, listening : many women were present.

June 10, 1825 — Proceeded to Purreiyoor, where the parents of three of our Seminarists live. The way thither, and the greater part of the country, are covered with deep sand ; so that it was tiresome for the bearers. I had been informed that there were from 50 to 60 Families living in Purreiyoor, and that six of them had declared, by writing, their resolution of becoming Christians ; but I was greatly disappointed on my arrival, to find the houses belonging to people of different castes at such a distance from one another, that the houses of each caste ought to be considered as a different village ; and that it was impossible to see the different divisions of Purreiyoor in one day. I went, however, before the sun grew hot, to the village of the Roman-Catholic Paravers (Fishers) and to the Mahomedan Village. In the Paraver Village I found only women, the men having gone to their daily work : it consists of 12 Families : they have a little Chapel, and are about to build a larger, preparations for which I saw made : the women complained that their Priest had not been with them for three years : I found them very poor and ignorant ; and invited them to my shed, where I would give to the people an Address on Salvation : they promised to come. In the Mahomedan Village, I testified to three groupes of people concerning the Saviour : they received my message with their usual ill-will ; and, by the largest party, I was almost hooted away.

About noon, the Parents of our Seminarists, Vedamootoo, Annamey, and Joseph, having done their work, came for Christian Instruction : they were joined by a Mahomedan, a Heathen, and two Shanar Lads. As the Parents, and also the Roman Catholics, had been deprived of their land by a rich Native, and had been brought into connexion with us by their distress, I took for my text Luke vi. 20—26, and other such passages. The Mahomedan appeared much pleased with what he heard, and made some good remarks. Afterward a young Shanar came, in the name of 10 Roman-Catholic Shanar-Families, belonging to what is called Purreiyoor, 'begging to be received into the Evangelical Church, as their Priest had not been with them for three years : I endeavoured to find out their motives ; and was satisfied as to the man's sincerity, and was pleased with the simplicity of his expressions. The others had not come, as their daily work was urgent.

In my way, I stopped at Jerusalem, a Christian Village, the Catechist of which had come the day before to Soleikoodyyirooppoo, in order to request me, in the name of the Congregation, to give them an Address when passing. A number of men and women, with their children, received me before their little Church ; and I gave them an Address on Colossians iii. 1.

Having arrived at Soleikoodyyirooppoo, I had again a large assembly of people, who appeared remarkably attentive. I spoke to them on Matt. vi. 19.

June 11 — As the palanquin-bearers had been fatigued yesterday by the very sandy road, I was obliged to stay in Soleikoodyyirooppoo until the afternoon, and had two more Prayer-Meetings with the people : in the forenoon I spoke of Martha and Mary, because the assembly consisted chiefly of women ; and, in the afternoon, I examined them in the Catechism, as far as they had committed it to memory : I could not prevail upon the women to speak : some of the men had learned something. They urged me much to obtain for them ground for building a Church, and where they could settle and form a separate Christian Village. The villages in the neighbourhood, where, more or less, the inhabitants wish to become Christians, are Semmarikoolam, Valliammey-pooram, Nedooviley, Elluviley, and Purreiyoor : from Seeradeiapooram, also, a rich man, who has many persons under him, came, with four or five relations, and declared their intention to become Christians ; but Michael tells me, that there seems to be some trouble in his village, which induces him to come to us.

Toward evening I set off for Satangkoolam, where I arrived at dark. I spoke to a small groupe of Heathens, on the importance of caring not only for the body but also for the soul. After tea, I had prayer with the Candidates for Baptism.

June 12 : Sunday — Before breakfast, a Native Physician came, and asked me, whether, if he became a Christian, he would obtain as much protection and advantage from us, as he had hitherto enjoyed from the rich Heathens of the place ; which gave me an opportunity to address him, and a crowd of other Heathens, on the vanity of earthly things, and the importance of seeking first the Kingdom of God and His Righteousness : I then read and applied to them Luke vi. 20—36. In Divine Service, I related and applied the Parable of the Sower. In the afternoon, I pursued the subject of worldly cares ; taking for my text Matt. v. 39—42 : I dwelt on this subject particularly, because a principal member of the Congregation had, from a good motive, entangled himself unnecessarily in the worldly affairs of a Heathen, who expressed his wish of becoming a Christian. Another principal member, who gives satisfactory proofs of his sincerity, was reported to me as being of a very angry disposition ; and not to have eaten for two days, because he had quarrelled with his wife : I spoke to him ; and he acknowledged his fault, without the least attempt to excuse himself. I was also informed, that the Church-building was not going on well, because the Candidates for Baptism did not listen to the exhortations of three principal persons to assist in building, as they at first had promised ; and that one waited for the other, excusing himself that he must work for his own maintenance : and this seems to be true. Toward evening, I went to the place where the Church is building : the wood-work is nearly ready, and the place for the foundation dug ; but the walls are not rising, which is the people's fault. Many of

them are, doubtless, too poor to assist either with money or labour. I told them how the Jews had built the Tabernacle, Exodus xxv. 21: one of the principal men among the Candidates said that he would give a rupee toward building the Church: I said, that I also had given one, Masillamany half-a-rupee, and another a quarter of one; so a subscription was unexpectedly set on foot, and amounted to 17½ rupees before we left the place: several Heathens, from Satangkoolam and neighbouring places, subscribed their nites; some one rupee. In the Evening Prayer, I examined the people in the Catechism; but found it necessary to exhort them particularly to diligence, in committing to memory the Doctrines of Christianity.

June 13, 1825—Arrived, in the morning, in Nadoovakooritchy. The whole village, consisting of about 110 Families, will profess Christianity. A few of the people had been baptized, by the Tanjore Country-Preachers; but had backslidden, in consequence of persecution; their Church having been destroyed twice by the Heathens; and several of them had died in prison, having been falsely accused. Their ground had been fraudulently occupied by a rich Native, but lately recovered. I held a Prayer-Meeting with as many as could leave their work; and explained to them the Ten Commandments. A few hours afterward, I went to see their houses; and held another Prayer-Meeting at the other end of the village, where women also attended: I related and applied the Parable of the Marriage, Luke xiv. 16—24.

As some Maravers from a neighbouring village, which lies in my way to Padookkoopetty, came and requested me to give them an Address in their village, many of them wishing to become Christians, I left Nadoovakooritchy in the afternoon, and stopped in their village for an hour; which I employed in addressing a pretty large crowd of attentive people of different castes, with many women.

Arrived, toward evening, in Padookkoopetty. This is a large and populous place, inhabited by persons of various castes. My shed was built in a large free-place, where the Native Officers were receiving taxes from the inhabitants. My appearance attracted the Native Officers and many of the people: with these Officers, and (when they had returned to their business) with the School-master of the place, I had interesting conversations. They were easily brought to confess, that Idolatry is vain; and made observations so intelligent, that I was quite refreshed after having been so many days among mostly ignorant people, to whom only the plainest things and the elements were intelligible and useful. With the approaching night, the people dispersed by degrees. Since Mr. Khenius's visit here, the Gospel has gained ground much: then, only 10 Families had come forward, and none of the women were at the Prayer-Meeting—now, 23 Families have decidedly avowed themselves, and almost all the men and 12 women came to the Prayer-Meeting. They are rather poor people; but some of them can read. I spoke

on the command—*Lubour not for the meat that perisheth*. The person who principally interests himself is a Headman among the Shanars; but of his motives I am in doubt.

In the course of the evening, an uncommonly violent quarrel arose among the people, who were still assembled, on account of the taxes. At first, I intended to take no notice of it; but, at last, I went out; and, after some time, the principal quarreller came to me, and attempted to tell me his complaint, but could not articulate his words for rage. I ordered him to be silent; and, from others, learned that he was the Headman, and had lately declared his resolution to become a Christian. He had quarrelled with one of the Native Officers, on the ground that he was wronged by the Taasilidar, and would not give the additional money required: I strongly reprov'd him for having quarrelled with the Officer, in a case where that Officer only executed the order of his superiors; and for having quarrelled in such an unbecoming manner, that persons like him could never be called Christians: if he thought himself wronged, he ought to make his complaint to the right Authorities. Here his brother said, that, as they are Christians, I ought to help them. I learned, afterward, that he doubtless came over to us in order to be assisted by us in his quarrels. As I have not at all encouraged him in his vain expectations, the others now fear that he will leave us again, and trouble them the more.

June 14—Early in the morning, I arrived at Secadivally. Here Daniel is settled, whom I requested to take charge of Padookkoopetty also. People of different castes live in Secadivally. Before the people assembled for prayer, I had a conversation with a number of Mahomedans; and several of them staid and listened to the Address, which I gave to the Candidates for Baptism. About nine o'clock, I left the place, as I was obliged to hasten my return to Palamcottah; but I was the whole time of my stay there engaged in conversation with our people, who appeared to be more ignorant than most of the villagers whom I had seen in this tour: they had learned little by heart; and, without this foundation, they will understand very little of our Sermons. After a very short trip, passing the Christian Village of Samaria, I arrived at Appooviley, on the urgent invitation of Ramasamy-padan, the Headman of the village; who wishes to become a Christian, and had come to Satangkoolam in order to invite me. Besides him, there are three other Families in this village who are of the same mind; in the whole, eleven souls. I could not discover the least worldly motive in their coming thus forward. I talked first, for two hours, under the shadow of a tree, with those villagers who had no pressing work; and when a shed was ready for me, several Mahomedans came, evidently with the purpose of being informed what Christianity properly was. I had a long conversation with them, in the presence of a crowd of villagers; and they stayed, even during prayer, and heard my Address to those who wish to become Christians. The

little shed was quite full of people of this village and of a neighbouring one called Atchampadoo, where there are also four Families, containing 19 souls, with whose request to visit them I was unable to comply.

Toward evening, I proceeded to Pandarapooram. The Examination of the School Children here gave me satisfaction: they had learned their Catechism pretty well: to hear them tell me something of Christianity was a great delight to me. At night, the people came together for a Religious Meeting: I examined them in what they had committed to memory: several women answered very well to my questions on the Catechism: I went through the Attributes of God, and endeavoured to add suitable admonitions.

June 15, 1825—Early in the morning, I arrived at Amandavanakooddy, where Aisodian is placed. When I arrived, the people were nearly all gone to their work; so that I had leisure to examine the School Children, who gave me satisfaction. As I saw all the windows occupied by the people, who had come together to see me, I went out and gave them an opportunity to hear. I assembled the people twice. One or two women had learned remarkably well, as also a blind man: they seemed to have much pleasure in Christian Instruction. Toward evening I went to Arooloor; and gave an Address to the people in the Evening Prayer-Meeting: at which 8 or 10 men from neighbouring villages were also present. A few hours afterward we set off for Palmacottah.

June 16—Arrived, this morning, at Palmacottah, in health; and found the whole Mission Circle likewise enjoying the grace of our Saviour. Dear Br. Rhenius with his family left us, toward evening, for Courtallum.

#### *Labours of the Seminarists among their Countrymen.*

THE following details are extracted from Mr. Rhenius's Journal: they will be read with interest; and may awaken good hope that the Lord of the Harvest is training Native Labourers for His service.

Feb. 22, 1825—A few weeks ago, our Seminarist, Prakasen, mentioned to me, that, as the Idolatrous Feast at Tritchendoor is nigh, he felt much inclined to go thither, and disseminate the Word of God among the people who flock together there from all quarters. I cordially approved his wish; and, to-day, he, and Vedamoottoo, Aisodian, and Jacob, were dismissed for that purpose, and recommended by prayer to the Lord of the Harvest. They have about 700 Tracts with them; and go off in the best spirit. Who will not rejoice at these Volunteers, and pray for a blessing upon them!

March 5—In the evening we held a Missionary Prayer-Meeting. Our four Young Men, who had gone to the feast at Tritchendoor, to the east, returned this day. Their report gave us much pleasure, and excited

our gratitude; in regard both to the Missionary Spirit vouchsafed unto them, and to the encouragements which they had met with in disseminating Divine Truth. The Lord prosper that spirit evermore in them, and increase it!

They have read Tracts, and conversed with many people from various quarters; and have distributed about 400 Tracts: they would have distributed all, had not many feared to take Tracts. Generally, they had found a hearing, both in Tritchendoor and in the choultries around. Many have been much pleased with the new knowledge which they received, and took Tracts with great desire. Some said, that they had indeed come to the feast of the Idol; but that, by the Providence of God, they had come to get the knowledge of the True God. One man, after this, had not given his gifts to the Idol, on the day in which they are usually presented, and which he had regularly done in former years.

An aged Brahmin was much affected by what he heard them read and speak; and, at last, begged them for the Large Book, meaning the part of the New Testament which he saw with them: they could not well spare it, as they had only that one; and therefore refused it: however, he pressing very hard for it, they at last gave it him; but, before he took it, he begged them to accompany the gift with a good wish or blessing: accordingly, one of them, in giving it to him, pronounced the following wish—"May God destroy the bad mind, by which you have hitherto drawn many people to False Gods, and thus deceived them! May He grant you His Holy Spirit, to know your corrupt nature, to renounce the gods whom you have hitherto worshipped, to turn to the Lord Jesus Christ, and to be saved by Him, and to be sanctified!" The Brahmin then took the book with joy and thankfulness, and went his way. How marvellous is this, when, in the views of Hindoos respecting caste, we consider the receiver and the distributors! They have been several times questioned about their caste; to which they replied, that, as all men had sprung from the same parents, there was but one caste: with this the people had been contented: in fact, they themselves say, that there are but two castes—male and female.

On several occasions, the people had become angry with our Young Men; and, at one time, were near upon beating them. "But," said they, "we prayed; and their anger was always turned into the acknowledgment of the Truth." One man had shewn much anger toward them; but, afterward, told them that he had done so in order to try them: he wished to see whether they would fall into a passion; "but," said he, "you have remained steady, and that is right: so it must be."

March 19—Our Young Men, Prakasen, Christian, and Paradesi are making ready to go to the feast at Veeraienpoodoor, in the west, to distribute Tracts and speak with the people: they were recommended, by prayer,

this evening, to the gracious keeping of our Lord.

*April 2, 1825*—Our three Young Men have returned from the west; and one of them, Prakasen, gave an account of what had occurred. They have been in four or five villages, distributing the Words of Life. In Veeralenpoodoor, the place where the feast was, the people had indeed heard the Word, assenting to the truth and excellency of it; but scarcely a single person could be persuaded to take a Tract, for fear, it seems, that it might act as a charm upon them, or that something would befall them: one person had, indeed, taken a Tract; but he brought it back the next day. In other places, Brahmins and others not only heard them with pleasure, but also received Tracts: about 150 Tracts were distributed there. In another place, the people earnestly asked for a School, that their children might learn the same good things. One Moodelliar had formerly, by some means, got a Tract, which he said a Malayalim Brahmin had stolen from him: he now asked for a Large Book, and they had given him the Gospel of St. Matthew. In several streets, the people had talked much about them; and had even sent for them to read the Tracts to them. They have not, however, been without trials: for the first two days they could not get rid even of a single Tract; and some opposed them, which had much cast them down: a Brahmin treated them very contemptuously, saying that only one look at them would defile him for a whole week.

*April 8*—Prakasen, Abraham, and Vedamootoo left on an excursion to Pavanasam, in the west, near the Hills; where there is a great feast in these days, and where the people bathe in the stream from the mountains, to wash away their sins; on which account it receives its name. Prakasen said that he would go and tell them of the true Pavanasam, *i. e.* Destroyer of Sin. They took about 300 Tracts with them.

*April 10: Sunday*—In the afternoon, a messenger arrived from Prakasen, with a Letter; stating, that, in the first village in which he and his companions arrived, they could not dispose of a single Tract; that they had then come to Ambasamootiram (where I was on the 3d of last month), and found there a vast assemblage of people celebrating an Idol's Feast; that they had read the Tracts, and preached to large multitudes, who had so greatly desired Tracts as to exhaust their store; and that they had but two Tracts left, and begged for a large supply: they requested also for some Testaments, as they had been much asked for Large Books. I sent them about 600 Tracts, with directions to be careful.

Toward evening, Antony and Nallatambi came, requesting permission to go, for the same purpose as the above groupe, to the feast at Shevelperry, about 10 miles north-east, where there is a large concourse of people. I joined with them Michael, Aisodjan, and little Savarimootoo; gave them about 700 Tracts; and sent them off, recommending them to the grace and keeping of the Lord.

*April 15*—A man came from the west, saying that he had heard of our Young Men (Prakasen and his associates) thereabout, distributing books among the people: he had not seen them, himself; but, on his way home (a village eastward), he had thought to step in, and ask for a book; which I gladly gave him.

In the afternoon, our five Young Evangelists, who went out last Sunday Evening to Shevelperry, returned. They have been out much longer than I expected, because some people had requested them to go to their villages, with which they had complied. The following is an abstract from their Journal—

In the road they met with two Roman Catholics, with whom they conversed about Religion, and who were glad to take seven Tracts. At Shevelperry, they had met with many people: those, with whom they conversed, at first, had no inclination to listen to their discourse or the reading of Tracts; but got angry with them: another crowd had listened, and were ready to receive Tracts with pleasure; but a Brahmin Boy dissuaded them from taking any, and the crowd dispersed: a third crowd consisted of Heathens, Roman Catholics, and Moormans, who heard with much attention, particularly the Roman Catholics; among whom about 100 Tracts were distributed. Some people were from Vallanadoor, Kaliyaloor, and Rangavandennadoor, who requested them much to go to their villages: they went accordingly, the next day, to Kaliyaloor, where they found Roman Catholics, Heathens, and Moormans, with whom they conversed about Christianity: the Roman Catholics and Heathens heard with pleasure: the Roman Catholics wished to compare our New Testament with theirs, which they had on Palmyra-leaves: they did so, and found them to agree tolerably well; excepting that, in some places of their supposed Testament, they found the injunction to worship the Virgin Mary: this our Young Men objected to; and shewed the people, by proper arguments, that the Lord Jesus had not given us such commands; nor that any such thing followed from what He had spoken about His Mother and Disciples when on the Cross; to which they agreed: they then said, that, because she was the Mother of our Lord Jesus Christ, she certainly ought to be worshipped: of this error, also, they at last became convinced; so that they gladly received some books, gave our Young Men betel-nut as a token of friendship, and invited them to sup with them at night: this latter kindness our Young Men did not accept, as they wished to be at Vallanadoo in the evening: they had distributed in Kaliyaloor, to Roman Catholics and Heathens, about 58 Tracts. In the afternoon they went to Vallanadoo; and, in the evening, conversed on Christianity with Brahmins and others: the next morning they separated into two parties; and read and spoke to many people, who heard with much pleasure: one man received a Gospel, and asked them to explain it: this they did; on which the people said that they wanted such books; but, as they had taken but few Go-



spels with them, they could not comply with their request: only one copy could be spared, which the people took, and said that they would daily come together and read it: one man clandestinely took a copy of the Tract containing our Lord's Sermon on the Mount, and ran away with it: our Young Men then went to the Street of the Brahmins, and read to them the Tract on the *Pearl of great price*, which they heard with much attention: when some of them had taken Tracts, others endeavoured to frighten them; but the former did not listen to them, and persuaded them that there was no occasion for fearing any thing; on which all took Tracts: our Young Men then more particularly told them of our Lord Jesus Christ as the Saviour from sin; and they then received more Tracts, and one Brahmin asked for a copy of the Gospel, which they gave him: thus they had distributed 325 Tracts. They then went to Moorappanadoo; where they likewise spoke much with some people, and distributed Tracts among them: the people said "What shall we give in recompence for these books?" and had given them betelnut: the Heathen, also, at Shevelperry had done the same.

*April 18, 1825*.—I sent off to-day David, Savarimoottoo, and Daniel, to Arooloor, Satangkoalam, and the surrounding villages; and Masillamany and Christian, to the villages near Nangancherry. Mootteyen went off yesterday to the west, to Kovindapaty. The Lord bless them, and prosper their labours!

This morning, Prakasen, Vedamoottoo, and Abraham, returned from the west: see April 8th and 10th. They have had much encouragement, and scattered much seed; distributing about 840 Tracts, to such only, they say, as they were sure would read them and make good use of them: if they had given to all that asked, several thousands more would have been requisite; so great had been the desire after the knowledge of Christianity. In their Journal they thus speak—

"At Ambasamoottram, it was just the ninth day of the Feast, and a great many people had come from all quarters: we stationed ourselves in the front of the temple, and read aloud the Tract on the Ten Commandments and the Short Catechism: a large number of people, perhaps 5000, came and heard with much attention: there came a man who asked us for medicine, to heal the disease of sin: in reply, we shewed him that the Lord Jesus Christ is the Saviour from sin, and the true Pavanasam: the son of a great man of the place came and asked for a book: a Brahmin paid two fanams for a copy of the Gospel of St. Mark: after this the people pressed upon us from all sides for books: about 500 Tracts were distributed among them: in this place we staid three days. We then went to Pavanasam, and told the assembled multitude that the Lord Jesus Christ was the true Saviour from sin: the people heard with pleasure; and said "True:" some Moormans and Brahmins paid in all 10 fanams for Gospels: many people took Tracts: about 300 were dis-

tributed in that place. Having been two days there, we went, on our return, to Veernalloor, to the Church of the Roman Catholics: we spoke with them, and read to them the Tract on the *Pearl of great price*; on which one of them said, "The wolf has put on sheep's clothes, and is come among us:" after some further conversation, they got very angry and threatened us: we were delivered from them as Daniel was from the mouths of the lions, for which the Lord be praised!"

*April 30*.—This morning I found but few Seminarists in the room: they were out in the street and Fort, speaking and reading to the people. It is impossible to relate all the various occurrences which take place while they are thus engaged. It is indeed wonderful to behold; and makes us to encourage each other to magnify the Lord, and to rejoice in God the Saviour of all mankind. Many hundreds, if not thousands, far and wide, have heard the Gospel; and about 1000 Tracts have been distributed. The people's desire after them is great. Some paid a little money for them: for parts of the Testament some fanams were paid: one man said that he had no money by him to pay for a part; and when Nallatambi hesitated to give it him, he begged for it until Nallatambi was overcome and gave it him: another man, also, had no money; but he took his wife aside, and made her take one of her silver rings from her toes, with which he paid for a book. High and low partook of this spiritual feast; and though some were angry with our Young Men for saying that Idols were vain and could not save them but that the Lord Jesus could, and some even abused them for it and were about to beat them, yet, on the whole, the people acknowledged the truth of what was told them.

This evening was our Missionary Prayer-Meeting; and never was there a Meeting like this, at which we had to relate so many things, and when so much time was wanting to hear all: a great part, therefore, was deferred till the next Meeting. Mootteyen, and Masillamany, with Christian, had returned from their respective stations, to which they had been sent: their report was encouraging, as to the steadfastness of the Congregations. Prakasen continued his report of his late excursion to Pavanasam: the people there had nearly all acknowledged that their bathing in the stream from the rock could not wash away their sins; and that they bathed merely from custom. He related also, that, in one of the villages, he had found a man who had long most strenuously and devoutly trusted in his idols, and had been very proud on account of it, thinking himself some superior being for doing so: he also came and heard the reading of a Tract; when, to the astonishment of many, he declared that that was the truth, and began shockingly to abuse his idol-gods as worthless things, and because they had deceived him; saying he would now become a Christian: his wife was very angry with our Young Men for bringing these doctrines into the village, and abused them dreadfully, and threatened to bring her daughter, dash her on the ground at her

father's feet, cut out her own tongue, and be no longer his wife in case he should persist in his resolution: her husband told them not to mind her abusive language and threatenings, and that he would nevertheless become a Christian. Vedamootoo also related his transactions in the Fort yesterday, when a number of very respectable people surrounded and disputed with him, sometimes threatening, sometimes arguing. Our Christian Schoolmaster at Kanabadinadenoor, in the west, near the mountains, who seems to be very diligent in propagating Divine Knowledge in the midst of various vexations, related several pleasing events: the Word of God has found acceptance there, also, with many; who receive Tracts, which they read among themselves and to others, praising their contents. At the conclusion, we heartily prayed for the Lord's blessing on the seed sown. May it prosper abundantly! As for our Young Men, we may indeed say, Has not God chosen the weak and the despised among the people, to confound and bring to nought the wise and the strong? And is it not very remarkable, that persons of all castes, even Brahmins, should lend a willing ear to such, otherwise despised, heralds; and be readily instructed by them? Surely the finger of God is here!

May 5, 1825.—We made to-day a selection from among our Seminarists, to go and teach the new Congregations: each of them will have one of the younger ones, for the present, as his assistant. Michael, with Antony, will go to Soleikoodiyyirooppoo; Vedamootoo and Christian, to Therakoolam; Daniel and Abraham, to Secadivally; Aisodan and Amoor-danayakam, to Satangkoolam; Paradesi and Sarkoonen, to Kaloongoville; and Praksen with Jacob, to Aroolor. Each party will have four or five villages to attend to. See-neevasagen, who has hitherto been at Aroolor, we have resolved to recal from thence, and suspend for two months. The remaining Seminarists will be principally occupied in copying the Gospels, Epistles, or Sermons, for those stations. The Lord graciously prosper this undertaking! It is a new era in this Mission. The regular Lessons in the Seminary are of course suspended.

May 9.—In the afternoon we dismissed our Young Evangelists to their respective stations, with proper instructions how to proceed. May the Lord hear the prayers with which we sent them out! They are to stay a fortnight at their stations, and then to return for a week for their own instruction. So the Lord has realized the hopes and wishes, which we cherished concerning them three years ago! It is certainly in a way and manner different from what we contemplated, and beyond what we expected. Praise be His Holy Name!

May 20.—On the 16th, we had sent to some neighbouring villages, about ten miles to the east, our Seminarists, Tanjore-Savarimootoo, Samuel, Sinna-Savarimootoo, and Ramaden: they heard that there would be a feast, and took a number of Tracts for distribution. To-day they returned, rejoiced at the hearing which they have obtained, and wondering at

the desire of the people. An abstract of their Report follows—

"We came first to our School at Moorappanadoo; where we sat down to rest, and where a Moodelliar and other people came together, asking us of their own accord to read Tracts to them. Reading on, we shewed them the vanity of Idolatry; which they expressed themselves convinced of and added, 'It were better that the Honourable Company gave money to print such books for ignorant people, than to our Temples:' they all took Tracts with pleasure. We then went to the Temple of Poyollameyer, i.e. of 'the God that is true, speaking no lies;' the name of an idol: we spoke there with a person about their worship, and read a Tract to him; when he also appeared convinced, and began to express anger at himself, the idols, the worshippers of them, and those who made them: he then took some Tracts gladly, and accompanied us a long way to the next village.

We arrived at Sedanganelloor, where there were many people: we sat down under a tree, and read a Tract to some of them; during which Brahmins and others came round us in great numbers: when we began to speak about their Idolatry, some of them murmured and became angry with us; but others were glad at what we said, and took Tracts. Afterward we set out for Vallanador: on the road, we rested a little at Nana-kareivoor; where some Brahmins assembled around us, heard the reading of Tracts with pleasure, and begged us very much to establish a School in their village. At Vallanador, several Brahmins called us, and requested us to read Tracts to them: we spoke about caste and idolatry: they admitted the truth of what we said, and told us that they would not keep the distinction of caste; and, at the same time, gave us a proof of it: a Parriar Woman, whom they otherwise would have avoided, came that way; when they suffered her to pass close by them, and even to touch them. Some people of a neighbouring village were very civil, gave us a seat in the very street of the Brahmins, and, when many Brahmins had come together, begged us to read the books: we then read some Tracts, shewed them clearly that Idolatry was a vain thing, and enlarged upon the way in which God will save us; and offered them Tracts: they took them with pleasure, came very near us, gave us betel-nut, and dismissed us: we think that the Lord is very gracious to those people in turning their hard hearts. In returning home to Palamcottah, we met some Brahmins on the road, who requested us to read to them: we did so; and they admitted the truths stated by us, and took some Tracts with them: one of them had previously, by some means, obtained a Tract containing some principles of religion for children; this he had learned by heart, and told us the whole of it."

May 21.—To-day our Young Evangelists, who left us on the 9th instant, returned from their several stations; and, in the evening, gave a short account of their labours and of the state of the people.

Michael and Antony reported that the

women, in particular, had shewn great desire to hear and learn the Word of God: an old Devil's Temple had been cleared of the Idol; and, a Pandal having been added in front, it now served for their assemblies: the cloths, formerly used in their Idolatrous Worship, had been torne, and the people now use them as handkerchiefs: their enemies, however, are active in troubling and afflicting them in various ways; which has frightened some of the people, though not so as to drive them from Christianity. Christian and Vedamoottoo, also, have had much encouragement; except in the case of one Roman-Catholic Family, who seemed to care more about worldly than heavenly things. Daniel and Abraham reported that the new people at Padookkoopetty had shewn reluctance to attend to the Word of God, and seemed to give up their intention to become Christians; but all the other people had manifested a pleasing desire to hear the instructions. Aisodian and Amoordanayagam, also, gave a good report of the people: in Satangkoolam they have been quiet: many Heathen wait for the finishing of the Church which is there building, when they also will join the Congregation: in Pandarapooram a woman taught her little son, not yet four years old, the principles of Christianity; and, though not yet able to speak well, he had rehearsed them, not missing any thing. Paradesi and Sarkoonen have also been rejoiced at the people's readiness to learn the way of God: their former Idol Temple is too small for the whole Congregation, and the people will enlarge it: the children, which are many, have even troubled them to teach them to read and write. Prakasen and Jacob report likewise favourably of the people of Arooloor and its vicinity, with respect to hearing the Word of God: notwithstanding troubles, new people have come forward.

Thus have we received much encouragement to go on. The Lord send His Spirit upon them all in a more abundant measure!

### West Indies.

#### *Ecclesiastical Establishment.*

THE following Return appears in the Parliamentary Papers, of the Bishops and Ministers of the Established Church, appointed by His Majesty, in the West Indies:—

*Diocese of Jamaica:* The Lord Bishop of Jamaica—Archdeacon of Jamaica—Seven Ministers of the Established Church.

*Diocese of Barbadoes and of the Leeward Islands:* The Lord Bishop of Barbadoes and of the Leeward Islands—Archdeacon of Barbadoes, Grenada, St. Vincent, Trinidad, Tobago, and St. Lucia—Archdeacon of Antigua, Montserrat, Dominica, St. Christopher, Nevis, and Virgin

Oct. 1825.

Islands—Thirteen Ministers of the Established Church—Three Catechists.

#### *Measures in progress for the Religious Instruction of the Slaves.*

Despatches on this subject, from the Bishop of Jamaica and the Bahamas, and the Bishop of Barbadoes and the Leeward Islands, have been printed by the Order of the House of Commons, the substance of which we shall here lay before our Readers.

#### *Diocese of Jamaica.*

The Bishop thus writes to Earl Bathurst, from Jamaica, under date of Sept. 16, 1825—

I have the highest satisfaction in being able to assure your Lordship, that the same good feeling, which I had the pleasure to communicate upon a former occasion with regard to Kingston, continues to animate every part of the Island which I have hitherto visited. Mr. Archdeacon Pope and myself have just completed a progress through all the Parishes, except two: a detailed account of all Ecclesiastical Matters which came under our notice shall be forwarded to your Lordship, as soon as I am furnished with all the necessary particulars from the Clergy. The general result of our observations has been, a hearty desire on the part of Proprietors generally, or their Representatives, cheerfully to promote, as far as their limited means will allow, any measures which I have thought it my duty to suggest for the benefit of the Church. Public Meetings have been called in many Parishes, and private subscriptions are entered into, to promote the same desirable object.

The Parish of St. Thomas-in-the-East, where, for a long time, considerable pains have been taken, both by the Clergy and Proprietors, is decidedly in the most forward state of moral and religious improvement: the good effects of care and instruction are sufficiently apparent in the general and superior civilization of the Slaves.

From the immense size of some of the Parishes, and from the circumstance of almost all the Churches being built in a belt round the Island near the sea, a subdivision of the largest of them seems necessary, as soon as the present Incumbents vacate their benefices. The size of St. Ann is 365 square miles; that of St. Elizabeth 323; of Clarendon 312.

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With respect to the instruction of the Negroes, I have proposed, by way of experiment, that the children of three or four contiguous Estates should, with the consent of the Proprietors, be assembled twice in the week, at some given point most convenient to all; there to receive oral instruction for two hours, from some Clergyman or Catechist properly licensed. From the best consideration which I can give the subject, and from experience, I know of no method, in the present state of public opinion here, liable to so few objections, or better calculated, from its probable effects on the adults, to lay the foundation of permanent good.

I have ample employment here for Catechists, whenever Young Men, properly qualified, shall be sent to me; and they might exercise their Ministry with great advantage, in the way before alluded to, during their state of probation for Holy Orders.

In proof of the improved state of the Parish of St. Thomas-in-the-East, the Bishop subjoins the Answers given by the Overseer of a Plantation in that Parish to a number of Queries addressed to him by his Lordship. This Gentleman thus closes his statement:—

Having been 20 years in the Island, I am able to say, from experience, that the treatment of Slaves is greatly improved, less labour is exacted from them, they have larger allowances of clothing &c. than formerly, more time to cultivate their provisions, much less punishment is necessary, and a stricter attention is paid to whatever adds to their comfort and happiness whether in sickness or in health.

This great amelioration in their treatment, the Abolition of the African Slave-Trade, more facility in attending Public Worship and of resting on the Sabbath, have all tended to improve the Negro Character, and to raise them in the scale of morality and civilization. All this has taken place so quietly and in so short a time, as to have exceeded my most sanguine expectations. Much, certainly, remains to be done; and I am convinced that the more Slaves are instructed in their moral and religious duties (if not misled by wild enthusiasts), they will become in every respect a better race of people, and much more valuable to those under whom they are placed.

In a Second Letter, dated on the 17th of October, the Bishop sends various enclosures, and thus writes in reference to them—

In transmitting to your Lordship the accompanying documents, I beg to add my testimony to the general accuracy of their statements. I myself witnessed, with the highest satisfaction, the pains taken by the Clergy of the Parishes of St. Catherine, St. Andrew, and Kingston, in explaining, for some time previous, the Rite of Confirmation, and in the examination of Candidates; and the effect produced on the minds of the people, by this solemn Ordinance of the Church, administered for the first time in this Island, has been particularly striking and impressive. The numbers confirmed at Spanish Town and in the Parish of St. Andrew were nearly 300, chiefly persons of colour; at Kingston, 786.

In the Resolutions of the Vestry of the Parish of St. George [for building three Chapels-of-Ease], your Lordship will have a specimen of many similar Public Meetings, where I have thought it my duty to recommend additional Places of Public Worship; and I trust that the liberal offer of a private individual [W. Peterswald, Esq.] to aid the same cause by land and money, will meet with your Lordship's approbation. There are two instances—one at Goshen in the Parish of St. Ann, another at Iver Santa Cruz Mountains in the Parish of St. Elizabeth, where the Proprietors (the Hon. James Laing and Mr. Millar) furnish houses with a salary of 100*l*. currency per annum for the Assistant Curates, who are thus enabled to extend their instruction to the neighbouring Estates.

Under all these circumstances of an auspicious commencement of reformation, I cannot help expressing my anxious hope that no time will be lost in taking advantage of this favourable state of public opinion; and giving an encouraging impulse to exertions which are retarded by inability, rather than inclination. I feel convinced that the erection of additional Places of Worship must precede every other measure for the instruction of the Slave Population. Schools will naturally follow in the train of Churches; and the prejudices against Education must be gradually removed, by the salutary effects of regular attendance in the House of God. The Parishes in the interior are absolutely with-

out the semblance of the Forms of Religious Worship; as will be sufficiently evident when I have the honour of transmitting to your Lordship (I trust in the next packet) a summary statement of the Ecclesiastical Affairs in this Island.

We add a Letter to the Bishop from the Rector of St. Catharine's, on the subject referred to by his Lordship:—

Of the value of the Rite of Confirmation to the interests of Christianity in general, and of our Church in particular, as regards Jamaica in its present state, I am more and more deeply convinced, from what has fallen under my observation, both before and subsequent to the administration of this holy rite.

From the earnestness that has almost been universally exhibited by the applicants here that they might prove successful in their objects, and from the extraordinary diligence manifested by not a few, who, upon rejection at a first, returned to a second examination, I do not think it too much to infer, that the time is now arriving, when the having the form of Baptism by the adults of the lower orders of our population will not be considered by them as the full attainment of their object; but that they will be compelled, by public opinion prevailing among themselves, to make a subsequent progress in religious knowledge, and to look forward to Confirmation as essential to the rendering of the Sacrament of Baptism complete; and, under those circumstances, that they will have recourse to their Regular Clergy to be catechized and duly prepared for it.

I must now mention to your Lordship, that, on my representing to the Candidates that, in going for Confirmation, they would most solemnly profess, in the House of God and before his Congregation, that they were now fully aware of the engagements that had been entered into for them, at a time of life when either they could not possibly understand them or had but a very imperfect knowledge of them, that they understood their duties as Christians, and were resolved, with the assistance of God's Holy Spirit, to fulfil them, they stated their utter inability to be confirmed; expressing, at the same time, most fervent resolves, that they would immediately enter upon a new course, so as to enable them, with greater consolation and satisfaction, to present themselves to your Lordship, when confirming in some neighbouring Parish.

Three persons, in particular, evinced their determination of instant amendment, by consulting me on the propriety of their being confirmed, provided they immediately ceased from such habits as they knew were contrary to the will of God. These men were each of them married to the person with whom they had lived for years and by whom they had families. It has so happened, that they are all persons of considerable influence among the People of Colour; and what they have done has been so canvassed, and, as far as I am able to find, so generally approved

of, that I have no doubt of the most desirable results following.

A Third Letter from the Bishop to Earl Bathurst is dated on the 28th of November, and is as follows—

I have to inform your Lordship, that I took my seat at the Privy-Council Board on Monday the 31st of October. A Clergy Bill, on which I have been consulted, is now in Committee; and I trust its enactments will place, fully and effectually, in the hands of the Bishop, the Ecclesiastical Regimen of this Island. It is in contemplation to establish the Clergy on a more independent footing, and to release them from all subjection to Parish Vestries. There seems to be an objection to an Ecclesiastical Court, and to the office of Churchwarden in the usual acceptation of the word: but, with these exceptions, I am inclined to think that the Bill will be effectual; the duties of the Clergy will be clearly defined; a Registrar will be appointed, and an Apparitor; the mode of keeping Parish Registers improved and assimilated as much as possible to that in England; and Religious Instruction will be extended to Gaols, Workhouses, and Hospitals—institutions, I am sorry to say, at present in a very neglected and deplorable state.

I am happy to announce to your Lordship, that the Sunday School at Kingston has increased to 176; and I trust that similar institutions will be established in all other towns.

The accompanying Statement of the Clergy, Places of Worship, Schools, &c. will be found tolerably correct.

Your Lordship will immediately perceive how necessary a sub-division of the largest Parishes will be, to a more systematic and efficient direction of the labours of the Clergy.

From the statement to which the Bishop refers, we collect the following summary—

Parishes, 21—Slaves, 325,805; the smallest number in any parish being 4759, and the largest 26,795—Rectors, 21: of whom 20 (the amount not being stated in one case) receive an aggregate sum annually, in Jamaica Currency, of 16,550*l.* 4*s.* 3*d.*; the smallest stipend being 378*l.* and the largest 1983*l.*—Island Curates, 13 in 13 Parishes—Assistant Curates, 11 in 9 Parishes—Places of Worship: 21 Churches, which will contain about 7330 persons: 20 Chapels and Rooms, 14 of which contain 3440 persons, the number not being stated in the other instances: about 30 Places of Worship not of the Established Church—Schools, chiefly for Whites and Free People, 17; with between 600 and 700 Scholars.

The Bishop's last Letter, which here follows, is dated the 22d of December:—

I have great satisfaction in being able to announce to your Lordship, that a Bill, for placing fully and effectually in my hands Ecclesiastical Regimen over the Clergy, passed into a Law yesterday. By this Act, which repeals all other Clergy Acts and consolidates some of their enactments, the Clergy are placed out of all interference with the Parish Vestries, and the signature of their certificates to enable them to receive their stipends is transferred to me. All fees for baptizing and marrying Slaves are abolished; and the stipends of Rectors raised to 600*l.* per annum, subject to the deduction for the Widow-and-Orphan Fund. There are clauses to enable Parishes to tax themselves, for the purpose of erecting Churches and Schools, and for enlarging and keeping them in repair. Parish Clerks are to be appointed by Rectors; and to be removed by them for misconduct, with an appeal to the Bishop. A Registrar has been appointed with a salary of 300*l.* per annum, and an Apparitor at 80*l.* per annum. There is a duration clause for five years; which will enable me, should the Act be confirmed at home, to watch its operations, and to suggest whatever amendments experience may point out as necessary. On the whole, I feel inclined to augur well of this measure; and think it calculated to increase the respectability of the Clergy—to introduce order, regularity, and discipline—and to promote the best interests of the Church, with reference to the peculiar circumstances of the Colony.

At our last Meeting for promoting Christian Knowledge, it was determined to appropriate the sum of 500*l.* sterling, placed at my disposal by the Society, exclusively to the establishment of Parochial Schools; and circulars will be sent to Custodes of the different Parishes for this purpose. It is my intention to visit St. Thomas-in-the-East immediately after Christmas; and to carry into effect the provisions of the New Act. In no part of the Island can I commence the new plans of instruction with a better chance of success, from the advanced state of civilization there, and the pains taken to improve the condition of the Slaves.

Any communications from the Bishop of Barbadoes on this subject will always meet with my cordial thanks, and a sincere desire to co-operate with him on

any general approved principles of promoting the good work in which we are engaged.

I am happy to bear my testimony to a very general wish to profit by the New Ecclesiastical Bill.

#### Diocess of Barbadoes.

In a Letter to Earl Bathurst, of June 18, 1825, the Bishop states that he had completed the Visitation of the several Islands within his Diocese, with the exception of Tobago and Tortola; and that he should lay the result of his observations before his Lordship in August, when he intended returning to England. His subsequent Letters, the chief of which here follow, were addressed to Earl Bathurst while in England.

October 7, 1825.

I have the honour to inform your Lordship, that, on visiting the several Islands in my Diocese, I was received throughout with every mark of public and private respect; accompanied with the assurance, on the part of the respective Legislatures and Proprietors, of their readiness to co-operate with me, to the utmost extent of their means, in the measures which I had the honour to propose.

In proof of the good disposition which I had the happiness of experiencing so generally and so strongly, I beg to call your Lordship's attention to the inclosed copies of the Addresses of the Legislatures and other Public Bodies in the Islands of Barbadoes, Trinidad, Grenada, St. Vincent, St. Christopher, Antigua, and Anguilla.

I was prevented from visiting Tobago by the temporary unhealthiness of that Island; and Tortola, by its distance to windward, which would have interfered, from the difficulty of returns, with other naval arrangements made by the Captain of His Majesty's Ship in which I had the honour of sailing.

October 31, 1825.

I have the honour to transmit, for your Lordship's information, copies of the Returns, which I have received from nine out of the eleven Parishes in the Island of Barbadoes, relative to the extent and frequency of the religious instruction afforded to the Slaves. From the other two Parishes which have recently changed their Incumbents, I have not yet received the Returns.

In the Circular, which I sent to my Clergy, I requested them to furnish me, at their earliest convenience, agreeably to an accompanying Schedule, with a list of the Plantations within their respective Parishes, the number under religious instruction, and the extent and frequency of their instruction. Your Lordship will perceive, with great pleasure, that, out of 315 Plantations returned, 152 are already under a greater or less degree of instruction; through the care, for the most part, of the Clergy and their subordinate Teachers: and the Proprietors of twelve others had engaged to open their Estates, at the time the Returns were made: five are under the care of the Moravians and Wesleyans. There remained, therefore, at the time of these Returns from nine Parishes, 146 Plantations under no regular instruction. I have every reason to hope that the number will be very considerably diminished before my next report to your Lordship.

In confirmation of this, I cannot refuse myself the pleasure of requesting your Lordship's attention to the report from the Parish of St. Lucy. All the Plantations, with scarcely an exception, are stated to be, and many to have been for a long time, under religious instruction.

I trust, My Lord, that, under the Divine blessing, the time is not far distant, when, through an increase of Clergy and Catechists, a similar report may be made from every Parish within my Diocese.

We subjoin the Report from the Parish of St. Lucy, referred to by the Bishop:—

The Parochial School was opened on the 23d of May, when 6 children were admitted. The number has continued gradually to increase; and, on the 7th instant, it amounted to 53, and other applications have been made by parents whose children are daily expected. All children are received into the School without distinction of rank, age, or sex. With regard to the extent of instruction, about 38 repeat the Church Catechism perfectly: of this number, about 11 may be considered as nearly fit to begin with Crossman's Introduction; 13 as nearly perfect in the former part of the broken Catechism, *i. e.* as far as the explanation of the Lord's Prayer; the rest, namely 14, have just begun the broken Catechism: these form three classes; and there is a fourth class of 15 children, which are learning the Church Catechism. From certain circumstances, the children are divided into four classes only, for the Catechism; but into six, for reading, writing, and arithmetic: the first

class has read the life, parables, and miracles of our Saviour, and is now reading the Sermon on the Mount.

I am sorry that I cannot make to your Lordship a satisfactory report respecting my exertions as Catechist: the duties of the School prevent my labouring in this capacity to the extent I could wish.

There are 28 Plantations in the Parish; but, as many of them join each other, they are considered as forming 15 Stations. Mr. Harte has appointed to my share six of these Stations, which are quite convenient, being in the vicinity of the School. The business of the School is generally over at five o'clock; and, every other evening, I attend one of the Stations appointed to me. I have, without an exception, received every outward attention from the Proprietors and Overseers; and, on many occasions, it has been highly gratifying to witness the serious, attentive, and apparently devout behaviour of some of the Coloured People.

I catechise the children, and endeavour to teach the adults the Catechism, explaining it at the same time to the best of my ability. I then read a part of the Liturgy, sometimes a Chapter in St. Matthew's Gospel, and conclude with one of Harte's Lectures. As far as I have observed, there seems to be an inclination, on the part of the Servant, to improve in religious knowledge; and, on the part of the Master, in many instances, a readiness to encourage and assist him.

Some of the Proprietors and Overseers, who have visited the School, have been so much pleased with the mode of teaching the Catechism there, as to express a wish to adopt it on their Estates. With this view, I applied to the Secretary for two dozen copies of the broken Catechism, desiring to purchase them for the use of the School as well as the Plantations; but, unfortunately, I could not be supplied.

November 5, 1825.

I have the honour to inform your Lordship, that, previously to my leaving Barbadoes, I had the happiness of laying the first stone of a New Church, in Bridge Town, within the Parish of St. Michael. The population of Bridge Town is about 20,000; including the three classes of White, Free-coloured, and Slave. The present Church is capable of holding about 2000: the proposed New Church will accommodate an equal number. The site selected is in a populous part of the town, at a sufficient distance from the present Church; and on a spot still known by the name of the "Old Church Yard," where a Church is said to have once stood. A considerable portion of the Church will be set apart for the exclusive use of the Free-coloured and Slave Population. Toward its erection, the sum of 5000*l.* currency has been voted by the Local Legislature; and private subscriptions amount already to more



than 2000*l.* currency, and I have reason to hope that a considerable addition will be obtained from the resident Proprietors in this country. The expense is estimated at 10,000*l.* sterling; a sum far exceeding what will be required in other cases, where buildings on a much smaller and less expensive scale will be sufficient, but deemed proper in the present instance from the superior importance of Bridge Town and the great extent of its population. The amount as yet collected falls short, as your Lordship will perceive, of the estimated expense; and I have, therefore, most earnestly, but respectfully, to express my hope, that the liberality thus evinced, and the exertions already made and still making by the inhabitants of Bridge Town and the Islands at large, will be considered by your Lordship a sufficient ground for a recommendation from your Lordship to His Majesty's Government, to grant some pecuniary aid toward the completion of a measure of such necessity and importance.

I cannot conclude, without requesting your Lordship's permission to call your attention to an Act passed by the Legislature of Barbadoes, and assented to by the President on the 2d of September last, intituled, "An Act to appropriate certain sums of money to the use of the several Parishes of this Island toward the repair or improvement of their Churches and Parsonage-Houses, and other parochial purposes." I trust that your Lordship will regard this liberal grant as a further proof of the good disposition existing in the Island of Barbadoes (and I may with truth add, in every other Island within my Diocese) to extend, and place on a more effectual footing, the several means of Religious Instruction.

*December 9, 1825.*

Among the measures of which I have had the honour of proposing, for placing on a more effective footing the Ecclesiastical Establishment in the Diocese of Barbadoes and the Leeward Islands, I have pressed most earnestly on the Local Legislature and individual Proprietors, the expediency of an increased number of Places of Public Worship, together with Residences for the Parochial Clergy, and Schools for the religious instruction of the Young; and, from the conversation which I had the honour of having with your Lordship previously to my departure from Eng-

land, I considered myself fully justified in holding out the expectation of a certain degree of pecuniary aid toward these objects from His Majesty's Government.

From the inclosed statement of the present Ecclesiastical Establishment in the Diocese of Barbadoes and the Leeward Islands, your Lordship will learn the number of Churches and other Ecclesiastical Buildings, for which pecuniary aid would be more immediately required; and I beg to assure your Lordship, that, in their erection, the utmost attention shall be paid to economy, consistent with durability and decent appearance of the building: and I now wait, with much anxiety, your Lordship's earliest convenience, to learn from your Lordship the extent of that aid, which His Majesty's Government are disposed to afford.

From the statement referred to, we collect the following summary of the state of Barbadoes, and twelve other Islands included in that Diocese:—

The present establishment comprehends 41 Churches, 10 Chapels, 43 Clergy, 40 Catechists and Teachers, 28 Parsonage-Houses, and 19 School-Houses: the addition required is, 12 Churches, 6 Chapels, 17 Clergy, 43 Catechists, 31 Parsonage-Houses, and 19 School-Houses.

*March 17, 1826.*

I inclose extracts from the Minutes of the Incorporated Society for the Conversion and Religious Instruction of Negro Slaves, at their two last Quarterly Meetings; from which your Lordship will have the satisfaction of perceiving, that the Society are prepared to aid, to the utmost extent of their means, in the support of a body of Catechists, acting under the Parochial Clergy, and licensed by the Bishop of the Diocese.

I am happy to inform your Lordship, that Branch Associations of this Society have already been formed in Barbadoes, St. Christopher's, and Nevis; and liberal collections made. These collections will henceforward be applied by the respective Associations to the wants of their own Islands; aided by the funds of the Parent Society in England, and the annual grant of money placed by His Majesty's Government at the disposal of the Bishop. The proceedings of these several Associations will be regularly transmitted to the Bishop through the Secretary, and through the Bishop to the Parent So-

ciety, and thus an unity of operation will be secured.

At a General Court of the Incorporated Society for the Conversion &c. of the Negro Slaves in the British West-India Islands, holden at No. 14, Duke Street, Westminster, on Tuesday the 6th day of December, 1825—

The Lord Bishop of London in the Chair—

It being recommended by the Committee, who had conferred with the Lord Bishop of Barbadoes and the Leeward Islands, that the funds of the Society should be applied in future to the support of Catechists acting under the Parochial Clergy with the licence of the Bishop of the Diocese, more especially with respect to the Diocese of Barbadoes and the Leeward Islands; it was Resolved that the recommendation of the Committee be adopted as far as it respects the Diocese of Barba-

does and the Leeward Islands, reserving to the present Chaplains their salaries so long as they shall continue to officiate as such.

Also, it was Resolved—

That the Secretary do forward to the Lord Bishop of Jamaica a copy of the above Resolution, with a request that his Lordship will favour the Society by informing them how far it might be applicable to his Diocese:

At a General Court holden on Wednesday the 8th day of March 1826—

The Lord Bishop of London in the Chair—

Resolved, That the sum of five hundred pounds sterling be placed at the disposal of the Lord Bishop of Barbadoes and the Leeward Islands, to be employed as his Lordship may deem most expedient in the support of Catechists; with the request that he will be pleased to direct, that detailed reports of the expediture be forwarded to the Society by the Rev. D. G. Davis, annually.

## Recent Miscellaneous Intelligence.

### *American Baptist Missions.*

The Missionaries, who were detained at Ava in consequence of the war, have returned to Rangoon: an interesting account of their sufferings has been sent by Mrs. Judson, addressed to the late Mr. Butterworth. Mr. Hough (see pp. 76, 77 of the Survey) has also returned to Rangoon from Calcutta; taking with him 500 copies of parts of the New Testament and a number of Tracts. The Natives, it is expected, will, in future, be less restricted in following their convictions.

### *Baptist Missionary Society.*

Messrs. Flood, Baylis, and Mann, with Mrs. Flood and Mrs. Baylis, sailed from Cowes, for Jamaica, in the William, Captain Weller, on the 6th of May; and landed, after a short and pleasant passage, at Morant Bay, on the 7th of June.

### *Church Missionary Society.*

The Rev. Alfred Scholding was so much debilitated by repeated attacks of fever at Sierra Leone, that he embarked, on the 17th of July, on his return. He was landed at Crookhaven, in the south-west part of Ireland, on the 20th of September: but it pleased God that he should not live to see his friends: setting forward, he could proceed no further than Skibbereen, where he died on the evening of the 26th of September.

Mr. Fredrick Gatesman and Mrs. Gatesman, appointed to the West-Africa Mission, with Mrs. Taylor and Mrs. Pope returning to their labours in renewed health, having taken leave of the Committee of Correspondence on the 10th of October, embarked at Gravesend, on board the Cato, Captain Williams, on the 16th: the ship left on the 19th, but has been detained in the Downs by contrary winds.

The Rev. J. A. Jetter and Mrs. Jetter (see p. 84) have been removed for a short time from Basle to Stuttgart. His health has not, of late, very sensibly improved.

The death of Mrs. Renner was mentioned at p. 399. The Rev. John Raban thus speaks of her departure, in a Letter of the 9th of June from Sierra Leone—

One of the Society's oldest servants in this Mission, our respected Sister, Mrs. Renner, has been most unexpectedly removed from us. She had been afflicted some time with pains in the knee, and had afterwards an attack in the stomach; but was not considered in danger: in fact she thought herself so well on Sunday, the day before she died, that she proposed to take a ride the next day. On the Sunday Morning, she conversed on religious subjects with one of the Communicants, and afterward read two Chapters: the 103d Psalm was one of the portions which occupied her attention, when she thus opened the Sacred Volume for the last time: in the evening, she raised herself up in bed, knelt down, and prayed for a considerable time; and then, quietly taking leave of her attendants, she directed them to retire to rest. Early the next morning, she was observed by one of those about her to be apparently fainting: they hastened to her relief, and immediately administered some cordials; but it was too late: the conflict was over, and the spirit had taken its flight no more to return.

By a Letter from Mr. Jowett, of the 23d of September, it appears that Mr. Andrews was released from his sufferings on the 4th of that month. Mr. Jowett writes—

For the last preceding fortnight he had been continually sinking so rapidly, that we several times thought he was dying. His frame of mind, although not elevated, was steadfast in hope; so that it was truly encouraging and consolatory to be called to pray by his side. At various times, even when nature seemed exhausted, and consciousness of all around suspended, he would, at the name of Christ, come to himself; or rather, I might say, his mind came back to us, and gave some token that he was fully alive to the presence and mercy of his Redeemer: this happened so often, as greatly to edify and comfort us. I buried him the next day, assisted by our Missionary Friends, in a grave only three paces from that of our Brother Drinlager.

The Rev. James Norman and his companions (see p. 445) sailed from Spithead, with a fair wind, for New South-Wales, on the 15th of October.

### *Jews' Society.*

Mr. Wolff (see p. 66) is arrived in this country, and has been spending some time in Ireland.

The Rev. W. Jowett writes from Malta, on the 31st of August—

We have certain tidings of the death of Dr. Dalton at Jerusalem, but not of the date of the afflictive event.

*Sunday-School Society.*

From the Fortieth Report of the "Society for the Support and Encouragement of Sunday Schools," we extract the following summary—

Schools established and assisted, 6731—Scholars educated, 592,734—Books given away, 768,383 : of which, 644,999 were Spelling Books; 115,787 Testaments; and 8299 Bibles—Sum expended in the Payment of Teachers, in situations where they could not otherwise be obtained, 420*l.* 13*s.* 5*d.*

*United Brethren.*

From the Brethren's "Missionary Intelligence," published in America, we extract the following account of the extraordinary preservation of one of the Female Labourers from death.

It is with heartfelt gratitude to God, whose eye is upon them that fear Him, that we record in these pages the remarkable preservation of life, experienced by our Brother and Sister Eberman in the month of May 1825. They left Philadelphia, Tuesday the 17th of May; having taken passage on board the brig *Seahorse*, bound to St. Thomas. At the distance of about 20 miles on this side of the Capes of Delaware, the vessel was struck by a violent squall, and instantly thrown on her side. Br. Eberman, together with other passengers and the captain and crew, were enabled to support themselves above water by holding fast to the rigging. The helpless situation of Sister Eberman

prevented her, alone, from extricating herself from the baggage; which, as the cabin filled with water, was drifting about and completely jammed her in: providentially she, by supporting herself on the floating trunks, was raised up into the most forward birth in the cabin; so that, although she was up to the chin in the water, room was left for respiration: notwithstanding every exertion on the part of the captain and crew, it was impossible to come to her assistance; nor could an attempt be made to cut her out, every thing moveable having been washed overboard. But it pleased God to send help in time. About half an hour after the vessel had been struck, another outward-bound vessel approached; and, by the kind and judicious exertions of her captain, who boarded in a boat and brought the necessary tools, a hole was cut through the side of the vessel, just above the head of Sister Eberman: through this opening she was drawn out, before life had fled; after she had remained in imminent danger of death for near an hour.

It is added by the Editor—

We cannot forbear to remark the extraordinary demonstration of the goodness of God, experienced by our Missionaries on their many and often perilous voyages: for more than fifty years a vessel, annually fitted out for the purpose, has safely sailed from London to the coast of Labrador and back again; and, during a space of more than ninety years, since the Brethren first commenced Missions among the Heathen, very few indeed of these Gospel Heralds have perished in the deep.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From September 21, to October 20, 1826.*

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Astley, Worcestershire	24 15 0	24 15 0
Atherstone	39 18 0	39 18 0
Berwickshire	10 0 0	10 0 0
Birmingham (Ladies' 4 <i>s.</i> 5 <i>d.</i> )	60 0 0	778 13 3
Bridgewater and its Vicinity	11 0 0	475 6 6
Chelmsford & West-Essex (Corringham)	5 0 0	343 14 2
Chester & Cheshire (Bowden, &c.)	0 0 0	296 9 4
Denbighshire	0 0 0	0 0 0
Derbyshire	0 0 0	927 6 2
Devon & Exeter (Bideford 9. 8. 2. Exeter Ladies. 20. 11. 5. Teignmouth 3 <i>ol.</i> W. Putford 1. 1. 2. Wool- fardisworthy 6. 13. 11.)	112 16 6	6614 0 0
Faringdon	50 0 0	533 12 9
Glasbury, Brecon	20 0 0	1430 12 9
Gloucestershire (N.E. Forest of Dean 3 <i>ol.</i> )	150 0 0	2610 12 7
Henley-on-Thames	9 11 0	503 9 8
Hougham-cum-Marston, Linc.	1 1 3	4 11 3
Kent (Blackheath 12. 4. 0. Foot's Cray 9. 10. 0. Goud- hurst 4. 6. 6. Kingstone 3 <i>ol.</i> )	45 3 6	366 6 1
Knaresborough	25 0 0	1396 14 9
Leeds	110 0 0	7038 3 6
Lyme Regis and its Vicinity	6 1 0	64 8 11
Monk, East, Hampshire	7 17 6	23 3 0
Norfolk and Norwich	480 0 0	11614 5 4
Northamptonshire (Raunds 10. 16. 0. Tansor 4. 13. 0.)	15 9 9	5141 0 8
North-East London (Hack- ney Ladies' 9 <i>ol.</i> 10. 8. New- ington Ladies' 8. 10. 10. Shoreditch Ladies' 27. 18. 3. Collections after Sermons 8 <i>ol.</i> 0. 6.)	235 8 2	3190 16 8
Oxford and its Vicinity	40 0 0	1299 12 7
Oxfordshire, North (Worton)	9 0 0	318 14 7
Portsmouth, Portsea, &c. (Report 7. 10. 4)	24 18 0	1906 10 9
Saffron Walden & N.-W. Essex	50 0 0	956 16 9

	Present. L. s. d.	Total. L. s. d.
Serlby, Notts.	0 0 0	643 10 10
Sheffield	0 0 0	2326 4 17
Sherborne	36 4 2	494 2 0
St. Neot's	25 0 0	191 0 0
Staines and its Vicinity	60 0 0	1012 3 3
Suffolk	168 3 0	6126 8 9
Sussex, East	100 0 0	100 0 0
Tamworth	30 0 0	9725 8 4
Tenby	13 0 7	116 0 2
Wakefield	2 0 0	205 14 9
Warwick	8 16 10	492 14 10
Weymouth	71 17 7	431 9 6
Worcester	90 6 1	9177 4 4
Yeovil	170 0 0	1093 15 5

## COLLECTIONS.

Dancer, Mrs., Barton-on-Trent	5 0 0	105 3 0
Riverard, Mrs. Jane, Spalding	3 0 0	49 3 0
Gates, Mrs., Spalding	6 16 3	49 1 3
Hearher, Mrs., Bishop's Waltham	0 0 0	25 0 0
M'Laughlan, Mr. D., Amptthill	3 18 6	8 18 6
Marryatt, Master James, City Rd.	0 13 0	1 19 0

## BENEFACTION.

Romaine, Mrs., Castle-hill Lodge, Reading	50 0 0	
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## CONGREGATIONAL COLLECTIONS.

Jews' Episcopal Chapel, Bethnal Green, by the Rev. E. Bickersteth and Rev. William Wilson	25 11 0	
Pocklington, Rev. J. Latham (Rev. C. Pratt, Minister)	3 10 6	
Ram's Chapel, Homerton, by the Rev. Hugh M'Nelle	53 9 6	

## INDIA-FEMALE EDUCATION FUND.

Brought from page 448	1537 17 7	
Berwickshire Association	10 0 0	
Besant, Mrs. Frederic, Carletona Road	10 0 0	
Hawtrej, Mrs., by her, Hackney	0 13 0	
Monro, Mrs., by producer of Articles left after the Sale at the Argyle Rooms	10 10 0	

# Missionary Register.

NOVEMBER, 1826.

## Biography.

MEMOIR OF BROTHER JOHN PLANTA,

(ONE OF THE MISSIONARIES, IN JAMAICA, OF THE UNITED BRETHREN,)

WHO DIED IN ENGLAND, IN 1815, IN HIS NINETY-FOURTH YEAR.

THE Memoir, of which the following is an abstract, was written by the Missionary himself: it was translated from the German; and appeared in an American Publication, the "Christian Herald."

I was born at Jonkioping, in Sweden, December 5, 1721. My parents endeavoured to give their children a good education: for this purpose, the family were assembled every morning and evening to prayers, when the servants also were required to attend: after prayers, my mother made it a constant practice to repeat passages to us from the Scriptures; particularly such as treated of the life, sufferings, and death of our Saviour, and of the persecutions which His disciples had to endure for His name's sake.

On such an occasion, I once inquired what had been the reward of the disciples of Jesus for all this: she then replied—"They have been richly rewarded; for they are now inexpressibly happy in His heavenly kingdom." With eyes full of tears, I said, "Oh, Dear Mother! I wish I had lived at the time when our Lord was upon earth: I should willingly have served Him as faithfully, and suffered for His sake." My mother replied, "Oh, my child! had you lived at that time, you had perhaps been among the number of those that cried *Crucify Him! crucify Him!*" "No," said I; "that I should not have done: I would have loved Him fervently!" Upon this she gave me her blessing; and prayed to our Saviour to make me His property, and to screen me all my life against sin and the temptations of this present evil world, till I should be with Him in His heavenly kingdom. "There," she added, "will all such, as have loved the Saviour here, and faithfully cleaved to him, enjoy eternal happiness with His disciples." This made a deep impression on my mind; and then it was, as far as I can remem-

Nov. 1826.

ber, that, for the first time, I felt a tender love to the Saviour.

My father departed this life during my minority: my mother was desirous that I should become a preacher of the Gospel, which was much according to my own inclination; yet, at last, she suffered herself to be persuaded by her relations to put me under the care of a famous surgeon and apothecary at Gothenburg.

At an early period, the consciousness of my lost condition and the desire to become a Child of God had been stirred up in my mind; whereby I was restrained from many sinful practices: yet I often acted contrary to my good resolutions; and repentance and repetition of sin followed each other in succession. In the 13th year of my life, I approached with fear and trembling, for the first time, to the Lord's Table; yet, while enjoying this heavenly banquet, I felt inexpressibly happy. Such was the state of my mind when I came to Gothenburg.

At first, I had the good-will of the people of the house, where I entered as an apprentice; and this continued to be the case so long as I sided with them: but the great concern which I laboured under to be saved, soon turned the scales against me, and caused me a good deal of vexation. Whenever I could, I retired into solitude, forsook all worldly amusements, and employed the little time left at my disposal in pouring out my heart before God. Many a time I rose from my bed, even on nights that were bitter cold, and prayed, on my knees, that God would grant me the full assurance that I was forgiven. I prayed from the bottom of my heart, but felt no

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comfort. I then thought, that my sorrow on account of my sin was not yet sufficiently pungent: I represented King David to myself as a pattern, who testifies concerning himself, *I am weary with my groaning: all the night make I my bed to swim, I water my couch with my tears*: I wanted to imitate him, but my endeavour was in vain. I did not doubt the all-sufficiency of the Redeemer's sacrifice; but I conceived that I ought to bear still more tokens of a penitent sinner about me, ere I could be pardoned. I now became a zealot for the Law—often reproached others with their sins—and, by my strange conduct, drew upon myself hatred and oppression: still I bore all cheerfully, and did my opponents every kind office that lay in my power.

About this time, I heard a sermon, in which my state was as clearly delineated as though I had unfolded my whole heart to the preacher. He said, that some people believed God would then only have mercy upon them, when they had attained to a high degree of sorrow and anguish, and could shed tears of contrition day and night; "but," added he, "this is a mistake; for on our part there is no MERIT: Jesus Christ alone, by His life, suffering, and death, has become the author of our salvation; and whosoever lays hold on His merits, the same shall obtain mercy and forgiveness of sins. Dear Friend," he continued, "whosoever thou be, and wheresoever thou be sitting or standing in this House of God, come with me by faith to Golgotha—look at the Cross of Christ, the innocent Lamb of God—view His wounds, His crown of thorns, and all His sufferings. All this He suffered for *THEY* SAKE!" Then it was, that, with holy rapture, I could believe that my Saviour had made a sufficient atonement for me, yea, truly FOR ME; and, in the same moment, all the grief vanished which had oppressed my mind, and my heart was filled with such joy and happiness as I cannot describe. I now no longer heard what the preacher further said; but, in silent joy, I thanked my Saviour, who gave the assurance to my soul that He had pardoned all my sins. I felt as one born again: yet this sensation lasted but a day and a half; when some person abused me, and thereby excited my ill-will against him. Tortured by the fear of having forfeited, by my irascibility, the grace received, I disclosed my sorrowful case to a Mini-

ster: he comforted me in these words—"Dear Friend! the Apostle Peter, on one occasion, asked the Lord Jesus, how often he should forgive his brother—whether seven times would answer: the Lord replied—I say unto thee, not seven times, but seventy times seven. If, then, our Lord commands a sinful man to forgive his brother so often; what will not He, who is the fountain of all goodness, grace, and mercy, do Himself, when a poor penitent sinner asks His forgiveness!"—At the same time he taught me, that, after EVERY false step, we should take our refuge in our merciful Lord and Saviour, and address ourselves with all our wants to HIM. This afforded me much consolation, and I was greatly delighted to have so good and so gracious a Lord. I also followed the Minister's advice, and always fared well in pursuing this plan.

During the time that I had to suffer so much from external oppression, I felt an ardent desire to contract an acquaintance with a true Child of God; and I often prayed that He would favour me in this particular. One day, while walking about, and weeping in a solitary spot, I perceived a hill, on the top of which there was a hollow. Here, thought I, is a place, where I may pour out my heart undisturbed before the Lord. I gratefully seized the opportunity, knelt down, and prayed fervently to the Lord, in particular for a FRIEND, who should be of my mind, and with whom I might hold religious converse. While I was praying, two men passed on their way near the summit of the hill, heard me speak, and one of them came quite up to where I was. He knew me; as, on account of my business, I was known to many, with whom I was not acquainted. These two men, with others in the city, were in fellowship with the Brethren's Church; and they related this incident to their associates: one of them, a gardener, who often brought us medicinal herbs, the next time he called conversed longer with me than usual, and invited me to visit him: I thanked him, but assured him that I had no time to spare for visiting: in the sequel, I became more intimate with him; and was agreeably surprised to find him a true Child of God, and thus to see the answer to my prayer: quite overjoyed, I fell on his neck, and now hesitated no longer to promise to pay him a visit that very day. He gave me a ticket of admittance, that the por-

ter of the garden where he lived, in the environs of the city, might suffer me to enter: having presented my ticket at the garden, I entered the house, and found a large company assembled there. "Here," thought I, "there is but an assembly of worldly-minded people!" I hastily shut the door, and returned dejected into the garden. My friend followed me, and inquired of me why I would not stay with them: I replied, that it seemed that I had mistook with respect to him; for, if he were a Child of God, I thought he would not entertain such company: he replied, "But what will you say, when I assure you that all these people are likewise Children of God? Come and see." I replied, "I did not think there would be so many Children of God in the whole world." On entering the room, I asked with surprise, whether all present were indeed Children of God: in a friendly tone, I was answered in the affirmative: with tears of joy, I exclaimed—"Then I am not deserving to be in your company!" In the mean time they bade me be seated; and were proceeding to read accounts from the Brethren's Church. I inquired—"Is there to the present day such a Church in existence, as the primitive Apostolic Churches were?" They said, "Yes, indeed." "Well, then, it is my wish to live in such a Congregation." "If it be God's will," they replied, "that this shall come to pass, He will provide ways and means." Here commenced my acquaintance with the Brethren; and, from that period, I longed for the fulfilment of my wishes.

A considerable time after my years of apprenticeship had elapsed, it so happened that the King visited the city of Gothenburg. His physician boarded at our house; and, through his instrumentality, a station in the royal apothecary's office at Stockholm was presented to me. I accepted of it the more readily; knowing that, at Stockholm, I should likewise have an opportunity of cherishing social intercourse with such as were of one mind with me. Although I had a very profitable station there, still my desire to live in a Congregation of the Brethren in Germany always increased. In conformity, however, to the advice of the Brethren at Stockholm, I continued several years in this service: but, in 1747, my desire grew so strong, that I was forced to give way to it. I,

therefore, left Stockholm abruptly, and travelled to Herrnhag. At first, some difficulties arose respecting my stay there, till I got into some business.

Having spent several years in England, during which time I entered the married state, and was called to serve the Brethren's Mission in the Island of Jamaica, Jan. 2, 1759 we set sail; but were compelled to come to an anchor in the Downs for a fortnight, and afterwards to run into the harbour of Kinsale, on the coast of Ireland. The captain, perceiving that we should have a long voyage, recommended our laying in a larger stock of provisions: on entering a store, for this purpose, with my wife, the proprietors asked us where we were bound to: being informed, they exclaimed, "God forbid! You don't seem to suit for Jamaica; for indifferent characters only go there!" They advised us, seriously, to desist from our intention, and to stay with them: they would give us board and lodging; and I, being a physician, might soon obtain practice: but if we preferred returning to England, they would grant us a free passage in their own ship, which would sail in a few days. We thanked them for their kindness to us, though strangers, and declared that we were determined to pursue our voyage. They inquired what had induced us to take this step: I told them that I intended to practice medicine in Jamaica, but that my chief design in going there was to preach the Gospel to the Negro Slaves. "If that be the case," they replied, "then go in the name of God, for that is a good work, and we should be sorry to dissuade you from it."

Being safely arrived with our Brethren and Sisters in Jamaica, after a voyage of more than 14 weeks, I soon entered on the business devolving upon me in the work of the Mission, as well as in attending on the patients to whom I was called. It was truly my delight, to be permitted to serve my dear Saviour in both capacities; and to HIM my warmest gratitude is due, that He enabled me to do it—that he comforted me in every distress—and gave me fresh vigour when I became enfeebled in body or mind. It frequently happened, that I had to ride out at night, to visit my patients; and this, at times, so exhausted me, that I was ready to faint. My good Saviour, however, assisted me so faithfully, among these and other trying cir-

circumstances, that I do not remember ever to have been dissatisfied with my lot.

It is added by the Editors of the Memoir—

Thus far our late Brother brought down his own narrative. Having served the Jamaica Mission twenty years, he returned to England, and took up his residence at Ockbrook. Here too he continued to assist in the clerical duties of this Congregation, and to practise the healing art, so long as his circumstances would permit. Being bereft of his partner in 1793, his daughter took upon herself the domestic concerns of the family, and waited upon her aged father, which

she continued to do with true filial piety for TWENTY years: but toward the last, she grew feeble, and began to feel that she was no longer competent for these services of love and duty: apprising her aged father of the circumstance, he clasped his hands, and exclaimed, "Well, Dear Saviour! then take me first to Thyself!" His prayer was granted. He fell asleep as a weary traveller, in the 94th year of his age, in the year 1815; and, four days after, his daughter followed him into a blessed eternity. Their bodies were consigned to the silent tomb, both on the same day.

### SOME ACCOUNT OF CHRISTIAN GREGO,

A FREE NEGRO OF SURINAM.

CHRISTIAN GREGO lived under the care of the United Brethren, not far from Bambey, a Settlement which was formerly maintained among the Negroes on the Saria Creek, which flows into the River Surinam. The Brethren at Paramaribo give the following account of him:—

This man was highly respected by his countrymen; and had, in truth, turned from the darkness of pagan superstition to the light of the Gospel, and to the knowledge of Jesus Christ as his Saviour. During the existence of the Mission, he had been instructed by the Brethren to read and write. The Missionaries, now residing at Paramaribo, became first personally acquainted with him when he visited us in June 1822: he then gave abundant proof of his knowledge of the way of Salvation, and of his firm faith in and love to Jesus as his Redeemer.

In the old Diary of Bambey, the following account is given of this worthy man—

Christian Grego, of the Silo Creek, who had been under instruction in the school established by our late Brother Rudolph Stoll about the year 1770, and was in early years deeply impressed with a sense and conviction of the truth as it is in Jesus, and anxious to be saved from the dominion of sin and made a Child of God through faith in Him, had the favour, on the 3d of September 1775, to be baptized by Br. Kersten. Three Free Negroes were, on that occasion, added to the Christian Church by holy baptism—Kujo, called Joshua; Shippio, named David; and Grego, named Christian. The transaction was attended by a powerful sense of the presence of God. The two latter are the only Negro Youths, of eight who attended the school on the Sinthia Creek, who remained faithful to their calling. April 22, 1778, Christian Grego partook, for the first time, of the Holy Communion, with the Congregation at Old Bambey; and ever after proved his

real conversion of heart, by a walk and conversation conformable to the precepts of this Gospel, by which he gave great satisfaction and joy to the Missionaries and the whole Congregation. He counts it a favour, whenever he finds an opportunity and a disposition to hear, to preach Jesus and His Gospel to his countrymen.

April 4th, 1792, he was appointed an Assistant, particularly with a view to the care and instruction of the Negroes living at a distance, for which he had received peculiar gifts and grace from God.

After the suspension of the Mission, he never ceased to grieve over the absence of Teachers. He maintained a steady correspondence with us; and held meetings with those Free Negroes who had been baptized by the Brethren, at which he read and explained the Scriptures to them. Nor did he cease to admonish them in private: but he always complained bitterly of their resistance, obstinacy, and the superstitious and idolatrous ways into which they had relapsed. The sinful course of these people, and of this hard-hearted nation in general, gave him the most painful concern, for he longed for their conversion. In his Letters, he always begged that a Missionary might be again appointed to that forlorn Station. His account of his own state of mind and heart was always humble and truly edifying. In his last Letter, written under an increasing pectoral complaint, he expressed his earnest wish to be soon called to be for



ever at home with the Lord. Simon Adukku, his countryman, now here on a visit, and one of the baptized, whose conduct is that of a true Christian, related the following of the late Christian Grego. Shortly before his happy departure, he said—

I am much grieved, that the baptized people will not attend to the Word of God, nor remain followers of Christ our Saviour. One has this, the other another, superstitious charm or idolatrous appendage, hanging on some part of his body. I once more send to my dear Teachers at Panamaribo, my cordial

salutations. I shall see them no more in this world. When I die, I desire that no superstitious ceremonies, according to the customs of the Heathen, be either used about my corpse or at my funeral. I do not wish to remain longer on earth; but to go home to my Saviour, in whom I believe. You have now no more a Teacher living among you to exhort and instruct you. But pray to the Lord: He can do all things: He can help you.

Simon Adukku added, with much emotion and many tears, that, to his dying moment, Christian continued to speak of our Saviour's love and mercy.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

*Extracts from a Speech of Lord Bexley, in reference to Accusations against the Society.*

THE Speech of the Right Honourable Lord Bexley, from which we subjoin extracts, was delivered at the Anniversary of the Kent Auxiliary, held at Maidstone on the 10th of October. The subject is treated in a manner worthy of a Christian Nobleman.

#### LADIES & GENTLEMEN—

I BEG you to believe, that I feel very sincerely obliged to you for the kind manner in which you have accepted my services this day. I felt it my duty, not only from the respect justly due to the Gentlemen who addressed me, but from a hope, in however small a degree, to do some service to the Cause of God, not to decline the invitation which I received to attend here. Drawing toward the close of life, I consider scenes like these and opportunities similar to the present, as affording an employment very congenial to my declining years. After having devoted a considerable portion of my life to the service of my Country, and having occupied one of the most important public offices in the State, I feel it due to God humbly to endeavour to devote my remaining years to His glory: it was from Him, that I received health and strength to discharge the duties of my former station; and, while any portion of that health and strength remains, I am bound to dedicate to His glory all the powers which I may still continue to possess through His mercy.

Before I take my leave of you, I feel

myself called upon to say a few words respecting a subject, which has already been brought under your notice by my Honourable and Reverend Friend, Mr. Gerard Noel—I mean, the divisions of opinion which have unfortunately arisen in our Society, and the accusations that have been made against it. In his very able and satisfactory statement, my Honourable Friend divided the questions at issue into four points: and I shall follow his arrangement, as embracing all that appears to be material on the subject. These were,

1st, The Apocryphal Question:

2dly, The charge of having promoted or circulated, in certain cases, Errorneous Translations of the Scriptures.

3dly, The Character of Foreign Societies connected with ours: and,

4thly, The charge of Misapplication of the Funds of the Society, especially with regard to the Salaries allowed to the Secretaries and other Officers.

With respect to the APOCRYPHAL QUESTION, as I consider that point finally settled by the Resolution of the General Meeting in May, I shall not add a word to what was said by my Honourable Friend; excepting, that the Committee, with the most anxious labour and indefatigable perseverance, endeavoured to go to the bottom of the question; and that the discussions which ensued, though often tedious and painful, were conducted with Christian Charity and with mutual kindness and respect—those who absolutely condemned the circulation of the Apocrypha in all cases, and those who contended for the propriety of admitting it to a certain extent and for certain purposes, giving each other credit for sincerity and good intentions.

toward the great object which the Society had in view; and only differing as to the interpretation of one of its fundamental Rules, and as to the most efficacious mode of distributing the Word of Life.

As respects the alleged inaccuracy of some of our FOREIGN TRANSLATIONS, I shall add only a few words to what has been said by Mr. Noel. It is not to be expected that the Learned will be all agreed as to the critical accuracy of any Translation: neither our own excellent Authorised Version, nor any other that I am acquainted with, has escaped abundant criticism. With respect to the New Versions published by the Society, they have been, in all cases, prepared by men who appeared most competent to the task: they have been carefully revised before they went to the press; and if any doubt was afterwards suggested of their correctness, it has been referred to the consideration of the ablest Scholars in the respective languages which this or other countries could furnish, and their opinion has decided the proceedings of the Committee. I know not what more prudent precautions could be taken, nor to what higher tribunal we could appeal.

Under this head of charge may be included the allegation of a breach of one of our fundamental Rules, by the publication of editions of the Scriptures with NOTES or other additions. Nothing of this kind has ever been done by the Parent Society; unless it can be so called, that a few copies of one edition of the English Bible were issued with the Translator's Preface prefixed, as had been usual in the larger editions published by the authorised Printers: this, however, was discontinued, as soon as discovered. But it is true, that, in a very few instances, the Foreign Societies have been guilty of a breach of this Rule, either from adherence to the customs of their countries, or from misapprehensions as to its extent and importance; and this has been done even in the case of editions printed partly at our expense: but this practice has, in every instance, been repressed, as soon as it came to the knowledge of the Society, and as far as circumstances rendered it practicable.

With respect to the FOREIGN SOCIETIES, I must first observe, that much misapprehension prevails as to the nature of their constitution and of their connec-

tion with our Society. It appears to be thought, that the Parent Society is, in all cases, answerable for the acts of those Societies, and even for the individual characters of their Members. Nothing can be more erroneous. They are distinct and independent bodies; formed, indeed, in most cases, at the instigation and by the assistance of our Agents, and assisted by our funds in the great work which in co-operation with us they are carrying on, but regulated by their own laws: and their Members are Subjects of different Governments and States, by some of which the formation of Associations and Societies is viewed with peculiar jealousy, and in which the same liberty of thought and action is not allowed, which, by the blessing of Providence, we enjoy in this country. Still less can we be answerable for the individual characters of their Members. Neither abroad nor at home is any Test imposed on those who may be willing to become Subscribers to the Society, nor can any scrutiny take place into their sentiments and conduct. In the Foreign Societies are generally comprehended the most distinguished and important Members of the Church and State: and they have been formed under the immediate patronage of every Sovereign in Continental Europe, excepting those professing the Roman-Catholic Religion: among such bodies, difference in moral character, as well as in religious tenets, must be expected to prevail; but I can venture to assert, that the Cause of the Gospel has been incredibly promoted by such a union of patronage; and that, without it, the circulation of the Scriptures would, in many cases, have been wholly suppressed, or confined within very narrow limits. I will also assert, that our Agents have, to the best of their knowledge, endeavoured to associate themselves with the purest and most unexceptionable Characters in the countries which they visited: and indeed it is only reasonable to suppose, that such would be the persons who would most warmly hail the formation of a Bible Society and labour most ardently in its operations.

Let me now say a few words respecting the MISAPPLICATION OF THE FUNDS of the Society.

And, in the first place, with respect to the Payment of the Secretaries: and, for once, I feel some consolation for the absence of all these Gentlemen, in

the liberty which it gives me to speak with greater freedom of their situation and characters. The first Secretaries of the Society were, the Rev. John Owen, a man whom it is impossible to mention without sentiments of admiration and regret; the Rev. Joseph Hughes, a Minister of the Baptist Denomination, and perhaps the earliest proposer of the formation of such a Society; and the Rev. Dr. Steinkopff, Minister of the German Lutheran Church, a man whose primitive and simple piety and overflowing benevolence render him the delight of all who know him. These persons were chosen in accordance with the Rules of the Institution—that all Denominations of Christians should be invited to co-operate in the work, and that it should extend its operations abroad as well as at home. At the commencement of the Society, their labours were not considerable: but, from year to year, they increased in a most astonishing manner; till, at last, they called for nearly the whole of the time and talents of the Secretaries, and left them little opportunity of attending to any other pursuit. On Mr. Owen especially they fell with particular weight; and, in the ardour of his devotion to the Cause, he sacrificed to it every prospect of professional promotion and beneficial employment, which talents like his might be expected to command. He sacrificed, as I have heard and believe, an income of 1200*l.* a year to the Cause of the Society—to say nothing of his prospects of rising in the Church; and, during the whole of his life, refused to accept any salary from the Society. What was the result? Having worn out a healthy constitution in its service, and dying in the prime of life a victim to his labours, he would have left his Family in a state of absolute penury, if they had not been rescued from distress by the kindness, and, I may say, the gratitude, of some of the more affluent Members of our Body! Could it be expected that another Secretary would undertake the service on such terms? Would it have been just or reasonable to permit him to do so? Surely not! It was accordingly decided by the Committee, and unanimously approved by a General Meeting, that a salary of 300*l.* per annum should be given to the new Secretary, the Rev. Mr. Brandram; and that the other two Secretaries, who, for nineteen years together, had performed

their laborious duties without any remuneration, should be requested to accept of the same sum—a sum, which I think no one will call too great, and which indeed must be considered an inadequate compensation for the talents required and the sacrifices occasioned by such a situation.

With respect to the sums allowed to the Foreign Agents (*of whom, I know only four*), it could hardly be expected, that, in addition to the same sacrifices of time and labour and emolument which are required of those who occupy themselves in the cause of the Society at home, they should also expose themselves without remuneration to the inconveniences, and, in many cases, the hardships and dangers of foreign residences, and of continued banishment from their country, their families, and friends. Every one, alive to the cause of the Bible Society, must be acquainted with the name of Dr. Pinkerton, a most important and efficient Agent of the Society: who has, several times, not only visited almost the whole Continent of Europe, with no small danger to his life and injury to his health; but who has had the principal share in founding several of the most important Societies in Europe, and who, in particular, rendered material assistance in forming the Russian Bible Society—an Institution which has promoted the circulation of the Scriptures in above thirty languages spoken in that vast empire, and has printed above 500,000 copies of them in whole or in part: to Dr. Pinkerton the Society has allowed 400*l.* per annum. The next I shall mention is Mr. Leves, a Clergyman of the Church of England, who resides, as the Society's Agent, at Constantinople; and has a most delicate, critical, and dangerous post, where he continues to promote the Translation and Circulation of the Word of Life in a country of the most absolute despotism, and professing a religion hostile to Christianity: for such a service no one can say that 300*l.* per annum is too large an allowance: his situation requires the greatest discretion and prudence; and I have heard the British Ambassador, Lord Strangford, express the highest opinion of his upright and amiable conduct. The like allowance of 300*l.* per annum has been made to Mr. Barker, the brother of the British Consul, late at Aleppo, now at Alexandria; and who, in addition to the dangers of

the plague and the other hazards attending a residence in that unhappy country, narrowly escaped being a victim to the terrible earthquake which desolated the city of Aleppo. The only remaining Foreign Agent is Mr. Matthews, who has recently embarked for South America; having engaged in the service of the Society for the term of three years, to conduct and promote the circulation of the Scriptures in that extensive and interesting part of the globe, at a salary of 200*l.* per annum, together with necessary expenses.

Mr. Thomson, who, for the purpose of promoting the establishment of Schools and the distribution of the Scriptures, has twice traversed nearly the whole interior of South America, has accepted a gratuity of 200*l.*, which was voted him for his services during three years; including the superintendence of a Translation into the language of Peru, as well as a service of extreme labour and great personal hazard, in travelling through countries in an unsettled state of society and government, and among some of the wildest and most tremendous mountains in the world. The Rev. Mr. Armstrong was sent out also as an Agent to the Society, in South America; but having, on his arrival at Buenos Ayres, been appointed Chaplain to the British resident in that State, he will be enabled to render most important service to the Society, without any expense for salary. I must mention one person more, who has been considered as an Agent to the Society, though he is not properly so—I mean the pious and venerable Leander Van Ess; a man to whom the Continent of Europe is, perhaps, more indebted for the knowledge of the Scriptures than to any other individual, excepting Luther only: to this man, by whose personal labours no less than 500,000 copies of the Scriptures have been distributed, 300*l.* a year has for some time been allowed; which has always been considered as a part of the expenses incurred by the Society for circulating the Scriptures in Germany.

As to the expenses incurred in the Society's Establishment in Earl Street, I shall say very little. Every one must understand, that considerable expenses attend the care and superintendence, the receipt and distribution, of so large a stock, and such extensive concerns; and that the persons employed, both in the direction and management, and in the

more mechanical and laborious part of the business, must receive allowances suited to their respective stations: and I believe that Mr. Tarn the Accountant and Assistant Secretary, the Depositary, the Clerks, and other persons employed, receive remunerations which would be thought very moderate if they were engaged in situations requiring similar talents and equal labour in any other great Company or Establishment. If the Society's concerns were not carried on in this manner, under the immediate direction of its own Officers, a commission must be paid to a Bookseller for transacting the same business; while a House must still be kept for the Meetings of the Committee and the Correspondence of the Society: and I believe it will be found that the present Management is, at the same time, more efficient and more economical than such an arrangement.

Imperfect as I am sensible this hasty sketch has been, I will not detain you by entering into further particulars: begging that you will bear in your recollection the statements of my Honourable and Rev. Friend; and trusting that the charges which have been brought against the Society, instead of injuring its cause, will only stimulate all, who feel as I do, to redouble our exertions in this great pursuit, and to act with a spirit of liberality in the consideration of those errors (if such they think they see) which may have occurred in the complicated transactions of twenty-two years, in so many novel and difficult circumstances: for where is the Society, or where is the individual, who must not, in the course of such a period, have fallen into many? Above all, may we pray to God for His blessing—not forgetting, in our supplications to the Throne of Grace, our Christian Brethren who differ from, and even those who defame us. May we all unite our exertions for the glory of God on earth! and may they, as well as we, be found partakers of the merits of our Saviour in the realms of bliss!

It would have given us great pleasure to be able to state, that the late proceedings of the Society, in re-tracing its steps with reference to the Apocrypha, had recovered toward it the regard of all those Associations which had been there-

by estranged. We do not yet give up the hope, that, when it shall be seen, as we have no doubt but it will be seen, that the Society will adhere firmly and unequivocally to its new Regulations, a re-union of all the most efficient members of the body will take place.

It will have been seen, however, from the Notice relative to the Expenditure at pp. 405 and 406 of our Number for September, and from the Speech of Lord Bexley just quoted, that other Accusations have been brought against the Society besides that in reference to the Apocrypha. These Accusations originated in Edinburgh, and have been taken up in Glasgow; and have been made known very widely throughout Great Britain. Many of the Auxiliaries and Associations in Scotland have, in consequence, separated themselves from the Society.

As Registrars of the proceedings of the different Societies which come within the scope of our Work, we shall put our Readers in possession, on this distressing subject, of the actual state of things, both in Scotland and England, as much as possible in the words of the several bodies.

*Secession of the Edinburgh Society.*

The Committee of the Edinburgh Bible Society, in their Seventeenth Report delivered on the 6th of July, have expressed their determination to suspend pecuniary remittances to the British and Foreign Bible Society, notwithstanding its late Resolutions; and they assign the following reasons:—

We have succeeded in putting an end, for the present, to a great portion of that mismanagement which was going on, and consequently of the mischief which it was abundantly producing. But still circumstances are substantially as bad, and in some respects they are rather worse than they were, before the cause was brought to a public trial and a definitive issue. The London Committee have expressed no concern for the abuses  
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that had been committed in regard to the circulation of the adulterated Scriptures; and the Annual Meeting of the Society, which took place on the 3d of May last, signified neither regret for the evils which had occurred, nor disapprobation of the conduct which had produced them. Both the Meeting and the Committee have resolved to maintain their connexion with every one of those Foreign Societies which invariably disseminate the Word of God in a corrupted form; and though this connexion is so far modified as not to admit of a DIRECT appropriation of the funds of the British and Foreign Bible Society to Apocryphal purposes, yet it sanctions a course of proceeding on the part of the Foreign Societies, which it becomes British Protestants to testify against, instead of countenancing—puts it in their power to extend in various ways their own distribution of adulterated Bibles—and implies, that, as agents, they will do for a pure circulation what they virtually acknowledge they cannot do with consistency or attempt to do with success—thus uniting inefficiency as to any good that may be promised, with that positive mischief which cannot fail to proceed from such unholy alliances as those which they adhere to. And, so far as our information reaches, the London Committee, who persevered so long in distributing what was excluded by the statute which they had undertaken to administer, and who manifested so much unwillingness to relinquish the unlawful career which they had been running, are still actuated by those principles and views to which the practice complained of may be justly traced, and therefore do not hold out that security for a pure and efficient circulation of the Holy Bible in Foreign Countries, which we are entitled to require in the case of those to whom we entrust our contributions, and upon whom we are to depend for their exclusive application to that one great purpose.

It may be proper to add an extract from the Minutes of the Seventeenth Annual Meeting:—

The Report of the Committee having been read by the Rev. Dr. Thomson, one of the Secretaries, it was moved by Robert Paul, Esq. and seconded by the Rev. Dr. Buchanan,

That the Report which has now been read be received and adopted as the Seventeenth

Annual Report of this Society, and that it be printed and circulated with the usual Appendix.

John Campbell, Esq. of Carbrook, opposed this Motion; and moved as an Amendment,

That the Report now read should not be approved of or printed.

Mr. Campbell having been heard at considerable length in support of his Amendment and seconded by Captain Wauchope, he was replied to fully by the Rev. Dr. Thomson, and Robert Haldane, Esq.; and, the Chairman having put the question, the Original Motion, as made by Mr. Paul and seconded by Dr. Buchanan, was carried by acclamation.

Mr. Campbell, with four other Members of the Committee, had previously dissented from the Resolution to separate from the British and Foreign Bible Society, and had published the grounds of their dissent in a Pamphlet of 40 pages: they are substantially the same as those of the Glasgow Protest against separation.

#### *Secession of the Glasgow Auxiliary.*

The state of things at Glasgow in reference to this question is singular. The Committee of the Auxiliary passed the following Resolution on the 24th of August—

That the Three Resolutions of the Parent Society, passed at their last Annual Meeting, and the subsequent communications received from the Committee in London, do not warrant this Committee to resume immediately their intercourse with the Society.

On the 4th of September, they passed, like the former, by a large majority of the Members present, the following Resolution—

That the Committee recommend it to their constituents, to form themselves into an Independent Bible Society. That a Public Meeting of this Society be called, not later than November, to consider the recommendation; and that, in order to afford due information to their constituents, the Secretaries be instructed to prepare a Statement of the proceedings of the Committee on the Apocrypha Question and subjects connected with it, to be approved by the Committee, and subsequently printed and distributed prior to the said Meeting.

The Statement here referred to was, by previous agreement, read at the same Meeting of the Committee at which a Statement was also read on behalf of the Dissentient Members, which latter Statement contained the reasons of these Members for not separating from the Parent Society: this course was adopted to prevent either body from commenting on the views of the other, which might have led to lengthened discussion. Both Statements have been printed, in a Pamphlet of about 80 pages, in which the whole subject is brought before the reader.

The Glasgow Committee adopt, generally, the same grounds of secession as that of Edinburgh; but insist strongly, in addition, on the necessity of the retirement of those Members of the Parent Committee who have supported Apocryphal distribution.

#### *Glasgow Protest against Secession.*

While five Ministers and fifteen Laymen appear to have voted for Secession from the Parent Society, five Ministers (at the head of whom is Dr. Wardlaw) and five Laymen voted against that measure. From the Statement delivered in their name, we shall extract such passages as will shew the chief grounds of their dissent; and which, in our opinion, reflect great honour upon them, as maintaining a just and candid spirit under very difficult circumstances. Our Readers will thank us, we are confident, for the length of our extracts from this admirable paper.

In stating our grounds of dissent from the Resolutions of separation from the Parent Society, we begin, of course, with that which formed the first ground of charge against its proceedings—the *CIRCULATION OF THE APOCRYPHA*. . . . The necessity, however, of even touching on this subject has been completely precluded, by the Resolutions which have been adopted by the London Committee as the rules of its future procedure, and which received the cordial sanction of the Society at their last Annual Meet-

ing. *It is in these that we take our stand.* It is not in the propriety of the Committee's former proceedings: it is in the Resolutions by which those proceedings are declared inconsistent with the constitutional principles of the Society, and by which all repetition of them is explicitly interdicted for the future.... These Resolutions are, in letter and in spirit, decidedly and entirely anti-Apocryphal; they recognise the fundamental law of the Society, as excluding Apocryphal circulation, in every form and in every degree: they not only declare, that no part of its funds shall be applied to such circulation; but, to preclude the possibility of their misappropriation by others, they interdict all grants in money to any Societies, that, in any shape, circulate the Apocrypha, or to any individuals, except with the security of a pure circulation being the exclusive end—and, to preclude the still farther possibility of the pure Bibles, furnished to Societies for distribution, having the Apocrypha, in whole or in part, inserted and circulated along with them, they provide that all such Bibles and Testaments are to be previously bound, and are to be furnished under the express stipulation, that they be circulated as sent, without alteration or addition.

To all this, let it be moreover observed, a very important addition has since been made—namely, that whatever money may be received for such proportion of the pure Bibles and Testaments as the Societies furnished with them may dispose of by sale, *shall not go into their own funds*, but shall be *remitted to the Treasurer of the British and Foreign Bible Society*.

But are these Resolutions, or are they not, *sufficiently anti-Apocryphal*? That they are anti-Apocryphal, there can be no dispute: but do they *go far enough*?

Our opinion is distinctly in the affirmative. We do reckon them quite sufficiently anti-Apocryphal, to justify us in voting for continued adherence to the Society that has passed and published them.

The additional requisition, which has been insisted on as a *sine qua non* to continued connexion, appears to us, even were it granted to be in some respects desirable, to be more, at any rate, than it is at all reasonable to demand. We mean, THE IMMEDIATE AND ENTIRE ABANDONMENT OF ALL CONNEXION AND CO-OPERATION WHATEVER WITH EVERY SOCIETY THAT IN ANY SHAPE CIRCULATES THE APOCRYPHA.

As this has been made a turning point, we must shew our constituents why we cannot concur with those who regard it in this light.

There are two grounds especially, on which the necessity of it has been urged:—

In the first place:—In proportion, it has been alleged, as we furnish the Continental Societies with our pure Bibles, we set free a corresponding amount of their funds for the printing and circulation of their own Apocryphal Bibles.

To this we answer, 1. We are not, by any means, satisfied of the correctness of some at least of the principles and modes of calculation that have been adopted on this subject; and suspect that the legitimate rules, on which one Society aids another, have, in some cases, been rather overlooked. But, as we are desirous to shun discussions that are not indispensably necessary, we waive all controversy of this nature, because, 2. Supposing the fact admitted, that the *whole* (we shall even say) of the demand for pure Bibles is to be supplied from Britain, and that, to the full amount of such supplies, the funds of the Continental and some other Societies will be liberated for the circulation of Bibles with the Apocrypha—supposing this admitted, how is it, we ask, by any other plan, to be avoided? If we renounce the agency of such of these Societies as may be willing to undertake the charge of circulating our pure Bibles, we must then, in the same places, have a separate agency of our own: and if the demand of the market for our pure Bibles be supplied by that Agency, the funds of the Apocryphal Societies are as effectually set free as before. The liberation of the funds arises obviously from the supply of the market; and the consequence is, in this respect, perfectly the same, whatever be the medium of that supply. This is so plain, as to need neither proof nor illustration.

In the second place:—The *moral sanction*, as it has been termed, which our associating, in any way, with such Societies appears to give to the circulation, as the Word of God, of books which we concur with our opponents in regarding as having no vestige of His authority, and as being, in various points, anti-scriptural and pernicious, lies heavily, we have reason to believe, on not a few consciences.

We respect every principle and every scruple in which conscience is pleaded: and we trust our own consciences are



not entirely bereft of sensibility, when we say, as we most honestly do, that, in the Resolutions themselves, without any such addition as the one required, there is quite enough to satisfy them. For, first of all, by the publication of these Resolutions, so decidedly exclusive of the Apocrypha, we declare to Europe, and to the World, as far as the knowledge of the British and Foreign Bible Society extends, our anti-Apocryphal principles: we openly abjure the Apocrypha: our language is—"Know all men by these presents—that not a fraction of our money can be devoted to the printing and circulating of these books; and that with no Bibles that come from us must any portion of them be found connected:" our principles, as a Society, are thus openly proclaimed, and universally understood. And then, further: our Resolutions, thus published, are followed up by a corresponding testimony in our practice: every one of the Bibles of the British and Foreign Bible Society, that comes into circulation on the Continent or in any Apocryphal Country, bears along with it, in a negative form, the same declaration: to all who distribute the unadulterated volumes, and to all who receive them, they appear in contrast with the Apocryphal Bibles, and bear testimony that those, from whom they come, disown the authority of all that is Apocryphal—of all that the wisdom and the folly of men have presumed to add to the dictates of the wisdom of God.

On these grounds, we feel our own anti-Apocryphal scruples of conscience fully satisfied: and if any shall be pleased to say, "In that case they are not strong"—we reckon it enough to deny the imputation, without throwing back any merited retort. This much, however, we may further suggest, that the Continental Societies, were we to push our hostility to them so far as even to refuse their agency in the circulation of our own pure Bibles, might have some little cause to smile at what they might call our ultra-anti-Apocryphalism, when they reflected on the number both of English and Scottish Bibles in which there is the same unhallowed union; and gently to remind us of the proverb, "*Physician heal thyself*:" we do not mean to say that the cases are the same; but there is a sufficient similarity, to render such a reflection not unnatural. And to this we would only subjoin, that, in inducing them, should they be able conscientiously

to undertake the charge, to become the circulators of our uncorrupted canon; instead of amalgamating ourselves with them in their Apocryphal Proceedings (which, in the face of the Resolutions that we have published, they could not consider us as doing), we bring them a step nearer to ourselves; and, without the harshness of throwing them immediately and entirely off from us, (by which we might only rivet their prejudices,) we "*show unto them a more excellent way*."

But supposing the Resolutions themselves ever so satisfactory—IS THE COMMITTEE IN LONDON FIT TO BE TRUSTED WITH THE EXECUTION OF THEM? HAVE WE SUFFICIENT REASON TO BELIEVE THAT THEY WILL BE ADHERED TO?

We should wish our friends who differ from us, calmly to ask themselves, on the principles of the Golden Rule, were they Members of the London Committee, how they would relish the question. We know sufficiently well, that there is nothing which more powerfully stirs the indignation, even of a worldly man, than to have his honour and integrity called into suspicion by questions of a like nature. And can we be at all surprised, if such men as compose the London Committee—Gentlemen, Christians, Ministers—conscious to themselves of honour, of principle, and of sacred obligation—should have experienced the risings of a deeply-aggrieved and indignant spirit, at the unworthy insinuations, and more open aspersions, that have been so freely thrown out against them? For our own parts, when we look at the list of that Committee, we feel it our duty to say, that we regret sincerely any expressions in the former Resolutions of our Committee, that implied, or seemed to imply, any reflection upon the honour and integrity of these men; and we think offensive injustice has been done them, when the want of trust-worthiness has been formally numbered among the reasons of separation from them.

We are aware, however, that there are various grounds on which men may be undeserving of confidence. There are, for example, the want of *principle*, the want of *wisdom*, and the want of *firmness*.

It is to the *first* of these that the pre-

\* How likely these liberal anticipations are to be speedily fulfilled, will appear from a subsequent article relative to the Continent.—*Editors*.

ceeding observations apply: and we really are ashamed and shocked, when we think of the nature of the imputation, and connect it with the station, and profession, and character, of those against whom it has been insinuated. The imputation deprives them at once of the rank of Christians and of Gentlemen: for, assuredly, he is neither the one nor the other, who can stand forth before the public, and solemnly pledge himself to act in one way, and then, in the face of that pledge, deliberately act in another and an opposite way. It is not merely from the London Committee that such a man should be displaced. He should be driven from all society; and pilloried, with a label on his breast, to public execration and scorn.

With regard to the second of the three grounds mentioned—the want of *wisdom*—we think it enough to say, that *he* must enjoy a pretty comfortable conceit of his own, who, on looking at the names of that Committee, can indulge the fancy, either that he himself would bring a large accession to the aggregate of its talent, and experience, and discretion; or that he could make a much better selection.

When we speak of the third—the want of *firmness*—we allude, not to that kind of vacillation of purpose, and unsteadiness of conduct, that arises from imbecility: it is rather to that which has, in the present case, been apprehended from the warfare, in the same mind, of two opposite principles. The duty of adhering to the pledge, that the Apocrypha shall *not* be circulated, will be ever meeting, it is alleged, with the predilection in its favour; and, with the conscientious conviction, that, in certain cases, it ought not to be withheld. Now, we do not say that there is no force in this, or that such a state of mind involves no temptation. But the following considerations ought to be weighed:—

1. We are satisfied that the London Committee, in that part of their procedure which has been so generally condemned, and in the condemnation of which we perfectly concur, were influenced, not by love to the Apocrypha, or any desire for its circulation, (though in some of their minds, as may be readily imagined, there was not that aversion to it which exists in our own,) but by love to the true Word of God, and to the souls of men—by a desire for the extensive circulation of that Word, in order to the spiritual and eternal benefit of souls. We believe that it was by such

principles that they were led into the practice, and by the strength of such principles that they were induced to persist in it: these are principles which we must ever be constrained more than to respect, even when they lead to a conclusion and a practice which do not accord with our own judgment of what is right. Although, therefore, on grounds which it is not needful for us now to explain, we are convinced that the resolution to circulate the Apocrypha with the Canonical Scriptures was an erroneous one; yet, when we think of immense portions of Europe being brought before them as in a state of “*famine of the Word of the Lord*,” and the alternative pressed upon them, by authorities on which they conceived that they had good reason to depend, of sending to these destitute places *the Bible with the Apocrypha, or no Bible at all*—(we speak not at present of the question of fact as to the willingness or unwillingness of the Catholic and Protestant population of the Continent, to receive the Bible without the Apocrypha; but simply of the Committee’s conviction, founded on what they considered satisfactory information, and of their motive thence arising)—in these circumstances, we certainly can sympathize with their dilemma, and are sensible that it would not have been without a struggle with ourselves that we could have kept the ground, which we hold, deliberately and firmly, to be that of duty and of ultimate expediency.

2. Even with respect to those Members of that Committee who hold the opinion (strange as that opinion does appear to us) that the circulation of the Apocrypha was not inconsistent with the primary law of the Institution, it ought to be observed, there is no dereliction of principle in their *giving in* to what they now find to be the general sentiment and wish of their constituents: and when, in these circumstances, they come forward and publicly pledge themselves, in compliance with the voice of the great mass of the Subscribers and affiliated Societies, that what has been done shall be done no more—we say they ought to be trusted as *men of their word*: and we have the greater confidence in saying this, because when the anti-Apocryphal Resolutions are published, and come to be universally known as the fixed principles of the Society’s procedure, the temptation to deviate from them will cease to be repeated: applications for

Apocryphal Bibles, or for aid to circulate them, will not be made, when it is ascertained that they must be useless.

3. But, against the restoration of confidence in the London Committee is pleaded their violation of the laws of the Institution, in ever allowing and promoting the circulation of the Apocrypha *at all*: their former malversations, it is alleged, are so palpable a breach of faith, that they necessarily weaken confidence: having violated their trust already, we are entitled to suspect that they may violate it again: the case has been compared to that of an agent in any secular business, who has, in his management, gone contrary to the express instructions of his employer: would that employer, it is asked, immediately trust him again?

We answer, that depends on circumstances: it depends very much, for example, on the motive or principle, by which the employer has reason to believe his agent has been influenced.—

*We* will suppose a case. An agent has the management of an estate committed to him, with certain written instructions: peculiar circumstances occur, by which he is induced to follow, in one particular, a line of conduct, which, when discovered, is disapproved by the proprietor, as inconsistent with those instructions: he is taken indignantly to task: he replies for himself to this effect—

“I was not perfectly sure whether the course in question *was* contrary to the instructions given me, at least in their spirit and intention: the interests of the property appeared to me very imperiously to require such a course; and be assured, nothing but a sincere desire to execute my trust, so as most effectually to promote those interests, was the principle by which I was induced to pursue it. Now, however, that I am more fully and clearly in possession of your mind and wishes, I shall most assuredly (even although at times I should be tempted, in my own judgment, to think my former plan might still be beneficial) feel it my duty to conform myself implicitly to your will, and carefully to abstain from every thing of the kind in time to come.” In such a case, if the employer had no reason to discredit the motive by which his agent declared himself to have been actuated, would not his reasonable answer be, “I am satisfied that *you did it for the best*; and, although it greatly surprises me, that any doubt should have existed in your mind about the meaning of instruc-

tions so plain and simple as those which I first imparted to you—and though, too, when any doubt *did* occur to you, your obvious duty was to have consulted me before you took the reprehended step—yet I have no reason to disbelieve the *sincerity of your motives*, or to distrust the *integrity of your word*. I am persuaded that you will still do your utmost for the good of your trust; and that, now you are fully apprised of the means by which alone it is my will that this end should be pursued, you will not again follow plans of your own. Keep your place, and a blessing be with you.”—The application is too obvious to require being made.

The controversy, which originated with the Apocrypha, has since come to embrace other topics; and one or two of these have been insisted upon, as grounds of separation quite as strong as the first, if not even stronger. One of these is THE CHARACTER OF THE SOCIETIES ON THE CONTINENT, WITH WHICH THE BRITISH AND FOREIGN BIBLE SOCIETY STANDS CONNECTED. These have been described as, from the one end of the Continent to the other, overrun with, and under the patronage and direction of, Unitarians, Neologists, Deists, and Infidels. It would be utterly impossible to follow the objectors through all the length and breadth of the wide field which they have chosen to occupy. We must satisfy ourselves with a few broad general principles.

1. In the first place, then, we must be allowed to receive all large and sweeping statements, embracing an extensive field, and founded on partial observation and hearsay evidence, with a measure of distrust; not as destitute of all truth, but as usually influenced by particular biases, and indicating a character of mind that is apt to take up strong and unqualified impressions.

2. There is an illusion on this subject, of which we would beware ourselves, and against which we would caution others. When particulars of alleged evil in the conduct of these Societies are concentrated into a pamphlet, and brought to bear upon our minds *en masse*, within the short space of an hour or two, they necessarily tell much more powerfully, than when (as we ought to do) we recollect the truth—that these particulars have been carefully brought together from the history of a large and increasing number of Societies, through a period of

twenty years, over the entire extent of the European Continent. The force of them is, by such recollection, prodigiously abated; because we then perceive how very small a proportion, even on the supposition of their being all correctly represented, they bear to the large aggregate of separate and combined exertions.

3. It must be very obvious, that, in exact proportion as the position is made good, which affirms the almost entire absence of real Evangelical Religion from the Continent and the almost universal prevalence of infidelity and error, the difficulty is augmented of obtaining Bible Societies composed of pure materials. If the number of genuine Christians be indeed so very small, how preposterous is the expectation that genuine Christians are to abound in the Benevolent Institutions, and how unfair the complaints against the British and Foreign Bible Society for the want of them! The wonder comes to be, that we should find Bible Societies there *at all*: and, for *this*, we are indebted to the very Institution, from which it is now proposed to separate, because they have not *pure Societies*, where, if these accounts be true, there are few or no *pure materials*!

4. The principle ought to be remembered, on which the British and Foreign Bible Society was constituted, and on which all kindred Institutions have been constituted since. On the ground that the circulation of the *uncommented Scriptures* was the exclusive object, and that the ends of such a circulation could not be at all affected by the sentiments of those who joined in promoting it, the Bible not being changed by the hand that gives it away or that gives money for that purpose; membership was made to depend upon *subscription*, and on *no stipulation whatever as to religious opinions*. This has, of course, been the principle on the Continent, as well as here. It is the only principle on which the Catholicity of Bible Societies can possibly be maintained; and the abandonment of it must of necessity contract the whole system (it is impossible to say how far) within Sectarian limits, and even expose it to the risk of being frittered down into as many Institutions as there are parties of professing Christians. The Committee in Earl Street are thus hardly dealt with. In the Apocrypha Case, they are condemned for *departing from their original principle*; and, in this, with equal severity, for *adherence to*

it. If the principle has given rise to incidental evils, let us not be so unrighteous as to visit these upon the head of that Committee, when the principle itself is a constitutional principle of the Society over which they preside, and one that was originally sanctioned by universal approbation.

5. As a charge against the Earl-Street Committee, the objection to the courting of rank, and station, and worldly influence, appears to us a very unreasonable one. Upon the comprehensive principle which formed the basis of the Society, every man was invited or made welcome, who was willing to give either head, or heart, or hand, or purse, or name, to the one simple object of circulating the Holy Scriptures without note or comment. That the solicitation of the Great may, in some instances, both in Britain and on the Continent, have been carried to an injudicious and unwarrantable extreme, we are more than ready to admit. We join in regretting it. But, to charge all such indiscretions and improprieties to account of the London Committee, is as unjust as it is ridiculous. That the influence of persons in superior station has, in many instances, been productive of essential advantage to the direct object of Bible Societies—and, at the same time, of collateral benefit (in some cases, spiritual and saving) to the parties themselves—numerous and pleasing facts will not allow us to doubt. And, whatever some may be disposed to think of the matter *now*, the time was, when the accession of such influence was hailed with general pleasure, as a token for good; when it was matter of satisfaction to see the Nobles of different Countries inclined to forward such a work; and when Dissenters united with Churchmen, in gladly acknowledging "*Kings as the nursing-fathers and their Queens as the nursing-mothers*" of the Church of God. Is this time gone by? We hope not.

6. We are persuaded, from the peculiar circumstances of Continental Society, and the character of the Continental Governments, that there are few parts of the world where it is of more essential consequence to secure the influence of those who occupy stations of rank and authority; that, without such influence, in some parts at least of the Continent, considering the obstacles that lie in the way, comparatively little good could be effected; and that an open rupture with

all the Societies there, associated as they are with such political authority and exalted rank, might occasion immediate and extensive injury to our great Cause. It is, moreover, well known, that, among the persons of eminence who hold official stations in the Bible Societies on the Continent, there are not a few, after all, who, for real excellence of character, would do honour to any of the Institutions of our own country.

7. The general charge against the London Committee, as *purposely shunning* connexion with the true Israel of God, and giving a *preference* to the enemies of His truth and people, we must be allowed to regard as an unfounded and cruel imputation, till it is supported by much stronger evidence, indeed, than we have yet seen adduced, either from the conduct of living agents, or from that of the lamented dead, whose memory is thus ungenerously vilified, when they are not with us to answer for themselves, or to explain the circumstances in which they were placed and the considerations by which they were influenced. It is sufficiently obvious, that the persons whom the agents of the Society might have preferred associating with as fellow-Christians, might not be the persons whom they were in duty authorised to prefer as the most suitable for their purpose—namely, the effectual and extensive circulation of the Scriptures: the former might be found among the “*poor of this world whom God hath chosen, rich in faith, and heirs of his kingdom* :” as *Christians*, they might have chosen fellowship with these; while, as *agents of a Society*, they were bound to seek out and secure those whose influence was more likely to forward the object of their official trust. One thing, however, we must say—that, while we feel ourselves at liberty to unite with men of all sentiments in the one simple act of distributing the Bible; because, from the universally-recognised principle of Bible Societies, this is never and nowhere understood as implying concurrence of faith, or as giving countenance to one set of opinions more than to another—yet we do sincerely deprecate the use, on the part of the London Committee, of such terms, in addressing other Societies, as imply any thing like an unqualified recognition of all their members in the character of “Christian Brethren.” We decidedly disapprove of this, and protest against it: and we do so the more unreservedly, for the very reason men-

tioned, that the principles of the constitution of the Bible Society are such, as neither to call for, nor to warrant it: we should wish it, therefore, as much as possible, avoided; as, in some cases, there may be a hazard of its misleading the souls of men.

8. By those who give so mournful an account of the state of Religion on the Continent, we are at the same time informed, (and we rejoice in the information,) that there are pleasing symptoms of melioration. “In conclusion,” says one of the authorities, “I cannot but express my sincere pleasure in knowing, that, in Germany, a better order of things may be shortly expected. Some of the Rationalists have openly retracted; some are silent. The system is on the decline; and the new appointments to Theological Chairs are made from a better class of thinkers and scholars” —“I can testify,” says another<sup>o</sup>, “that the state of things is continually improving; and that, evidently by the special blessing of God. I cannot point out any individual or any place, from which the light particularly arises: although individuals are made instrumental in the hand of God, yet so many and such different persons are raised up, that it would be difficult to say to whom the greatest share in the work is to be ascribed. Revivals of this nature take place, as well among people of the lower order, and in countries where it might be least expected, as among persons of distinction, who often also are the first means of bringing forward again the light of truth. As Infidelity descended from the higher to the lower orders, so is the Truth now, in several instances, flowing in the same direction.” Now we do sincerely believe, that those very Bible Societies, which are now so vehemently decried, have had their share of influence in this happily-commencing change; and it is not a little remarkable, that the improvement, in not a few instances, has made its appearance, among those very persons of rank, and wealth, and authority, whom the London Committee and its agents are so severely blamed for being over solicitous to obtain.

On the subject of the TRANSLATIONS OF SCRIPTURE, though certainly one of

<sup>o</sup> See the Speech of Professor Tholuck, at the Seventh Annual Meeting of the Continental Society printed at pp. 232, 233 of our last Volume. — *Editors.*

first-rate importance in itself, it is difficult to speak with precision, either as to general principles, or as to their application in particular instances, without what, in such a statement as this, would be justly chargeable with prolixity. We are far from objecting to the strictest scrutiny of every Version of the Scriptures before it is published: certainly the more correct they can be made, so much the better: and it is especially desirable that this scrutiny be applied, wherever important truth is affected. But there may be a disposition to search out and expose mistakes and errors of translation, as reasons for the suppression of a particular Version, or for the condemnation of those who have published it, which goes to an unreasonable and hypercritical extreme—respecting some of whose decisions there may be a fair difference of opinion—and before which no Translation whatever could possibly stand; not even our own, which, however excellent, is admitted, on all hands, to be far from faultless.

With regard to the PREFACE, prefixed by Professor Haffner to THE STRASBURGH BIBLE, let us be believed when we say, that there are no terms too strong to express our sense of the infamy of accompanying the Holy Scriptures with a preliminary dissertation subversive of their inspired authority. But we still desiderate the proof, that that Preface, either with or without a knowledge of its contents, received any countenance from the Committee of the British and Foreign Bible Society. It was not sent to London with the specimen copy of the Bible to which it was to be prefixed: the expressions used concerning it concealed and misrepresented its true nature: orders were subsequently issued, and the necessary steps taken, for its expurgation; and the money that had been expended on the printing of it was refunded. We are not prepared to say, that every step in the transactions relative to it was taken with sufficient promptitude; or that the gentle terms, in which the conduct of its Author is spoken of in the Annual Report, are by any means such as the case merited. On such points the Committee will doubtless speak for themselves; and we look with confidence for their full statement of the case, with accompanying documents.\* But *this* we will say,

that there is in the transaction nothing to justify the belief, that the London Committee would wilfully wink at, far less countenance, any Preface, and especially a deistical Preface\*, to a Bible issued under their sanction and at their expense.

THE LAUSANNE BIBLE is admitted by the Foreign Secretary himself, to contain "too many deviations from the simplicity and purity of Scripture ideas and Scripture language." Of himself he says (and no one that knows him will disbelieve his word), that "he did not previously entertain the remotest suspicion of this;" and of the Committee, that they "certainly felt much disappointed and unfeignedly grieved, when one of the Secretaries produced a copy of that edition, and pointed out to them a number of notes and comments"—that, in consequence, "a Letter, expressive of their astonishment and disapprobation, was immediately addressed to the President of the Lausanne Bible Society, who acknowledged, in terms of the sincerest concern, the error into which he and his colleagues had fallen; and even engaged, under forfeiture of 500*l.* sterling, that, in the next edition, all notes and comments whatever should be omitted." The sum and substance of all this, therefore, is, that the London Committee *did* repose an undue degree of confidence in those who were engaged in carrying on the work. But, when we find a disposition and readiness to rectify the error as soon as discovered, our inference is, not that they were entirely free of blame, (for we do not think they were,) but that they will learn from the occurrence a lesson of greater jealousy and caution for the time to come.

Similar general remarks might be applied to the DANISH TESTAMENT, of the errors of which the most has certainly been made: and as to the TURKISH, we are satisfied that some of the objections to it are well founded; that the meretricious ornaments, in which the simplicity of Divine Truth is at times invested, however necessary the translator might deem them as an accommodation to Turkish taste, are unseemly and revolting; and that in particular passages important doctrines were affected by the translation. It ought, however,

\* It appears that the Protesters have been misled, in thus characterizing Professor Haffner's Preface, by the accuser to whom they are replying. Dr. J. Pye Smith, who has carefully examined it, and who is well entitled to be heard on the subject, pronounces it "a valuable and interesting production." See the Evangelical Magazine for November, p. 476.—*Editors.*

\* These have since appeared; and, so far as we have heard, have put the question at rest.—*Editors.*  
Nov. 1826.

to be noticed—that the Committee, in allowing this Version to go forth, proceeded on the favourable testimony of a number of learned men, both in London and on the Continent, in whose fidelity and oriental scholarship they had confidence, and are not, therefore, chargeable with having acted at random, and without council—that, of the Parisian Professor, under whose auspices it was edited, the excellent critical Reviewer of the Version, Dr. Henderson himself, says, “he should be sorry to suffer a word to escape his lips, or his pen, that could possibly be construed into any want of respect for his talents, or the withholding of his just esteem, on account of the amiability of his private character, and his distinguished and indefatigable exertions in promoting the cause of Christian Truth”—and, further, that the leaves containing those passages which were most objectionable, were, by order of the Committee, cancelled.\*

In general, we think that it should be considered, how few are the instances, after all, in this department, in which fault has been found with the Committee, when compared with the vast number of Translations in which they have been more or less directly concerned, and the immense extent and variety of their transactions through a period of twenty-three years and over almost the whole surface of the habitable globe. These are only exceptions, supposing them true even in all their extent, to the Committee's general and long-tried character. If in some instances their natural and commendable anxiety for circulation, and especially for giving the Bible in a new language, has been allowed to interfere too much with their anxiety for accuracy of translation, it is to be regretted: and we are sincerely happy that these instances have been brought under notice, whatever we may think of the spirit in which this has been done; having no doubt, that, whether the Committee shall be able perfectly to exonerate themselves or not, they have learned, and will continue to learn, from them, valuable practical lessons.

We should have said a few words on the subject of the EXPENDITURE of the

Society; but from this we feel ourselves precluded, by its not having been one of the topics formally brought under discussion in our Committee among the reasons of separation.

On the various counts in the indictment against the British and Foreign Bible Society, we have thus laid our views before our constituents. It will give us unfeigned pleasure, should they be found such as they can conscientiously adopt, or such as are in harmony with those they had themselves previously formed.

What we have said has been chiefly in the *defensive*. But we should be far from doing justice to our own feelings, were we to close without reminding our constituents of the numerous and powerful *positive* claims, which the British and Foreign Bible Society possesses on their continued countenance and support. We surely use no language which is beyond the truth, or which ought to be offensive, when we say, that there has been of late displayed a disposition to *make the most of its faults*; and that the lights in which these have been held forth to public view, have been by no means the most favourable, the most consistent with that charitable construction of motives and allowance for circumstances, which, it seems needful to remind the followers of Jesus, is one of the Christian Virtues. The real and alleged defects and errors in the administration of this noblest of Christian Institutions have been dwelt upon, till its many excellencies have been forgotten. They have been pressed so close to the public eye, as to hide from its vision the beauties which it was accustomed to admire.

But is this fair? Ought we, on account of these faults, to pass an act of ungrateful oblivion upon all its excellencies? Make as many deductions as you please, still its Reports will shew a career of usefulness and glory that stands unrivalled. We could follow its Twenty-three Years' Course, and mark, with pleasure, its spiritual triumphs. We could go round the world, and point out the scenes of its interesting achievements. We deprecate therefore dividing, where union, we are deeply convinced, is both beauty and strength. The faults, which we join in deploring, are not in the constitution of the Society, but in its administration; and what has already been done shews them not to be beyond correction. On the con-

\* We believe also that the meretricious finery of Turkish taste is itself in course of removal, under the revision of the same Editor; particularly where it is most offensive, when connected with the name and character of the Supreme Being.



trary, we trust and believe, that from the very faults, thus discovered and remedied, the Institution will derive an accession of future purity and splendour; and our most fervent desire is, that our countrymen would still rally round it, and thus continue to exhibit to the world, (hitherto the admiring world), the South and North of "our own, our native land," so highly favoured of the Lord, united in cordial harmony, in the most honourable, and sacred, and excellent of causes. Our persuasion is, that in no very long time, when the ferment which has been too intemperately excited in the public mind shall have subsided, the step of Separation will become the subject of general regret.

On these grounds, we dissent from the Resolution which dissolves the connexion of the Glasgow Auxiliary from the Parent Society. There may be shades of difference among us; but we agree in the main points, and in the conclusion to which they lead.

It may be proper to apprise our Readers, that the chief accusations against the Society, so ably answered in this Protest, are to be found in various "Statements" issued by the Edinburgh Committee; in two large Pamphlets, by Robert Haldane, Esq., a Member of that Committee; or in the Christian Instructor, a monthly work published at Edinburgh.

*Re-action in Behalf of the Society.*

It will have sufficiently appeared from the preceding article, that, in the opinion of wise and candid men, flagrant injustice has been dealt out to the Society in the attacks which have been recently made upon it. It is in the nature of such proceedings to awaken strong re-action in behalf of the injured: but we are persuaded that such re-action will not render the Society the less determined or vigilant in carrying its Resolutions into full and entire effect; and we cannot but hope that a mild and conciliatory spirit will pervade the whole body of the Society, and that at all Public Meetings its increased support will be urged in a manner not repugnant to Christian Charity. At Maidstone,

where Lord Bexley presided, and at Southampton, where eighteen Gentlemen from all parts of the County and of various Denominations strongly advocated in succession the cause of the Society, clear indications were given of that reaction to which we have alluded: from recent communications to the Committee, we collect other evidence to the same effect.

The Rev. John Hatchard, of Plymouth, after attending Meetings at Devonport, Newton-Bushell, Teignmouth, Shaldon, Exeter, Dartmouth, Totness, and Tavistock, writes, on the 27th of October—

Having now completed my little tour for the Society, I rejoice to say, that ALL the Meetings have gone off in the MOST SATISFACTORY MANNER. In many instances, our friends have doubled their Subscriptions: and thus, we trust, the Cause will yet go on, and prosper most abundantly.

The Rev. W. Carus Wilson, of Kirkby-Lonsdale in Westmoreland, attended Meetings at Long-Preston, Skipton, Keighley, Wakefield, Bradford, Halifax, and Barnsley; and writes, on the 30th of October—

I really hope and trust that the spirit which we have everywhere witnessed, is a fair sample of that which pervades the Kingdom at the present crisis, with reference to the Bible Society: and NEVER, in all the rounds that I have ever taken, have I seen a better feeling universally prevailing, more unanimity, such overflowing Meetings, or such good Collections. Indeed, I believe, without a single exception, the Meetings were all larger than were ever known on any previous occasion, though the weather, in some instances, was unfavourable.

T. P. Platt, Esq. the Honorary Librarian of the Society, attended Meetings at Chester, Rochdale, Warrington, Bolton, Bury, and Manchester: he writes, on the 3d of November—

In every place that I have visited, the most entire confidence in the Committee has been expressed.

Mr. Dudley writes, under date of the 4th of November—

Since my last Letter from Leicester,

on September 14th, I have travelled more than ELEVEN HUNDRED miles, and attended TWENTY-ONE General Meetings besides Committees: six were for the establishment of new Societies.

On no former occasions, within my recollection, has the attendance been more numerous, than at the Meetings which I have recently witnessed; and, were I to ground an opinion on the evident manifestations of public feeling, I should say, that an increased and increasing attachment to the Society characterizes the present period: this has been especially marked in those places, where it has been deemed expedient to give explanations of any part of the Society's proceedings, by reference to recorded facts and official documents.

It will be gratifying to the Committee, to receive additional evidence of the perfect and general satisfaction of our friends, in every place which I have visited, with the printed explanations relative to the "Charges of Management" and "The Strasburgh Preface." Nor have I the slightest doubt, that a similar course of procedure, with regard to other imputations, will be equally efficacious in removing misapprehension and strengthening the bonds of attachment. May we, individually and collectively, mercifully experience that Divine Grace, by which we shall be enabled to advocate the Cause that we love in the Spirit of the Book which we circulate!

#### CHURCH MISSIONARY SOCIETY. TWENTY-SIXTH REPORT.

##### *New Associations.*

**TWELVE** New Associations, three of which are for portions of Counties, have been formed during the year; with two Branch and three Ladies' Associations.

##### *Income and Expenditure.*

The gross receipts of the Twenty-sixth Year have amounted, without deducting Expenses, and including the Contributions to the Institution at Islington, to more than FORTY-SIX THOUSAND POUNDS; giving an increase on the receipts of the year of upward of 1000/. The Net Income, deducting expenses and the amount received on account of the Institution Building-Fund, available for the General Purposes of the Society, has exceeded FORTY-TWO THOUSAND FIVE HUNDRED POUNDS; being an in-

crease, on what is more appropriately the Income of the Society, of more than 2000/. The Expenditure of the Year has amounted to Forty-one Thousand Pounds.

##### *Legacy by the late Bishop of Durham.*

Among the Legacies during the past year, the Committee rejoice to report one of 500/. from so distinguished a Prelate as the late Bishop of Durham. Though, in his life-time, his Lordship abstained from joining the Society, the fact of its having occupied his attention at a season when the most solemn subjects present themselves to the mind, and when the importance of such Institutions with reference to Eternity is most strongly felt, is a satisfactory evidence of his approval of the object and proceedings of the Society.

##### *Department of Secretary.*

The arrangements respecting the Department of Secretary have at length been completed. The Rev. Thomas Bartlett's connection with the Society was undertaken for a limited period: the Committee, however, hoped that he might be prevailed on to continue his services; but parochial and domestic engagements prevented the fulfilment of their wishes. The Rev. Thomas Woodrooffe has succeeded Mr. Bartlett; and, an arrangement having been made with some of the friends of the Society for their assistance in visiting the Associations, it is hoped that the services of Two Secretaries will be found sufficient.

On this subject, see pp. 505, 506 of our last Volume.

##### *Death of Missionaries.*

We have noticed, as usual, in the Recent Miscellaneous Intelligence of each month, the sailing, arrival, and return of the Society's Missionaries; with the deaths of those who have departed from their labours.

The following mournful recapitulation is given, in the Report, of the various Deaths which have occurred:—

During the year, it has pleased God again to call the Society to a severe trial of faith and patience, by the decease of Labourers. Since the last Anniversary, the Committee have received the mournful intelligence of the deaths of no less than Ten of its European Labourers; besides the retirement of several from the respective scenes of their

labours, chiefly through sickness. The departures of those valued friends to their eternal rest, which the Committee have now the painful duty to report, occurred as follows:—Mrs. Metzger, of the West-Africa Mission, on the 14th of February—the Rev. Charles Knight, of the same Mission, on the 20th of March—Mrs. Joseph Knight, of the Ceylon Mission, on the 26th of April—Mrs. Coney, of the West-Africa Mission, on the 1st of May—the Rev. Henry Brooks, of the same Mission, three days afterward—Mrs. Gerber, of the same Mission, on the 22d of the same month—the Rev. Gustavus Reinhold Nylander, the Senior Missionary in the same Mission, on the following day—Mr. Christopher Taylor, of the same Mission, on the 31st of July, while on his passage to England—the Rev. Jacob Maisch, of the North-India Mission, on the 29th of August, at Calcutta—and Mrs. Joseph Bailey, of the Ceylon Mission, on the 23d of September, at Islington.

#### *Missionary Candidates.*

In the course of the year, Sixty-eight Individuals have proposed themselves to the Committee for Missionary employment. Twenty-five of this number have been declined, Three have withdrawn their applications, and Twenty-one remain under consideration: the remaining Nineteen have been received, besides Four of those on whose admission the Committee had not decided at the period of the last Anniversary. The whole number of persons, therefore, whose offers of service have been accepted, is Twenty-three: some of these are already gone forth to their work among the Heathen; but the majority are either under probationary studies, or in preparation for actual service, in the Society's

#### *Missionary Institution.*

In the course of the year, Thirty-seven Individuals have resided in the Institution; and there have been Five non-resident Students, who attended with the others for instruction; making the total number that have, more or less, participated in the advantages of the Society's Seminary, Forty-two. The Institution opened in January 1825 with Twelve Students: at the time of the last Anniversary there were Twenty: and at present there are, with Two Non-residents, Nineteen: Eleven of these, including Three English Clergymen, are in actual preparation for their work,

and Eight are pursuing probationary studies. The whole number of persons who have quitted the Institution in the year, is Twenty-three, of whom Sixteen are gone to their respective Stations in the Heathen World: the services of Four have been declined, and Two withdrew: the remaining one remains in suspense. Of those who have departed for foreign service, Seven were English Clergymen in full Orders, Five were Lutheran Ministers, and Four were Laymen.

The Committee of the LANGUAGE INSTITUTION have kindly allowed the Society's Students gratuitously to attend the Lectures delivered at their House.

The Committee have increasingly felt the value and importance of the Institution at Islington; and are about to enlarge the Buildings, so as to provide for the reception of Fifty Students, as was originally contemplated. As the plan has now been tried, and found to be efficient, they trust that the Friends of the Society will regard this circumstance as an additional motive for contributing to this object.

We noticed, at p. 496 of our last Volume, the First Examination of the Oriental Classes; and, at pp. 358—364 of the present, the First Annual Examination of the Students, and the Proceedings on occasion of laying the Foundation-Stones of the enlarged Buildings.

#### *India-Female Education-Fund.*

This branch of the Society's operations in the East continues to claim the liberal support of the friends of the Society. About 400*l.* have been contributed, in aid of this object, during the present year, including various sums which have been raised by sales of Ladies' useful and ornamental work, in different parts of the country. For all these marks of the interest felt in the welfare of the Native Females of India, the Committee desire to express their thanks. Nor are they less sensible of the kindness of those friends, who have, from time to time, forwarded packages of fancy and useful articles for the Native Girls' Schools in India; to the value of which highly acceptable Donations, Mrs. Wilson, of Calcutta, bears frequent testimony. Many pleasing opportunities of rewarding industry and attention in the scholars are hereby furnished; and such

articles as are unsuitable for that purpose, serve as means of raising funds to some extent, by sale in India.

To the **BRITISH LADIES' CHURCH MISSIONARY MATERNAL SOCIETY** the Committee are likewise under many obligations. Numerous Benefactions in Clothing have been received at the Society's House; which have been sent, as opportunities offered, to Sierra Leone and Antigua. Those Ladies, whose liberality and philanthropy have been thus exerted, will rejoice to know that their benevolence has materially contributed to the comfort, both of the Enslaved Negro in the West Indies and of the Liberated African in Sierra Leone; and has called into lively exercise feelings of gratitude, that would do honour to the most civilized of our race.

#### *Conclusion of the Report.*

In concluding their Report, the Committee desire to impress on the mind of every Member of the Society, that, amidst the various wants which it experiences, the most urgent is that of faithful and zealous men, who are willing to devote themselves to this Cause. The number of those who offer, it is true, does not diminish; but the supply does not keep pace with the demand. While Christians are becoming more interested in Missionary Objects—while the Funds of the Society are increasing—while opportunities of usefulness are opening—while Christian Teachers are welcomed by the Heathen, and the fields are whitening to the Harvest—there are but few, comparatively, to gather it in; and their number bears a very undue proportion to the exigencies of the Society. The love of science, of conquest, of gain, induces thousands to go forth from their native land, disregarding separation from family and friends, and braving danger and enduring hardship in all their multiplied forms. Ought the love of Christ to be a less powerful principle? Shall situations of honour and emolument, in distant lands and unhealthy climates, be sought for with avidity by men of the world; and shall so few, among the disciples of the Saviour, aspire to the distinguished privilege of becoming His Ambassadors, and the Heralds of His mercy to perishing sinners?

The Committee trust that the statement of this fact will have its influence on the friends of the Missionary Cause; that they will become more adequately impressed with the greatness of the Har-

vest, and the fewness of the Labourers; and will, with uplifted hands and hearts, in secret and social prayer, commend this subject to the Great Head of the Church. Let the Servants of God regard the wants of the Society as so many occasions for pleading the fulfilment of His encouraging promises, and for imploring the out-pouring of His Holy Spirit. Their faith and patience may be tried; but not the shadow of a doubt hangs over the issue of their warfare. The great Deceiver of the Nations shall be bound at the appointed season. God will, in His own time, accomplish the number of His elect, and glorify Himself in the triumphant establishment of His Kingdom over all the powers of darkness: *He will make bare His holy arm in the eyes of all the Nations, and all the ends of the earth shall see the Salvation of our God.*

#### *Appendix to the Report.*

1. Instructions to the Rev. W. Williams and Mrs. Williams, with Mr. James Hamlin and Mrs. Hamlin, proceeding as Missionaries and Teachers to New Zealand: delivered July 20, 1825.
2. Instructions to the Rev. W. Keeling Betts and others, proceeding as Missionaries to the West-Africa, West-India, North-India, West-India, Ceylon, and Mediterranean Missions: with an Address to the Missionaries by the Rev. John Norman Pearson, M.A. Principal of the Missionary Institution: delivered Nov. 11, 1825.
3. Report of the West-Africa Mission for 1825.
4. Progress of Christianity in the Tinnevely District.

#### PROCEEDINGS OF ASSOCIATIONS.

*Clerkenwell*—Oct 12: Eleventh Annual Meeting; Rev. T. Sheppard, Minister, Chn. Col. 10l. 10s. 6d. (The Tenth Ann. Meeting, the notice of which was inadvertently omitted in our last Volume, was held Oct. 12, 1825; Rev. T. Sheppard, Chn. Col. 10l. 5s.)

*Saffron-Walden*—Oct. 13: Ann. Meeting of the Saffron-Walden and North-West Essex; Rev. Nicholas Bull, Chn. Attended by the Junior Secretary.

*St. Neot's*—Oct. 15: Sermons, by the Junior Secretary: Coll. 8l.—Oct. 16: Third Ann. Meeting: Rt. Hon. Viscount Mandeville in the Chair: Col. 6l.—same evening, Sermon, by the same, at *Bluntisham*: Col. 6l. 10s.

*Suffolk & Ipswich*—Oct. 15: Sermons: at St. Mary Key and St. Clement's, Ipswich, and at Tattingstone, by Rev. T. Norton; at Chelmondiston, by Rev. John Bull; at Hinderclay, Whattisfield, and Botesdale, by Rev.

C. Bridges; and, at Rattlesden, by Rev. John Charlesworth.—Oct. 16: First Ann. Meeting of Nedging and Naughton Branch: Rev. W. Edge, Chn.—Oct. 17: Ann. Meeting of Old-Newton Branch; Rev. C. Bridges, Chn.—Oct. 18: formation of Hinderclay Branch; Rev. Mr. Jekell, Chn.—Oct. 19: Thirteenth Ann. Meeting of the Suffolk and Ipswich Association; Rev. J. T. Nottidge, Chn. In the evening, Sermon, by the Senior Secretary, at St. Clement's, Ipswich. Total Collections, including Sermons by the Junior Secretary at Rendham & Swiffing, about 78*l*.

*Rounds*—Oct. 18: Fourth Ann. Meeting of this Branch of the Northamptonshire Association, and Sermon by the Junior Secretary: Coll. 10*l*. 10*s*.

#### BAPTIST MISSIONARY SOCIETY.

##### ANNUAL REPORT FOR 1825-26.

##### *Receipts of the Year.*

	£.	s.	d.
For the Missions .....	8519	11	9
For the Translations .....	1505	4	2
For Female Education .....	350	8	9
For Native Schools .....	123	18	7
	10,499	3	3
Sale of Publications .....	31	6	7
Total ....	£10,530	9	10

##### *Remarks on the Failure in the Receipts.*

From the unexampled state of commercial embarrassment into which the country has been thrown for several months, and from which it has not yet recovered, our friends will not be surprised to hear that the Receipts of the Society have fallen considerably below the amount of the preceding year. It is, however, proper to add, that the ordinary sources of income have been affected even less than might have been anticipated; the difference being principally in the amount of extra Donations and Legacies, which must always be uncertain and variable; and which, in the year 1824, were unusually large. Still, to a point so intimately connected with the extension and prosperity of the Cause, the Committee feel it incumbent on them to direct the attention of their friends and the Christian Public. In no year of its history, probably, has the Society lost so many of its kind and liberal supporters by death; while others no longer possess the ability to render it pecuniary aid: but are there not many, both in town and country, well able to subscribe to the Society, who have not yet justly appreciated its claims upon them? are there not some among our Brethren in the Ministry, whose exertions in their respective neighbourhoods would be highly valuable, if they would favour the Society by making them? Whatever measures the acting Commit-

tee can adopt, with the approbation of their co-adjutors through the country, to render the funds of the Institution more commensurate with its great object, will be tried; but the success of such measures must, after all, under the Divine Blessing, depend on the zealous and affectionate co-operation of our Churches at large. And, surely, the experience of the past, and the prospects of the future—the precepts of Divine Authority and the promises of Divine Mercy, enforced as they are by the wretched condition of the Heathen World, and the manifest adaptation of the means which we employ for their deliverance from it—will not urge an ineffectual plea. Other Institutions, formed for a similar purpose, grow from year to year, in the extent of their resources; and are enabled, consequently, to multiply their efforts to do good: and shall our Society remain stationary or decline? May the answer to this appeal, from every heart in this assembly, and through a much wider circuit, be such as the Saviour Himself shall dictate and approve!

In aid of the Translations of the Holy Scriptures, two donations of 300*l*. each have been forwarded by the Edinburgh Bible Society. The sum of 200*l*. has also been contributed by Thomas Key, Esq. of Water Fulford, whose liberality we have before had such frequent occasion to notice. The Netherlands Auxiliary Society have renewed their annual donation of 200*l*.; and, at the instance of the Gentlemen in Jamaica, who act as agents for the New-England Society, and who are well acquainted with the state of our Mission in that Island, various sums, amounting in all to 250*l*., have been voted to our Stations there, by that respectable body.

##### *Payments of the Year.*

	£.	s.	d.
Serampore .....	2301	14	5
Continental India .....	3136	7	9
Ceylon .....	518	15	0
Sumatra .....	511	5	3
Java .....	248	0	0
Jamaica .....	2205	2	0
Honduras .....	16	17	9
Outfit for Missionaries .....	1163	5	11
Students and Books .....	471	12	7
Widows and Orphans .....	341	13	6
Paper and Printing .....	321	16	6
Interest and Loss on Stock ....	77	0	0
Rent, Taxes, Salaries, Freight, Carriage, Postage, Journeys, and Incidentals .....	1240	17	10
Total ....	£12,536	8	6

*Missionary Candidates.*

A considerable number of applications from Young Men, willing to engage in Missionary Service, have been received; some of which are under consideration. Three Candidates have been admitted on probation; who give reason to hope that God has designed them for usefulness in years to come. Besides these, two German Youths of intelligence and piety are under instruction in Switzerland, with a view to their promoting the interests of the Society; either as Missionaries abroad, or in making known its object and advocating its claims among the numerous Menonite Churches scattered throughout the northern parts of Europe.

*Missionaries sent out in the Year.*

The Committee have had the pleasure of sending help, which has been long needed, both to the East and West Indies—Messrs. Thomas and Pearce, with their Wives, having just embarked for Calcutta; and Mr. and Mrs. Flood, Mr. and Mrs. Baylis, and Mr. James Mann, a few weeks since, for Jamaica. For the latter a free passage was granted by the kindness of Messrs. Angas & Co., whose truly Christian liberality in this respect we have previously had frequent occasion to record.

*RELIGIOUS TRACT SOCIETY.**Wretched State of many Parts of the Metropolis.*

UNDER this head we extracted, at pp. 139—141 of our last Volume, from a former Report, many distressing proofs of the ignorance and profligacy which abound in the recesses of our immense Metropolis: from the last Report we subjoin further statements of the same zealous Distributor: noticing the respective parts of London and its vicinity of which he speaks, but not copying his detail of the streets and alleys.

*Whitechapel*—I visited some of these places on the 1st of May 1824. I find great changes in the inhabitants. There are many lodging-houses here: in some houses there are five or six families, who are generally very abandoned. I met with but one man to whom I had before given Tracts. I had some religious conversation with the people. I found many Jews and Irish Families: some refused my Tracts, but the Protestants received them with eagerness. There is a poor woman in the

neighbourhood who has had four sons: one was executed at the Old Bailey, two have been transported, and the fourth has been taken up for a robbery. I distributed Tracts in the public-houses, and also in the skittle-grounds, where I found many profligate characters: the distribution of Tracts appeared quite a new thing to them: the Hand-bill upon Drunkenness excited much attention: I was frequently solicited to drink with them; but I begged to be excused, saying, that my motive was to do good to their souls; and my heart's desire and prayer was, that these feeble attempts to diffuse the light of life among them might have a beneficial effect.

*Chelsea*—Many of the inhabitants in these parts are in great darkness: I had serious conversation with some of them, and much attention was excited. I found many without Bibles, in the most depraved parts. I distributed Tracts in many public-houses: I only met with two persons who refused my Tracts: one said, he was of a different persuasion; the other said, there were too many of these things distributed already: I told him, that my daily remarks upon the actions and conversation of our fellow-creatures convinced me that there was no ground for his assertion. The Tracts were gladly received by many persons.

*Poplar*—I visited these parts about a twelvemonth since: they are in general very abandoned. Many Irish Families reside here: I told them, it was my desire to do them good in the best sense. I asked if they had Bibles: they answered, No. I said, that a house without a Bible was much worse than a house without bread; that the soul had more need to be fed with the bread of life than the body had to be fed with the bread which perisheth; and that where there was no Bible there must be great leanness of soul and blindness of heart: it is a privilege and duty for every man to hear and read for himself; for he must give an account unto God, when he is summoned to appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. This discourse seemed to impress their minds, and check their levity. I distributed many Tracts in the different public-houses and skittle-grounds.

*Shadwell*—Many of the inhabitants here are in a most ignorant state: they have, in general, received my Tracts

with readiness. I found many without Bibles: I had some friendly conversation with them, on the privilege of possessing a Bible; and the necessity of going to hear the Gospel preached, which was able to make them wise unto salvation. I distributed many Tracts in the public-houses, and to carmen employed in carrying away the soil for the New Docks.

*St. Giles's and St. Martin's-in-the-Fields*—It is about twelve months since I visited some of these places: I find them, as I have always done, wretched and abandoned. I passed through them dearly, and am very thankful that I have been preserved. I may say, with the Prophet Jeremiah, *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people.*

The conduct of the inhabitants here shews that they are given over to a reprobate mind; and filled with all unrighteousness, to work uncleanness with greediness: this is a true picture of them. I distributed a great number of Tracts and Hand-bills; some upon Eternity, and others upon the importance of reading the Scriptures. The inhabitants are very numerous, and pressed upon me very much for books; and some rather rudely, which made it a difficult matter to distribute them: some received them very civilly, and found fault with the others for their rude behaviour. As I passed on, I viewed some of them reading my publications with attention. I distributed many in the public-houses, and in the places frequented by unfortunate females.

*Westminster*—I visited many of these places in December 1824: I now met with only two persons whom I had seen before. In these parts the conduct of the people evinces, that the god of this world has drawn a thick veil over their hearts: nothing short of the finger of God can remove it. They received my Tracts, in general, with readiness; and were grateful. There are few Bibles here. I have distributed Tracts in the public-houses: one landlord remarked, that we had adopted a new method to bring religion into their tap-rooms. I said, the design was to do good to their souls, and I hoped he would have no objection: he consented.

*Drury Lane*—I have distributed many Tracts to the workmen in the different factories, whose conversation evinces that

they are much depraved; but they received my Tracts gratefully. I also distributed them in the public-houses, which were much thronged with bad characters, whom I found gambling in different places. There are very few Bibles and Testaments in these places. There are many unfortunate females in these parts.

*Cripplegate*—I visited these parts in December 1824; and now met with some to whom I had given Tracts, who told me they liked them very well: they received them very eagerly, and were grateful. I met with many very abandoned characters, with whom I conversed. I distributed many Tracts in the public-houses, which were well received.

*Kent Street*—I visited these parts in October 1824; and now found that some of the inhabitants to whom I had given Tracts before had taken care of them, and spoke with much gratefulness. In these parts there are many characters whom I have met with in the Prisons.

*St. Luke's*—I distributed many Tracts in the public-houses, which were very well received. The inhabitants in these parts are very desirous of receiving Tracts: I found some to whom I had given Tracts before, and they liked them very much. It takes a great number of books to supply so populous a neighbourhood: it is hardly possible to form any idea of the number, except by the person who takes an active part in this work: I distributed near 2000 Tracts in this place, on one day.

*Deptford*—I am sorry to find, that many publications have recently been distributed in this part, opposed to the Christian Faith; and I embraced the opportunity of distributing Tracts and Hand-bills, to counteract their mischievous designs. The inhabitants in these parts are in a wretched and miserable state: there are lodging-houses for travellers, who hawk matches, laces, cotton-balls, and ballads. There are Irish Labourers and Welch People who are wood-choppers, and many unfortunate females; and also, seafaring men, who are in a state of great alienation from God. The Tracts were well received. I had friendly conversation with some. I distributed many Tracts in different public-houses: I found much company in these places.

*Camberwell*—I asked the persons who worked in the brick-fields, if they went to any Place of Worship: they replied,



No! I asked the reason: they answered, they were very poor, and could not appear with decency. I asked if they did not think themselves decent enough to go to the baker's for a loaf of bread when they were hungry: they said, Yes—they could not do without that. I replied, "You feel the importance of going after the bread that perisheth; but it is also necessary that you should feel the importance of seeking after that bread which endureth to eternal life." I gained their attention: they acknowledged that I was right, and received my Tracts. I spoke of the importance of reading them with prayer that the Holy Spirit might open their hearts; and I hoped that they would not forget them, but meditate upon them, that they might be profited, and that they would shew they were benefited, by living a sober, righteous, and godly life. I found some without Bibles. I distributed Tracts and Hand-bills in the different public-houses, which were well received.

### Continent.

**BRITISH & FOREIGN BIBLE SOCIETY.**  
*Openings on the Continent for the Inspired Scriptures.*

WE are much gratified in being able to lay before our Readers the following communications.

The Committee of the British and Foreign Bible Society have much pleasure in bringing the following Letters under the notice of the Subscribers: for, though they have received many communications expressive of the serious hindrance to the Circulation of the Scriptures in consequence of the omission of the Apocrypha, there are places where the objection is not felt; and they entertain a hope, that, in time, many other Societies may follow the example of that at Neuwid.

From the Rev. Mr. Mees, Secretary of the Neuwid Bible Society, dated Aug. 2, 1826—

There exists among us a want for about 1300 Bibles and New Testaments; and it is our anxious wish that it may be satisfied. We possess, at present, about 300 copies of the Sacred Scriptures; and our cash in hand amounts to about 30*l*., which may perhaps be sufficient to cover contingent expenses.

Should the British and Foreign Bible Society, therefore, be pleased to grant us 1000 copies of Bibles *without the Apocrypha*, we would accept them with the sincerest gratitude, and engage to remit whatever sum

*we might receive from the sale of any part of them.*

When submitting this our request to the venerable British and Foreign Bible Society, be pleased also to state, that *we feel no kind of objection to circulate Bibles without the Apocrypha, and that we do not anticipate any inconvenience on that head. On the contrary, we think that we are paying a just reverence to the Word of God by separating it from all books which owe their origin to mere human efforts; and it is our opinion, moreover, that it is the duty of the Protestant Church no longer to overrate the worth of the Apocryphal Books, as it has long enough been accustomed to do.*

May the Lord, who has hitherto so graciously prospered the labour of the British and Foreign Bible Society, lay His blessing on the Resolution of the Society, founded as it is on His Word! and may He preserve the minds of all inviolably attached to His Divine Word!

From the Rev. W. Henning, Secretary to the Buntzlau Bible Society, dated Aug. 15, 1826—

We request that you will assure the Parent Society, whose operations are so evidently blessed and so beneficial to all around, that we are impressed with the deepest gratitude for the 300 bound Testaments which the Committee were pleased to grant us. We also beg leave to transmit a copy of our last year's Report; accompanied with the solemn avowal, that we account it a high privilege to be the instruments of distributing throughout our town and neighbourhood the bounty of the venerable British and Foreign Bible Society, for whose continued prosperity we offer up our earnest prayers both in public and in private: this we did particularly at the celebration of our Anniversary, on the 28th of June last, when we made grateful mention of what the Parent Society has hitherto done for us, and thereby enabled us to do for others. We sincerely hope that we may still be permitted, through its generosity, to continue to dispense the Sacred Scriptures to the numerous poor people who live around us; for, without its kind assistance, we do not see how we can satisfy all the applications for the Scriptures which are made to us. We are aware that the British and Foreign Bible Society, by its present Regulations, only circulates bound Bibles, without the Apocrypha: and we have carefully noticed that circumstance in our last year's Report, accompanied with the avowal, that we cannot venture, at least for the present, to circulate Bibles without the Apocrypha; as many persons might be thereby led to take offence, and to suspect that we wished to keep back certain portions of the Word of God from the people, more particularly as several Apocryphal Books, especially Jesus Sirach, are very popular, and commonly read in this country: but since then, several country Clergymen residing in our neighbourhood have declared that they are willing to circulate Bibles without the Apocrypha among their Congregations, and have even

*requested us to furnish them with such copies.* Accordingly, we entreat you will be pleased to lay before the Committee of the British and Foreign Bible Society our earnest request to be furnished with 200 bound Bibles *without the Apocrypha*; assuring them anew of our gratitude for their past kindness, and of our anxious desire to co-operate in their benevolent views for the advantage of our town and neighbourhood.

The relish for the Word of God in these parts must be regarded, however, as a mere spark among the ashes: but we shall not be remiss in praying that the Lord, our God and Saviour, may light this spark, and raise it up into a flame that may spread light around.

From the Rev. Mr. Krafft, Secretary of the Cologne Bible Society, dated Sept. 6, 1826—

The 700 Bibles, of which you advised us in your Letter of the 20th July, are at length duly arrived here. In acknowledging the receipt of them, and promising to dispose of them agreeably to the intentions and views of the respected Committee of the British and Foreign Bible Society, we beg leave to express our warmest gratitude for so munificent a grant. It affords us real pleasure, also, to be able to inform you, that we have already delivered 458 copies of the Bible, and 409 New Testaments, into the barracks of this town; so that every room in those spacious buildings will be supplied with the Holy Scriptures, for the use of such Soldiers as are desirous of perusing them. The Commandant of our town has cheerfully engaged to superintend the distribution of them, and to see that a proper use be made of them. May the Lord vouchsafe His blessing to all our exertions!

Whilst acknowledging the many obligations we owe to the British and Foreign Bible Society, we would venture to make a proposal, which we beg you to lay before the Committee. As our present connection with the Parent Society is on the footing of our furnishing an account of the disposal of all books which we receive, and transmitting a remittance for whatever we may be able to sell, we take the liberty of requesting, that you would be pleased to supply us with 800 copies of the Lutheran Edition of the New Testament so beautifully printed at London, and so justly and generally admired here. Our stock is rapidly decreasing, and application was made to us a few days ago for 200 copies. We shall keep a careful account of the disposal of the copies here prayed for, and not fail to remit to the Parent Society whatever amount we may realize from the sale of them. As our own funds do not, at the present moment, admit of our purchasing these books, we doubt not but the British and Foreign Bible Society will do us the honour to appoint us their agents in carrying on the good work; well aware that the object, which it is our united endeavours to accomplish, can only be effected by an abundant dissemination of the Divine Word.

## FRANCE.

## PARIS BIBLE SOCIETY.

## THE Second Report of the Ladies' Association furnishes the following

*Instances of the Power of the Scriptures.*

A poor woman, the mother of four children, having no other means of subsistence than the scanty earnings of her husband, who is a wood-cutter, endeavoured to impose upon the credulity of the poor villagers by telling their fortunes for a few pence. A Lady, residing in the neighbourhood, called upon her; and, having alleviated the most pressing wants of her poor family, inquired if she possessed a Bible. "No," replied she, "but I should like to have one." As she had no means of contributing any thing toward the purchase of one, the Lady engaged to lend her a copy, on condition of her reading a portion of it every evening to her family; recommending to her particular attention various passages condemning her past conduct, and on which she begged her to meditate with an earnest prayer to the Lord for His enlightening grace. At the end of three weeks, the Lady received a Letter through the husband of the Fortune-teller, which he himself brought to her house in the hopes of having a personal interview with her: it contained the strongest expressions of gratitude for the benefit which she had already derived from reading the Bible, and which she declared to be more precious to her than silver and gold. After perusing the Letter, the Lady called the husband in; and gathered from his conversation the most undeniable proof of the power of the Word of Life on the human heart. "Sometimes," said the poor wood-cutter, "I am at a loss to know how I shall provide bread on the morrow for my children: nevertheless I am not discouraged. I even feel occasionally as happy as a King, when reading the Psalms and the Prophets: they seem to be addressed pointedly to myself. And whence is this, if it be not from the Spirit of God? I feel that in my heart, which makes my eyes run over with tears. I weep; but do not imagine that it is from sorrow or regret: oh, no! it is from a different cause: but what it is I am utterly unable to explain." The poor man, convinced, by a constant perusal of the Sacred Scriptures, of the disgraceful conduct of his wife, had endeavoured to dissuade her from following it: nor was he unsuccessful; for the Fortune-teller

has not only renounced her former profession, but seeks to do all the good in her power to her poor neighbours who are unable to read, by explaining the Bible as well as she can to them: she is, moreover, become an active member of a Bible Association. This, and similar instances, ought to encourage us, in the face of every obstacle, in the dissemination of that Divine Book, which, besides furnishing the true basis of all moral improvement, contains a balm for every wound that can pierce the heart of man.

#### PROTESTANT MISSIONARY SOCIETY.

THE formation, objects, and early proceedings of this Institution were recorded at pp. 130—133 of our Volume for 1823. From a recent publication we extract the following view of the

##### *State and Progress of the Society.*

The Society for Evangelical Missions among people not Christian, established at Paris, was formed at the close of 1822. The interest felt in France for the success of Missions among the Heathen, had already induced many pious persons to send pecuniary aid to Foreign Societies, both at Basle and in England. Nothing further was at first contemplated, than the formation of a Society auxiliary to that of Basle; but the Provisional Committee, appointed to examine this proposal, soon perceived the expediency of forming a distinct Society. Its definitive organization was adopted; and, a few weeks afterward, Professor Jonas King, citizen of the United States, proceeded, under its auspices, on a Mission to Palestine. Mr. King attached himself, in the sequel, entirely to the service of the American Missions; and has since returned to his own country.

The Committee considered it as one of their first duties, to identify with the Cause of Missions in France, those Monthly Meetings for Prayer in use in other countries: they have accordingly organized such Meetings in all places where local circumstances rendered it practicable; and, since that time, the prayers of thousands of French Protestants, in the retirements of the villages and in the Churches of the large cities, ascend together every month to the Throne of Divine Mercy for the progress of the Gospel throughout the world.

In order to the more general diffusion of intelligence relative to the advance-

ment of the Kingdom of God, the Committee began, in July 1823, to publish a Circular, which the Editors of the "Archives of Christianity" agreed to insert in their Journal, themselves defraying the cost of composition.

A little time after this, the Committee laid the foundations of an establishment designed to enable Missionaries, whether Frenchmen or Foreigners, to avail themselves of the facilities presented by the Capital for the acquisition of the languages and sciences requisite for their labours. A house, very convenient in respect of situation and of interior arrangement, was taken; and three Students of the Missionary Institution of Basle, Messrs. Albrecht, Gobat, and Korck, placed provisionally under the immediate superintendence of a Member of the Committee, there devoted themselves to the studies adapted to their respective destinations. Mr. Albrecht left the House in April 1824, to proceed, by way of London, to Calcutta. The Committee invited such Ministers of the Holy Gospel as might wish to occupy the post of Director of the Mission House to offer themselves: among many eligible candidates, the choice fell on Mr. A. Galland, one of the Pastors of the French Church at Berne; who arrived in Paris in July 1824. He took under his care the Students Gobat and Korck, who continued yet many months in the establishment: Mr. Gobat has since proceeded to London, whence he has set forward for Abyssinia: Mr. Korck, who is of the medical profession, has returned to Basle; whence he will be sent, as it seems probable, to the frontier of Persia, to carry relief to those who are suffering under the maladies of the body or the soul. Three Students of the Seminary at Gosport have also resided in the House for a longer or shorter period. It was not till the beginning of 1825, that Mr. Le Mue, the first French Student, was received into the establishment: he was joined, successively, by other French Students—Louis Joseph Moncolet, who has since fallen asleep in the arms of his Saviour; and Isaac Bisseux, Elie Charlier, Ferdinand Tendil, Jules Mourguet, and Frederic Benzart. The House now contains, therefore, six Students: they receive the instruction adapted to prepare them for the work to which they are called; and we may cherish the hope, that, with the blessing of the

Lord, they will become good labourers in His vineyard.

The formation of the Society has excited, throughout the Departments, the most lively interest. Auxiliary Societies have been organized in most places where the Protestants were sufficiently numerous.

The Receipts of the First Year were about 13,000 francs; those of the Second, about 26,000; and those of the Third, 34,370: the Payments of the Third Year, chiefly in support of the Mission House, amounted to 14,388 francs.

At the end of the Third Year, there were 24 Auxiliary Societies; with a much larger number of Congregational and other Associations, including those of Ladies in several places.

The Monthly Circular above mentioned was continued till the end of 1825; and was then changed to a Notice of the chief proceedings, inserted monthly in the same work, the "Archives of Christianity." A Quarterly "Journal of Evangelical Missions" was begun with the present year: each Number contains six sheets: this Work gives a general view of Missionary Proceedings, and more particularly those of the Society.

### South Africa.

#### HEMEL EN AARDE.

##### UNITED BRETHREN.

SOME account of the origin and progress of this Institution, formed for the medical and religious care of Hottentots afflicted with leprosy, was given in the last three Surveys. The statements of the Missionary, Br. J. M. P. Leitner, relative to his interesting charge, will be read with pleasure in the following

*Extracts from the Diary for the First Quarter of 1826.*

Jan. 1, 1826.—We entered into the New Year with prayer and thanksgiving: and, by the presence of our Lord and Saviour, powerfully felt in our assemblies, our confidence and hope were strengthened anew, that He would, as hitherto, be with us and bless us; and

cause the Word of Atonement, which we preach, not to return unto Him void, but make it in truth a life-giving savour, by which many souls may be raised from the death of sin to a life of righteousness—many mourners be comforted—and those, who have found pardon and peace by the mercy of their Saviour, be more and more firmly grounded in faith, and be led by Him to everlasting Life. In the evening, most of the inhabitants came and stood before our house; where they sang verses, expressive of their gratitude to God, and their prayers for His blessing to attend them and us throughout the year.

Jan. 5.—We spoke with all our communicants, previous to the Holy Communion to be celebrated to-morrow, being Epiphany. The Lord was pleased to grant to us and our poor sick Congregation much blessing and refreshment by His heart-reviving presence, while we called to mind His first manifestation to the Heathen.

Feb. 1.—After the usual discourse preparatory to the Lord's Supper, the communicants came individually to express their great desire to partake of this holy ordinance; and we had the satisfaction to perceive in all of them a genuine work of the Holy Spirit, teaching them to know themselves as sinful creatures, and the need of a Saviour, and of being cleansed from sin and unrighteousness by His precious blood.

Feb. 6.—Jonathan, who had for a long time been a great sufferer, departed happily into eternity. He was baptized in February, and made a partaker of the Holy Communion, September 12, 1825. His conduct, after attaining to these privileges, was exemplary; and he remained faithful to the end. Having been the first who was appointed overseer in this place, he was, as such, esteemed and beloved by all the inhabitants. During his last illness, which was extremely painful, he bore his sufferings with much patience and resignation; and his only complaint was this, that he was not yet fit to be called home to rest with the Lord, in whom, however, he believed with his whole heart, and whom with child-like confidence he trusted as the Friend of his soul, having by the Spirit learnt to know Him as his Saviour and Redeemer. It afforded us always great pleasure to visit him, and to witness his steady faith and submission to the Divine Will. If it occurred to him, as he lay musing on

his sick-bed, that he had at any time of fended any one by word or deed, he sent for that person and begged his pardon. A few days before his end, he said, "I am now ready: nothing keeps me here; and I only wait for our Saviour to come and take my soul unto Himself." About a quarter of an hour before he breathed his last, he called all his best friends by name; and, having seen them assembled, he clasped his hands, and fell asleep in the most quiet and peaceful manner, aged about 58.

*March 1, 1826*—The remains of a communicant, Christiana Bùrgers, were interred in our burial-ground. She was baptized in September 1823, when it appeared as if every hour would be her last; but it pleased God to restore her so far, that she could creep about, by the help of a crutch, upon the remnants of her feet, the greater part of which had been destroyed by the dreadful disorder: her hands she had long ago entirely lost in the same way. But, though confined in a most wretched body, her soul enjoyed peace and comfort; for she had learnt to know the Lord as her Saviour, who by His sufferings had made an atonement for sin, and granted her pardon and mercy, with the sure hope of eternal life, through His all-sufficient merits: she thus remained His faithful follower to the end of her painful pilgrimage. Her very countenance testified of the happiness of her soul: she was always cheerful and contented. She became a communicant in November 1825. Her walk was worthy of the Gospel: all who knew her were edified and delighted with her conversation, and that resignation to the will of God which she shewed during all her sufferings; waiting with patience for the time when it would please Him to grant her to be released from so wretched an existence on earth, and to take her home to the enjoyment of eternal health and happiness.

*March 4*—One of the patients came crawling to our house, (having lost both hands and feet,) and complained that a neighbouring boor would not sell him any more Dacha, though he sold it to others. Dacha is a species of wild hemp, or cicuta, the leaves of which the Hottentots use for smoking: it not only intoxicates them as soon as brandy, but has the most pernicious effect in weakening the whole body. Several of the patients of both sexes are, alas! very fond of this poisonous herb; and, with all

our attempts, we have failed in eradicating the evil. Some of those, who are addicted to it, now and then appear at our meetings: but they reap no benefit from their attendance; for, according to our Lord's parable, *When they have heard the Word, then cometh the Wicked One, and catcheth away that which was sown in their hearts.* Others of this description never come to Church, but despise the counsel of God for their salvation, and shut their ears against it. We told the complainant, that we were not called to judge between him and the farmers, who had a right to do with their own property as they pleased; but that we were glad that the farmer had refused to sell this intoxicating herb to him: we also represented to him, that, miserable as the state of his body was, that of his immortal soul was much more so, and exhorted him to repentance.

As there has been no stated opportunity hitherto for special instruction in the Christian Doctrines, the people were informed, after the preaching, that I purposed holding two Meetings in the week for that purpose. This notice gave them great pleasure.

*March 14*—We were under the painful necessity of publicly excluding two persons, a man and a woman, from our Congregation, on account of their offensive conduct. The woman is a healthy person, and was employed as cook to the Infirmary: her husband died six weeks ago. We told her, that she must quit the place without delay, her behaviour being intolerably scandalous. On the following morning, we heard, that, in the night previous to her departure, she got another bad person to join her, and engaged a dancing-party, first in her own house, and then in one of the apartments in the Infirmary. The man, being a leper, must remain here.

*March 18*—From the 13th to this day, we spoke, separately, with all the unbaptized individuals under our care, and, in general, with much satisfaction. Many expressed their desire to know more of the way of Salvation, and to be admitted into the Christian Church by holy baptism. Of some, however, we must say, that, though they come to us, it is evident that they *love darkness rather than light.*

*March 24: Good Friday*—We had the usual meetings, and were richly blessed in the contemplation of the sufferings and death of our Redeemer for our sakes,

that we might be saved from everlasting death. May the Word of the Cross approve itself, also in this place, the power of God for the salvation of many Heathen!

*March 26, 1826: Easter Sunday*—We celebrated, with much blessing, the festival of the Resurrection of our Lord. As He had vouchsafed to be present with us during the whole Passion-Week, so He was truly in the midst of us on this day, according to His gracious promise; and granted us richly to enjoy the comfort of true believers, in the contemplation of that glorious event by which He completed the work of our salvation.

*March 30*—After the Easter Holidays, I accepted Brother Hallbeck's kind invitation; and went, with my wife, on a visit to Gnadenthal. From our dear fellow-labourers, as well as from the whole Hottentot Congregation, we experienced great love and kindness. During such a visit, many of the old Hottentots come to renew that friendship, in which we formerly lived together in this place: speaking with some of these old people of the work of God, and the warning voice of the Holy Spirit in the heart of man, an old venerable communicant gave the following account of herself:—

While I still lived as a Heathen in the world, and was serving a farmer, and knew nothing of God and His Word, it happened, that the farmer took me with him on a journey to the sea-coast, where a ship had been wrecked. Among the many things cast on shore by the waves, were two boxes filled with wax-candles: the farmer's wife ordered me to go and steal a parcel of the candles, while she contrived to keep the guards in conversation, that they might not observe me. I went: but, when I had taken the first candle, such fear and terror came upon me, that I trembled all over, let the candle fall, and broke it to pieces, and returned without my prey: at that time, I could not conceive what had made me so much terrified; but now, since I have been made acquainted with the Word of God, I am convinced that it was the Holy Spirit who warned me and preserved me from committing theft.

We returned safe to-day from Gnadenthal to our home at Hemel en Aarde.

We commend ourselves, with our poor sick Congregation, to the kind remembrance and prayers of all our Brethren and Sisters, and friends.

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## Black and Caspian Seas.

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GERMAN MISSIONARY SOCIETY.

FROM some late communications we extract a detailed statement by

the Committee, relative to their proceedings and designs in the vicinity of the Black and Caspian Seas, of which an abstract was given at pp. 64, 65 of the last Survey.

### *Measures preparatory to a Mission to Mahomedans.*

The leading principle of our labours in the work of Missions—a principle, the justice of which we and our Missionaries more and more clearly discern—may be expressed in the words of this simple maxim—An Evangelical Mission in a Mahomedan Country must be considered, for the present, as merely preparatory; until the grace of God shall open a wide door for the propagation of the Gospel in such countries.

1. The Committee consider, that, before they can open a way for a Mission in Mahomedan Countries, they must lay a solid foundation; and must give the widest possible extension to our Evangelical Labours among the German Colonies, which, dispersed here and there from Odessa and Astrachan, through the wide regions of Bessarabia, the Taurida, the Crimea, and Georgia, to the extreme frontiers of Persia and Asia Minor, are deprived, in a great measure, of Christian Instruction.

2. The Committee think, likewise, that it will be taking a great step toward the end proposed, if they labour to give new life to the ancient Oriental Church, scattered in Asia Minor, in Persia, and even to the mouths of the Indus, as well as in the Mahomedan Countries of Syria and Palestine.

3. This labour of brotherly love will lead us to prepare and to diffuse in every practicable way all the means of Christian Instruction which the Church of Christ possesses, in order to open, in the end, a full entrance for Mahomedan Countries into the Kingdom of God.

We shall now give an abstract of what our Missionaries have, with the blessing of God, already effected under these three heads, both on this side of Caucasus and beyond.

### *Labours of the Society in the German Colonies of Southern Russia.*

In reference to these labours it may be remarked, that the history of the last year has fully confirmed the designs and persuasion which our Committee had already expressed in its reports; and we remark with joy, that the most encouraging harmony exists on this subject in

the Missionary Societies auxiliary to our own.

The Russian Government, touched with the moral wants of these dispersed Churches, has condescendingly anticipated our wishes, by declaring its willingness to appoint a number of our pupils to the places of Pastors which had become vacant: and, thereby, we have been enabled to fulfil the most natural duty of Christian Charity, which divides with its brethren the bread of life, possessed by us, through the grace of God, in abundance. For, without speaking of the multiplied advantages which these Churches may procure to us for the furtherance of the particular end of our Association, the deplorable situation and pressing wants of these our brethren ought to move our hearts, and lead us to fulfil their wishes by giving them prompt assistance.

The more the Committee become acquainted with the moral necessities of these countries, the more do they adhere to the persuasion, which kindles in our hearts the deepest admiration of the ways of Providence—that those mysterious emigrations, for which, at the time, we could find no sufficient reason, have been conducted by the hand of God in a manner so peculiar, that our German Brethren have fixed themselves in those very countries which may hereafter become one of the strongest supports to the Kingdom of Christ, if they know how to make use of favourable opportunities for propagating the Gospel among those who surround them. A single glance at a map of the shores of the Black Sea will at once convince us, that these Colonial Churches, which have hitherto preserved in their bosom a holy seed of Christian Life, so surround the sea and its adjoining countries, that they resemble so many covered ways and trenches, which conduct to the walls of a fortress that has not yet been conquered for the Kingdom of God. From Odessa, which borders on the Colonies of Bessarabia, other German Colonies continue, almost without interruption, entirely across the Taurida to Astrachan and Saratov, and along the course of the southern banks of the peninsula of the Crimea. These advanced works, already established in the midst of the Tartar Hordes in Mahomedan Countries, lead us across Mount Caucasus into Georgia, and to the borders of the Caspian Sea; where we again find, in following the

frontier of Turkey even to the confines of Persia, the same chain of German Colonies, which at length terminates at Gandscha, or Elizabethpol.

It is thus that the wise Providence of our God, in permitting, for the last 25 years, the establishment of Christian Families from Odessa to Tiflis, has silently prepared the path, which is to conduct in safety the Kingdom of God to the farthest recesses of the Mahomedan World.

Seven of our dear Missionaries have already entered, as Apostles of the Gospel, on this line of Colonies; and we venture to hope that the grace of God will bless their efforts among their German Brethren, and that these Churches will become shining lights in the midst of this perverse generation, whom the god of this world holds captive to this hour in the labyrinth of a false religious system.

Our two Brethren, Lang and Hohenacker are particularly devoted to the service of the Colonies established on this side of the Caucasus, at Karass, Madschar, and Astrachan: and the frequent journeys which they have made, from one to the other, have given them opportunities for making many observations useful to the cause of Missions. Our two other Missionaries, Augustus Dittrich and Felician Zarembo, have endeavoured to make themselves useful to the German Colonies which, to the number of seven, are situated north and south of Tiflis: these Colonies contain 500 families: to them our Brethren preach the Gospel; adopting, at the same time, such measures as are best adapted to establish among them ecclesiastical discipline.

The Committee will not hesitate to augment the number of the preachers of the Gospel in these Colonies as soon as the moral wants of the Christian Inhabitants of these regions shall require it; and we feel ourselves urged to recommend this little flock of dispersed Christians, as well as their Pastors, to the active charity and ardent prayers of the faithful, that their spiritual good may be advanced in their dispersion among the Mahomedan Nations.

*Proceedings in reference to the Eastern Church.*

The Committee have also attentively considered the state of the Eastern Church, which is almost forgotten in the west; and which, like the cases of an



African Desert, dispersed here and there among the Mahomedans, sighs after the hour of promised deliverance by the Gospel of Christ.

When our five Missionaries left Astrachan, three of them, Augustus Dittich, Felician Zarembo, and Henry Benz, directed their steps to Tiflis, by way of the Caucasus; while the other two proceeded to Karass and its environs. In quitting the Capital of Southern Russia, they carried with them, as the result of their observations, the persuasion that an accurate and certain knowledge of the state of the Eastern Church in Asiatic Turkey and Persia was the first object which they should endeavour to attain. With this design they traversed the Caucasus; and every step which they took, as Messengers of the Gospel, in the country beyond that mountain, confirmed them in their view of the importance of their object.

A few months after their arrival, their hearts and ours were deeply wounded, by the loss of their faithful companion in labour, Henry Benz; whom God recalled to Himself, by a mysterious decree of His Providence. This loss was the more painful to them, as they had agreed, from the beginning of their brotherly union, that each should apply himself to the study of one of the languages in use in those countries: they were deprived of the benefit of the Turkish by the death of their companion, who had made himself master of it by the most persevering application. The place of the deceased is now occupied by our beloved Missionary Saltet.

In the excursions which the Brethren Dittich and Zarembo have made from Tiflis to Gandecha and Baku at the western extremity of the Caspian Sea, they visited the dispersed remnants of the Armenian Church; and expressed, in the name of their brethren in the West, their readiness to give them the necessary assistance for the revival of their Ancient Faith. In proportion as they become acquainted with this Church, they will be enabled, by its means, to enter into a brotherly communion with the different ramifications of the Oriental Church; and to seek in her bosom, so often torne by the bloody wars and persecutions of the Mussulmans, a safe retreat, where some Messengers of the Gospel may labour, in the repose of peace, among their brethren, for the advancement of the Kingdom of Christ.

Nov. 1826.

It is with reverential admiration of the grace of Christ, that the Committee contemplate the beneficent light, with which the Lord is by little and little illuminating the dark night of this difficult pilgrimage. With our Missionaries, we bless the Name of Him, who has, as we venture to hope, pointed out to us, after many trials, the plain and direct path, which will conduct us, under His powerful guidance, to the great end of all our efforts.

Two important questions, however, present themselves: and it is on the solution of these questions that the future progress of this undertaking depends—First: What measures ought our Society to adopt, for the free advancement of the Kingdom of God, in the venerable Eastern Church of these countries?—Secondly: Which is the spot best adapted to serve as the seat of the establishments necessary for promoting the circulation of the Holy Scriptures in these regions? The goodness of God has afforded to our Missionaries sufficient light to resolve these two questions.

At the very commencement of the Mission in the countries of the Black Sea and Caucasus, the Christians of the East had warmly interested our hearts. Millions of our brethren, whose venerable history ascends to the Apostolic Times, have groaned for ages under the iron yoke of Mahomedanism; and it is only by a miracle that they still exist, after the destructive conflict supported for a thousand years. Our Evangelical Church has not yet done any thing for our brethren in the East; and we should still have long slumbered in disgraceful sloth in the midst of a selfish security, if the sublime idea of giving to all people of the earth the Holy Scriptures in their own tongues, first conceived by the English Bible Society, had not recalled to the memory of the Evangelical World the revered names of Eastern Churches just sinking into oblivion. We again began to call, as in ancient times, by the name of Brethren and Christians, the Armenians, the Nestorians, the Jacobites, the Syrians; whom, during many ages, we had been accustomed to look for in the lists of Heretics only: and we learnt with interest that they had preserved, amidst the general wreck, the Book of Books, all through the bloody ages of their history. We hardly dared to dwell on the painful reflection, that, from the gates of Constantinople

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to Jerusalem, there may probably be found from ten to fifteen millions of Christians, who, for a thousand entire years, have sighed under the heavy yoke of Mussulman Persecution; and who, notwithstanding their grievous decline, still deserve the name of Christians, and ought to be reckoned among those brethren for whom, according to the laws of the Gospel, we should be ready to lay down our own lives. 1 John, iii. 16. The English and Russian Bible Societies are already unitedly engaged in their behalf; and have spent considerable sums in printing, in all these languages of the Eastern Christians, the encouraging and sanctifying Word of God: our Committee, as a Missionary Society, have thought it their duty to take an active part in the holy enterprise of diffusing this precious gift of Divine Love among the Christians of the East; and that with the more confidence, as they are fully persuaded that the East only can lead the East to the Kingdom of God and to the knowledge of Salvation.

The Committee remark, with pleasure, as the result of the evidence of facts contained in the correspondence on this subject, that our Missionaries in the Eastern Church have faithfully embraced their proper object; and, with the Divine Assistance, have acted conformably to the sense and spirit of their important vocation. We praise, from the ground of our hearts, the Name of our God and Saviour, who, by the propagation of the Holy Scriptures, has given the means of successfully advancing His kingdom in the East; and who has raised for them, both in the State and Church of Russia, the benevolent protection of many persons of respectability and influence, who have given, in the difficulties of this new undertaking, repeated encouragement to their active zeal for the Cause of Christ.

The Armenian Church has, above all others, excited our affectionate and serious attention. According to the latest and most exact returns, that Church numbers, in the Russian Provinces, 42,000 individuals—in Turkey, 1,500,000—in Persia, 70,000: thus comprehending a total of 1,612,000 souls. The English and Russian Bible Societies have printed in the ancient Armenian, thousands of Bibles for this Church, the members of which are dispersed in Congregations, more or less large, in the north-west

and south-west of Asia. But the work is not completed: still further assistance is required; for the great majority of the people will not have it in their power to make the right use of this Bible, until they shall have learnt to read in the Elementary Schools which are yet to be established, and till they can understand the ecclesiastical tongue in which this translation is made and which differs in a measure from the popular dialects. The Clergy of these Churches deeply feel this want: if it be not supplied, we cannot hope for any progress in the knowledge of the truth on the part of the people of Armenia: the Committee feel it, therefore, to be their sacred duty, to apply, by all the means with which the Providence of God may furnish our Missionaries, a remedy to this first of the spiritual wants of the Armenian People.

In order to attain this important end, it was necessary to find and prepare for our Missionaries a place of permanent residence in the Provinces on the extreme frontier of Russia. These Provinces are inhabited, in great part, by Armenians; and these Armenians are connected, by daily intercourse, with their brethren of Turkey and of Persia, who are still more numerous than they. Even in Pagan Countries, no association, whether large or small, for the propagation of the Gospel, can have any lasting success, without a permanent establishment as the centre of its exertions: and this is the more necessary in civilized countries which are not yet Christian, since, as Christianity cannot be publicly preached there, no other means remain for making it known but the distribution of the Scriptures and religious works: and, since the time for placing such an establishment on the Mahomedan Territory is not yet arrived, those, who engage in these countries in the propagation of the Gospel, must prepare for themselves an asylum in the neighbouring provinces of a Christian State.

His Majesty the Emperor, by his gracious authority, on the 7th of January 1822, granted to an Evangelical Colony, in the Russian Provinces beyond the Caucasus, the same privileges as those already enjoyed, under his august protection, by the Scottish Colony established at Karass; and our Missionaries Dittrich and Zarembo, assisted and directed by the benevolent counsels of his

**Excellency General Jermoloff, Governor of Georgia,** have carefully embraced and zealously availed themselves of every opportunity of hastening the formation of a permanent establishment for the circulation of the Scriptures and the advancement of the knowledge of God. As the success of the undertaking depended especially on the intelligent choice of a suitable spot, our Missionaries, with the full concurrence of the Committee, have purchased a house in the little town of Shusha, near the frontier of Persia, and inhabited in great part by Armenians. This is the first foundation of their Evangelical Labours: there some of our Missionaries will continue to reside; and, from thence, they will follow the leadings of Providence for the establishment of a more considerable Colony. Our Committee are, with them, persuaded, that this little town, which is distant but a few days' journey from the centre of Persia and of Anatolia, was the most suitable place in these provinces for entering on that beneficial intercourse with the Armenian People, which may lead to the establishing among them of Elementary Schools. May the Lord raise up in this place, a Bethel to His honour, and fill it with His glory, that His name may from thence be made known among all the inhabitants of these lands!

*Views relative to Mahomedans.*

If, through the grace of God, our brethren should succeed in the establishment of lithography or of a printing-press, to give more extension to their Evangelical Labours in these countries, this would be the principal means by which the Church of Christ might, in our days, be useful to the Mahomedan World. A preacher of the Gospel need only to shew himself publicly in the states of Turkey or of Persia, to insure to himself certain ruin: but Divine Revelation may enter so much the more freely into these countries, and the inhabitants read with so much the more eagerness the writings of Christians. One simple Bible in the language of the people, sent into these countries, is a peaceable Messenger of Christ, to whom they eagerly listen in secret; and who, by the grace of God, will prepare the heart by little and little, for a free and open profession of the Gospel. We may hope to see a good translation of the Bible into the different languages of these countries, when pious and able servants

of Christ, after having passed some years in a familiar intercourse with the natives, shall thoroughly understand their language—shall have become, by their own observations, fully acquainted with their opinions—and shall have acquired, by instructing them in religion, that skill which is indispensable for trans-fusing gracefully into the spirit and meaning of their idioms the ideas and expressions peculiar to our Scriptures.

*Views and Feelings of the Committee.*

These are the general principles and the experience which have directed the Committee in the progress which they have hitherto made in the work of Missions. We deeply feel our need of a more abundant measure of the grace of Christ, to enable us to proceed with firm confidence and immoveable patience in the course on which we have entered. Often we know not what to do; but we look up to the Lord, who conducts, with wisdom and eternal love, the affairs of His Kingdom among the nations of the world. We hope to be enabled to render less dangerous the false steps, so easily taken in the new path which we are pursuing, if we adhere firmly to principles established and confirmed by experience, and if we expect the full guidance of Him who governs all the works of His hands.

The Committee, wishing to acquire a full and perfect acquaintance with the means that should be employed for extending the knowledge of the Gospel in these countries, and desiring to establish the most entire harmony between the preparatory instruction of our Mission Seminary and the end which is proposed by it, judged right to engage our dear brother Augustus Dittrich to come and visit us, that we may consult together on the measures proper to be taken, in order to prepare, according to circumstances, for the extension of the work which we have begun.

The Committee indulge the hope of being able soon to appoint the Missionaries who labour in this Mission to the particular stations which are to be the centre of their evangelical exertions, and expect to increase their small number by some companions in labour. In the mean time, they would earnestly commend the work of these dear brethren to the fervent prayers of the faithful, that an abundant measure of Divine Grace may render their labours fruitful. And why should we not venture to place

all our hope in the grace which is offered to us in Jesus Christ? Why should we not regard what is already done by us, notwithstanding our own helplessness, as a pledge of the richness with which His mercy will provide for us according to our necessities? Even now will we present to Him, with hearts full of gratitude, a sacrifice of thanksgiving; and we will glory in our infirmity, knowing that He, to whom we have committed our work, is Almighty to conduct us, notwithstanding our weakness, to the glorious end which we have in view.

### India beyond the Ganges.

#### Burmah.

##### AMERICAN BAPTIST MISSIONS.

*Sufferings and Deliverance of the Missionaries at Ava.*

AT p. 511 of our last Number, we mentioned a narrative on this subject written by Mrs. Judson, and now lay it before our Readers. It was addressed to the late Joseph Butterworth, Esq. from on board the Irrawaddy Gun-boat, 60 miles above Prome, on the 12th of March.

This affecting narrative may remind our Readers of that which was printed at pp. 279—285, relative to the sufferings and deliverance of the fellow-labourers of these Missionaries at Rangoon, on the first arrival of the British in that country. The mercy and grace of God have been strikingly manifested, in the support afforded to the Missionaries in their bitter sufferings, and in the truly heroic and enduring spirit bestowed on Mrs. Judson. Those better days, which the faith of Christians anticipated all through this trial, seem now to be opening. The wrath of man is made thus to serve the gracious designs of the Saviour of the World.

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years—of suffering and privation, the very recollection of which often chills our feelings and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved: yet our better feelings have triumphed in the so-

vereign government of God, assured that He would do all things well, and, if it were His pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from all our difficulties, and are now safe and happy under British Protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications: consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed, was lest the English at Prome should hear of their approach; and, precipitately leaving the country, deprive the Burmese Grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the Ladies of a Woongyee (Minister of State), "four Kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trustworthy."—"And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee-Woongyee found other commissions to execute than those given him.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded, that spies were in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of Merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had, before, been advised to put the Missionaries in confinement; but his reply had been, "They are true men: let them remain." He was now, however, in-

formed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human-nature incapable of committing.

On the 8th of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the Writer, (a mode of expression when about to execute the King's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal Servants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away, I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room; and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah, continually calling me to come out, and submit to his examinations. Supposing that all our Letters and Writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman Girls, and those of the two Bengalee Servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Moung Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the Queen: but I was also a prisoner, and could not move out of the house. After dark, Moung Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors,

and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my escape: finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moung Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

My only concern was how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception; and, after listening attentively to my relation of the brutal manner of Mr. Judson's arrest and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must consult with his Head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man: for a more forbidding countenance was surely never before seen. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside; and told me that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth, on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on and their daily food. At the same time I obtained an order from the Governor for an interview with Mr. Judson; and, for the first time in my life, looked into the interior of a Burman Prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbad a moment's hesitation in producing the sum demanded for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison; and, after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that those underlings felt that we were entirely in their power. Our house was two miles from

the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour; but now the scene was changed: Mr. Judson was in irons and in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold; and, at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty the Queen: come again to-morrow." I went from her with a little hope; and, faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the Writer to whom I had given the two hundred tickals.

The next morning I saw three of the King's Officers pass; and was informed, that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three Officers, who had taken possession the day before of Mr. Gauger's property, now came to take an account of ours. Among the three was one (Koung-tong-myoo-too), who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterward,

during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open and look for themselves. They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman Officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the house is at your disposal"—"Have you not deposited money and jewels in the hands of others?" "I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs &c.?" "Mr. Judson is no merchant: he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken to build a Church for the preaching the Gospel. Is it suitable to take the property of a Pong-yee (priest)?" "It is contrary to our wishes," said Koung-tong; "but we act in obedience to the King's command." Even our trunks of wearing-apparel they examined: I begged that they would not take them, as they would be of no use to the King, but to us they were invaluable: they said that a list only should be taken, and presented to his Majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture; and, on presenting the list to the King, he gave an order that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal Treasurer to intercede for the release of Mr. Judson.

After their departure, I had an opportunity of going again to the Queen's sister-in-law; who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed: let him remain where he is!" I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the Judge in the Parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here, also, I was disappointed: for, after entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my

questions; and told me, by her looks and motions, that it would be dangerous to make any further effort

I find, my Dear Sir, in being thus particular, that my Letter will be stretched to an immoderate length; and must, therefore, be more general.

For the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favour; but, so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty: and, although my various efforts were useless as to their grand object, yet the hopes which they exerted kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at Court; and every honour, in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

The war was now prosecuted with all the energy of which the Burmans are capable. Their expectations of complete victory were high; for their General was invincible, and the glory of their King would accompany their armies. The Government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognised as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communication were such as necessity alone

could have suggested. At first, I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and, in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried perfectly legible. But, after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial; but they serve to shew to what straits and shifts we were driven: it would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava, in all the pomp and splendour imaginable; commanding an army of between 40,000 and 50,000 men: he was to join the Prince Thar-yaw-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible General were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman Troops: then—the fort on the Pagoda was taken; and guns and ammunition sufficient for the Burman Army, should the war continue ever so long: and next—his Majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many Officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report—"The English are advancing!" for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and, though the King and Government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news, at length, came, that the English Army were advancing, and that they were within 20 miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure. It was now the first of March, the commencement of the hot season; which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but



said that it was not in his power to comply with my request, for his orders were from a high quarter: he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement, was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice; and, when inside, be placed as near the door as possible. I was afterward informed, from good authority, that the Queen's brother, Menthogyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey the command.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Menthogyee, doubtless, prevented.

It was now reported that the foreign troops had reached Donaboo; and was whispered about that Bundoolah was dead. No one, at first, ventured to say this openly; but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed "Ama Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese Camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

The Pagan Woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those, who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonogo, a Spanish Gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and, with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common

prison, into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in, one morning, to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee Servant, set out on my journey. We reached the Government House at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay), whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's, who had followed his master, took from his head his turban,

gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our Merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The King was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese Camp, then at Wialown, where he remained six weeks, translating for his Majesty: he was then sent back to Ava; and, as a reward for his services, ordered back to the Oung-pen, to prison: but, before the order could be executed, I sent \* Moung Ing to Koung-ton, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The British Troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the Capital. They had, several times, refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the Government finally entreated him to go as their Ambassador to the English Camp. This he entirely de-

clined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the King had refused, saying, "They are my people: let them remain." We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison. Mr. Judson communicated our real situation to the General; who, with all the feelings of a British Officer, now demanded us in a way that his Majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces toward the British Camp, then within 40 miles of Ava.

No one can conceive our joy, when we had safely passed the Burman Camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in this gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred-fold, and prepare him for the future enjoyment of heaven!

Rangoon, March 22, 1826.

We have, My Dear Mr. Butterworth, safely arrived in Rangoon, and once more find ourselves in the old Mission House! What shall we render to the Lord for all His mercies!

You will see from the public prints the Treaty of Peace. We intend going to one of the places retained by the English Government, and endeavour once more to collect a little Church around us. Mah Men-lay and her sister we found at Promé: they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for His inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese Population are flocking in crowds.

## India within the Ganges.

COTYM.

CHURCH MISSIONARY SOCIETY.

Letter of Bishop Heber to the Syrian Metropolitan, Mar Athanasius.

It was stated, in a Letter of the late Bishop Heber, quoted at p. 332 of our Number for July, that he was about to send a Letter to the Syrian Metropolitan lately arrived in Mu-

\* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason and was senseless several days.

labar from Antioch, which Mr. Mill and Mr. Robinson were translating into Syriac. We find this Letter in the Notes to a Sermon, preached by Mr. Robinson, on occasion of the Bishop's death, which has just reached us: it is thus introduced. In reference to the Church Missionary Society, Mr. Robinson says—

We cannot give a more pleasing instance of the paternal care with which the late Bishop protected its labours, and at the same time of the facility with which his accomplished mind could take the tone of other ages and manners, than in the following beautiful Commendatory Letter, given to Mr. Doran, a young Irish Clergyman in the service of that Society, proceeding to join the Mission to the ancient Syrian Churches in Travancore. The Metropolitan, Mar Athanasius, had been seen by the Bishop the preceding summer at Bombay, when on his way from the Patriarchal See of Antioch, to take charge of those Churches: he was received and recognised as their Metropolitan, in full Convocation, on Christmas Day 1825.

The Letter, which here follows, was written in December 1825: the Notes have been subjoined by Mr. Robinson.

To the excellent Father MAR ATHANASIUS, Bishop and Metropolitan of all the Churches in Christ in India, which walk after the Rule of the Syrians, MAR REGINALD, by the grace of God, Bishop of Calcutta—Grace, Mercy, and Peace from God the Father, and our Lord Jesus Christ.

I have earnestly desired, honoured Brother in the Lord, to hear of thy safe passage from Bombay, and of thy health and welfare in the land of Malabar. I hope that they have rejoiced at thy coming, even as they rejoiced at the coming of Mar Basilius, Mar Gregorius, and Mar Johannes.\* And it is my prayer to God that He, who led our Father Abraham the beloved from the land of his nativity, through faith, to a strange and distant country, may, in like manner, guide, protect, and prosper thee, in health and grace, and every good gift, in the love of thy people and the spiritual fruit which thou shalt receive of them; as it is written, "Commit thy

way unto the Lord, and trust in Him; and He shall bring it to pass."

Especially I have been desirous to hear from thee of the good estate of our brethren, the faithful in Malabar, the Bishops, Presbyters, and Deacons; and also of my own children in Christ, the English Presbyters who sojourn among you at Cottayam: may God reward you for your love toward them, and may the good-will which is between you be daily established and strengthened!

Furthermore, I will you to know, my Brother, that the desire of my heart and my prayer to the Lord is, that the Holy Name of Jesus may be yet further known among all nations, and also that all who love Him may love one another; to the intent that they which are without, beholding the unity and peace that is among you, may glorify God also in the day of their visitation. Like as was the desire and prayer of the holy Bishop Thomas Middleton, my honoured predecessor in this ministry; whose memory is blessed among the saints of Christ, whether they be of the English or the Syrian Family: not that there are two families, but one; which, both in heaven and earth, is named after His Name, who sitteth at the right-hand of God, in whom all nations, tribes, and languages are united and shall be glorified together.

I also pray thee to write me word how thyself and they that are with thee are, and how my own children the English Presbyters fare, and in what manner of conversation they walk with you. Furthermore, it is my hope, that, by God's blessing, I may be strengthened shortly to pass to Madras, Tanjore, and Trichinopoly, visiting the Churches there which belong to my nation: whence my mind is, if God will, to pass on to salute thee, my Brother, and the Churches under thee; that I may have joy, beholding your order and partaking in your prayers. And if there be any thing more, it may be explained when we meet; for a Letter is half an interview, but it is a good time when a friend speaketh face to face with his friend.

This Letter is sent by the hand of a learned and godly man, John Doran, one of the Presbyters from before me; who purposeth, with thy permission, to sojourn in Cottayam, even as the Presbyters, Benjamin Bayley, Joseph Fenn, and Henry Baker, have sojourned until now, with license of the godly Bishops of the Church of Malabar, to teach

\* The last Syrian Bishops (before Mar Athanasius in 1825) who went to rule the Church in Malabar in 1751; all the Metropolitans after them (called Mar Dionysius, or Cyrillus, or Philoxenus, &c.) being *Indian* Bishops of their ordaining.

learning and piety to all who thirst after instruction, doing good, and offending no man. And I beseech thee, Brother, for my sake and the sake of the Gospel, to receive him as a son, and as a faithful servant of our Lord, who is alone, with the Holy Ghost, most high in the glory of God the Father: to whom be all honour and dominion for ever. Amen.

Moreover, I beseech thee, Brother, to beware of the emissaries of the Bishop of Rome, whose hands have been dipped in the blood of the saints, from whose tyranny our Church in England hath been long freed by the blessing of God, and we hope to continue in that freedom for ever: of whom are they of Goa, Cranganor, and Verapoli; who have, in time past, done the Indian Church much evil. I pray that those of thy Churches in Malabar\* who are yet subject to these men, may arouse themselves and be delivered from their hands. Howbeit, the Lord desireth not the death of a sinner, but His mercies are over all His works, and He is found of them that sought Him not.

Our brother Abraham, Legate of the Armenian Nation, who is sent from his Patriarch at Jerusalem—may God rescue His Holy City from the hands of the Ishmaelites!—who is with us in Calcutta, salutes thee. He also brings a Letter, which was sent by his hand to thee from the Syrian Patriarch at Jerusalem; and has not found means hitherto of forwarding it to thee at Malabar: and has therefore requested me to send it now to thee. All the Church of Christ that is here salutes thee. Salute in my name thy brethren Mar Dionysius and Mar Philoxenus†, with the Presbyters and Deacons.—We William Mill and Thomas Robinson, Presbyters, that write this Epistle in the Lord, salute you.

The blessing of the Father, Son, and Holy Ghost be with you evermore. Amen.

(Signed in Syriac)

REGINAELD, Bishop.

*By the help of God let this Letter go to the region of Travancore, to the city of Cottayam; and let it be delivered into the hands of the grave and venerable Bishop, Mar Athanasius, Metropolitikam, of the Church of Malabar.*

\* i. e. All the Churches of the Syro-Chaldaic Rite, one half of which still are under the Romish Yoke, imposed by the Synod of Diamper.—See Geddes and La Croze.

† The former Governor of the Church, who resigned the chair to the late Mar Dionysius, and now lives in voluntary retirement at Codangan-gury or Anhur in the North.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

THE intercourse of the Missionaries with their late beloved Diocesan was mentioned at p. 135 of the Survey. It is stated in the last Report of the Society—

The Bishop's visit to Ceylon affording the Missionaries an opportunity of obtaining his Lordship's counsel on several points connected with their work, they presented an Address to him, in which they detailed the circumstances of each Station, with their various difficulties and encouragements: in reply to this Address, the Bishop entered at considerable length on the subjects which they had submitted to his notice; and manifested such a spirit of kindness toward them, as much heightened their esteem and increased their affection for their revered Diocesan.

The unexpected death of the Bishop has shed a melancholy but affectionate interest over all the measures of his short but energetic and beneficent administration of the affairs of his vast Diocese. We have, therefore, peculiar pleasure in retracing the circumstances which took place between the Bishop and the Missionaries; and more particularly as the Bishop, in a Letter addressed to them, which we shall lay before our Readers, has given his judgment on several points of great importance for the guidance of the Society's Missionaries.

*Address of the Missionaries to Bishop Heber.*

We, the Church Missionaries, in the Archdeaconry of Colombo, assembled at your Lordship's Visitation, beg to be permitted to express our grateful sense of the blessing which we enjoy, in being placed under your paternal protection and authority.

We gladly avail ourselves, my Lord, of the encouragement which you have given us to make known to your Lordship our present circumstances, and to solicit your counsel and guidance as to our future conduct.

There are, at present, in this Archdeaconry, sent out from the Church Missionary Society, Six Ordained Missionaries, occupying four Stations, which

were taken up in the order in which they are about to be spoken of.

*Nellore* has been established seven years: it is occupied by Messrs. Knight and Adley: one of them performs Divine Service in English, in the Fort of Jaffna, once a fortnight; and, for nearly two years past, the other has officiated, in Tamul, at Mr. David's Church once, and occasionally twice, a week. Divine Service is also performed, in the same language, at Nellore, once a week or oftener; and, occasionally, at Out-stations. There were, till lately, eleven Schools; but, by sickness and other casualties, they are reduced to eight, containing about 280 boys and 25 or 30 girls.

The *Kandy* Station has been established about six years; and is, at present, occupied by Mr. Browning alone. There are two Services in Cingalese and two in Portuguese, every week. The Schools belonging to the Station are five, containing 142 children.

The *Baddagame* Station has also been established about six years; and is placed under the superintendence of Messrs. Mayor and Ward. There are four Services in the week at Baddagame, and two at the Out-stations. There are six Schools, containing about 260 boys and 70 girls.

The *Cotta* Station has been established nearly three years; and is superintended by Mr. Lambrick alone—his fellow-labourer, Mr. Bailey, having been recently obliged to leave the Island, on account of the dangerous illness of his Wife. There are three Cingalese Services on the Lord's Day; and the Missionary visits the people from house to house every week-day. There are eight Schools, containing 168 boys and 19 girls. By direction of the Committee of the Society at home, materials are collected at this Station for the erection of Buildings for a Christian Institution.

In the Schools at all the Stations, the children read and commit to memory, in their own language, portions of Scripture; and, in most cases, simple Catechisms or Summaries of the Christian Faith: and a select few are instructed in English.

Your Lordship will be prepared to hear, that, in our Missionary experience, we meet with difficulties to try our faith, as well as with encouragements to stimulate our perseverance. The difficulties are such as the Holy Spirit, in the Scriptures, teaches us to expect—that man is by nature averse from good: a lover of darkness rather than light,

bécause his deeds are evil. The particular mode in which this corruption of nature shews itself in the Cingalese, among whom most of us have to minister, is a total indifference, both to the solemn warnings and the gracious calls of the Gospel, barely hidden under a seeming acquiescence in all that we say to them. To this general difficulty, against which all Missionaries, in some shape or other, have to contend, we among the Cingalese have in addition to lament, that the Scriptures are translated in a style unintelligible to the bulk of the reading part of the community: touching this difficulty, we wish to lay before your Lordship a detailed account for your future consideration. These, my Lord, are our Difficulties.

Our Encouragements are, that we are placed in the midst of a quiet and orderly people, and under a regular Government which affords us its countenance and protection; and, among these encouragements, we gladly enumerate one which the providential goodness of our Heavenly Father has recently vouchsafed to us, in the confidence, derived from your Lordship's conciliating and paternal kindness, blended, as it is, with energetic zeal in our holy Cause, that we have a sure and effectual Friend, Protector, and Counsellor, in our lawful Superior. Under this impression, we take courage to present to your Lordship in writing a statement of some difficulties, which, in our Ministerial capacity, some of us have actually experienced, and of others which we think may probably occur.

Urged by these encouragements, we assure your Lordship of our cordial attachment to the Ritual, Discipline, and Doctrines of our Venerable and Apostolic Church; and of our confirmed determination, through Divine Grace, to persevere in the work which has been committed to us—sowing the seed of the Word, in patient hope, that, though we may have to wait long for the precious fruit, the harvest will nevertheless assuredly come; and that, though others should be the reapers, we, so continuing, shall be partakers of their joy.

We conclude, my Lord, with imploring that He, without whom nothing is strong, nothing is holy, may continue you long a nursing Father to His Church, blessing you and making you a blessing.  
(Signed) Samuel Lambrick, Benj. Ward,  
Thomas Browning,  
William Adley, Joseph Knight.

In the Minutes of the Seventh Annual Meeting of the Missionaries, held at Cotta in the beginning of September, the following note, in reference to this Address, occurs under date of September the 6th—

This morning we were honoured and highly gratified by a visit from the Bishop; when an Address was read to his Lordship by Br. Iambrick in the name of the Body, which was received by him in the most condescending manner, and answered, though extempore, by a Speech embracing all the topics of the Address, expressed in the kindest terms.

The Bishop afterward addressed to them the following Letter—

*Letter to the Missionaries, from Bishop Heber.*

Colombo, Sept. 13, 1825.

My Reverend Brethren—

Having been consulted by you and other Clergy of this Archdeaconry on the propriety of engaging with Missionaries of other religious sects in solemn conferences on topics connected with your work among the Heathen, such as are now statdly holden at Jaffna and at this place, I have first to express my thankfulness to God for the brotherly and tolerant spirit, which, since my arrival in the Island, I have noticed among those, who, with less or greater differences of opinion and amid discrepancies of doctrine and discipline abundantly to be deplored, yet hold, as I am persuaded, the same faith in the Cross, and shall be found, as I trust, in the Last Day, on the same Rock of Salvation. Nor am I less thankful to the Giver of all good things, for the affectionate and orderly spirit which I find in you, my Brethren; and which has led you, voluntarily, to submit a question, in which your hearts, as I have reason to believe, are much engaged, to the counsel of your Ordinary. May God continue and increase this mutual confidence between us, and conduct it and all things else to His glory and our salvation!

The Meeting in question has been described to me as a Conference of Ministers and Missionaries, in a certain district, held in each other's house, in rotation; attended by the Ministers or Missionaries themselves, their Wives and Families, and occasionally by devout Laymen from the vicinity. These

Meetings are described as beginning and ending with prayer—led, indifferently, by Ministers, of different sects or by their lay friends, but not by the females; and as broken by hymns, in which all present join. The remainder of the time is occupied, by a friendly meal together—in the comparison, by the Missionaries, of the different encouragements and obstacles which they meet with among the Heathen—and in discussion of the best means by which their common work may be forwarded. It appears that this practice commenced at Jaffna, under circumstances which made it very desirable for the Missionaries of the English Church, not only to live on friendly and courteous terms with the Missionaries sent from America, but to profit by the experience and example of these Missionaries in their manner of addressing the Heathen. And it appears also that these Conferences have been strictly private and domestic; and that there has been no interchange or confusion of the public or appropriate functions of the Christian Ministry, between yourselves and the friends who unhappily differ from you in points of Church Discipline. Under such circumstances, it is probable, that, by God's blessing, many advantages may have arisen to you all from these conferences; and, without inquiring whether these advantages might have been, in the first instance, attainable, in a manner less liable to inconvenience or misrepresentation, I am happy that I do not think it necessary to advise their cessation now they are established, and that your dereliction of them might greatly interrupt the charitable terms on which you now live with your neighbours. There are, however, some serious dangers to which such Meetings are liable, against which it is my duty to caution you, and by avoiding which you may keep your intercourse with your fellow-labourers, as now, always harmless and unblamed.

The first of these is the risk of leveling, in the eyes of others, or even in your own, the peculiar claims to attention on the part of men, and the peculiar hopes of grace and blessing from the Most High, which, as we believe, are possessed by the holders of an Apostolic Commission over those whose call to the Ministry is less regular, though their labours are no less sincere. God forbid, my Brethren, that I should teach you to think, on this account, highly of your-

selves! Far otherwise. This sense of the advantages which we enjoy should humble us to the dust, when we bethink us, who we are; and what we ought to be—who have received the Spirit of God by the dispensation of a long line of Saints and Martyrs—who are called to follow the steps of Ridley, Hooper, Latimer, Rowland Taylor, and Henry Martyn—and who are, by the external dispensation, at least, of Providence, the inheritors of that grace which fell on St. Paul. But humbly, yea meanly, as we are bound to think of ourselves, we must not appear to undervalue our Apostolic bond of union; and the more so here in India, inasmuch as it is the great link which binds us to the ancient Syrian Church, and one principal means whereby we hope, with the blessing of our Master, to effect its gradual reformation. The neglect or abandonment, or apparent abandonment, of this principle, is the first danger which I apprehend to be incidental to such Meetings as have been described. To guard against it, an additional care and caution will be desirable, in your steady adherence, wherever this is practicable, to the external ceremonies and canonical observances of our Church; and, without estranging yourselves from your Dissenting Friends, by cultivating a yet closer union with those who are, properly speaking, your Brother Clergy. With this view, I would recommend, not only the measures which I have lately suggested of frequent meetings of the Clergy of this Archdeaconry for the purposes of mutual counsel and comfort, but a readiness on your part who are Missionaries to officiate whenever you are invited, and can do it without neglect of your peculiar functions, in the Churches of the Colony, and in rendering assistance to the Chaplains: by this occasional attention (for, for many reasons, I would have it occasional only) to the spiritual wants of your own Countrymen, several important ends will be obtained—you will yourselves derive advantage from keeping up the habit of English Composition and public-speaking—you will endear yourselves to your Brethren and Countrymen by the services which you will render them—and, above all, you will identify yourselves in the eyes of all men with the Established Church, and distinguish yourselves from those other Preachers whom that Church cannot consistently recognise.

Another precaution, which occurs to me as desirable, against the risk to which I have alluded, is, that it be perfectly understood that the Meetings are for the discussion of such topics only, as belong to your distinct functions as Missionaries to the Heathen. For this reason I would recommend that the Meetings be confined to Missionaries only, with their families; and such devout Laymen (for I am unwilling to damp or seem to discountenance their laudable zeal) who have already joined themselves to your number. The other Clergy of the Archdeaconry will find, I conceive, a sufficient bond of union and source of mutual advice and comfort in the CLERICAL MEETING. There are other inconveniences and improprieties incidental to what are usually called Prayer Meetings, which have led to their rejection by the great majority of the Church of England; and, among the rest, by some excellent men, whom the conduct pursued by those with whom their chief intimacies lay would have naturally inclined to favour them. I mean, among others, the late Mr. Scott of Aston Sandford, and the late Mr. Robinson of St. Mary's Leicester. Such is the practice reprobated by the Apostle, of a number of persons coming together, with each his Psalm, his Prayer, his Exhortation; the effect of which is not only often confusion, but, what is worse than confusion—self-conceit and rivalry, each labouring to excel his brother in the choice of his expressions and the outward earnestness of his address—and the bad effects of emulation mixing with actions, in which, of all others, humility and forgetfulness of self are necessary. Such, too, is that warmth of feeling and language, derived rather from imitation than conviction, which, under the circumstances which I have mentioned, are apt to degenerate into enthusiastic excitement or irreverent familiarity.

And though it is only due both to yourselves, my Brethren, and to your Dissenting Fellow-labourers, to state that all which I have seen or heard of you sets me at ease on these subjects so far as you are concerned, yet it will be well for you to take care, lest, by setting an example of such an institution in your own persons, you encourage less-instructed individuals among the Laity to adopt a practice, which, in their case, has almost always, I believe, been injurious. It is on this account, chiefly,



that, with no feelings of disrespect or suspicion toward the excellent Laymen who, as I understand, have joined your Society, I would recommend, if my counsel has any weight, (and I offer it as my counsel only,) that, though there is no impropriety in their taking their turns in reading the Scriptures, and mingling in the discussions which arise on the subjects connected with your conference, they would abstain from leading the Society in prayer, except when the Meeting is held in one of their own houses, and when, as Master of the family, they may consistently offer up what will then be their **FAMILY DEVOTIONS**.

I would, lastly, recommend to you earnestly, that both your discussions and your prayers have, as their leading object, the success of Missions, and the means whereby Missions may, with God's blessing, be rendered successful; and that you would deviate as little as possible into other fields of Ecclesiastical or Christian Inquiry.

With these precautions, I trust that unmingled good may, through His blessing, who is the God of Peace and Order, emanate from your religious conferences.

With reference to the employment of Laymen to officiate in your own Congregations, I would say, that, where a Missionary is himself as yet unable to read Prayers or preach in the language of his hearers, he may unquestionably employ a Native Assistant to do both; provided the Prayers are those of our Church, and the Discourse a translation from his own dictation or writing. The use of Interpreters is not only sanctioned by the necessity of the case, but by the express authority of Scripture and Ecclesiastical History. And even where this necessity has not existed, but where any convenience has been obtained either by Priest or people, it has been always the custom of the Church to admit Lay Catechists (under the direction of the Minister) to read the Scriptures, to give out Psalms, to repeat the Creeds, and even (when any convenience results from it) the Litany, down to the Lord's Prayer, and the following Collects, which the Rubric assigns to the Priest. In the absence of an Ordained Minister, it is still more certain, that any qualified persons may lead the devotions of the Church. It is hardly necessary to observe, that, both in this and the preceding case, the Absolution must not be

read, nor must the Sacraments be administered, by any but the regularly Ordained Minister.

To your questions respecting Baptism, I reply—

1st—We are not, as I conceive, allowed to baptize the infant child of Heathen Parents, when there is reason to fear that such child will be brought up in Heathenism.

2d—We may not even baptize the infant child of Heathen Parents on the promise of such Parents to procure for it a Christian Education, unless security of some kind is actually given for its adoption, and removal from its Parents' corrupt example, by its Sponsors, or some other Christian.

3d—We may, I apprehend, baptize the children of a Christian Father by a Heathen Mother, though they are living together **UNMARRIED**, provided the Father declares his intention of giving his child a Christian Education, and there are sufficient Sponsors to add their promise to that of the Parent. My reason for this decision is, that, as no professed Christian (however wicked his life) is beyond the outward Means of Grace, and the Lord may, for all we know, have still merciful purposes concerning him, so we cannot, for the father's sin, exclude the child from that promise which is made to the children and the children's children of Believers. But, where the Mother is Christian, and not the Father, it is doubtful whether she may have sufficient property in, or authority over, her child, to ensure it a Christian bringing-up. Nor is it a point on which the promise of a Heathen Father can be received as sufficient: its actual adoption, therefore, by some Christian Friend or Sponsor must, in this last case, be stipulated for.

4th—The same principle appears to apply to cases when one only of a **MARRIED** couple is a professing Christian; though here some latitude of discretion may be allowed—in case of danger of death, of extreme maternal solicitude, of known good character on the Believing Mother's side, and the known probability that may exist that her wishes and the endeavours of the Sponsors will not be frustrated in her infant's education.

5th—The case of Nominal Christians notoriously addicted to Heathen Practices must depend, in part, on the nature and extent of the evil; and still

more on the character and sufficiency of the Sponsors. Mere idolatrous or superstitious habits in the Parents, if not attended with open apostacy, cannot exclude the Infant, when properly vouched for from another quarter. The Parent, however blinded and sinful, has not lost the external privileges of Christianity; and the Infant cannot be deprived of a privilege which the Parent has not forfeited.

6th—The same rule will apply yet more strongly to Christians of whom we know no further harm, than their ignorance and neglect of Public Worship.

7th—It will have been already seen, that we have no right to refuse Baptism to Children actually adopted by Christians, provided those or other Christians become their securities.

8th—With regard to the case of children thus adopted, when past the age of six years, and on the marks of conversation which may then be required in them, it appears, that, at this age, a child, who has not, from its earliest infancy enjoyed a Christian Education, can seldom know much of Christianity. Such may be admitted, as Infants, with proper Sponsors; and it may very often be desirable thus to admit them. It is not easy to fix an age at which infancy ceases; which must depend on intellect, opportunity, and many other considerations. In "subjecto capaci," conversion is, doubtless, required; and where capacity may be soon expected, it is generally desirable to wait. But, in cases of sickness, or where any good and charitable end is answered by the immediate baptism of such children, and where (as before) sufficient securities are present, it appears that we are not warranted in denying them God's Ordinance.

9th—The Church of Rome, though grievously corrupted, is nevertheless a part of the Visible Church of Christ: we may not, therefore, repel the children of such parents from Baptism, if they are vouched for by their Sponsors in the words of our Service; which, it may be noticed, are wisely so framed, as to contain nothing but those points on which all Christians are engaged. The direction at the end to teach our Church Catechism, is a counsel from us to the Sponsors—no engagement entered into by them. It follows, that we are not to refuse Baptism to the children of Roman-Catholic Parents, with sufficient Pro-

testant Sponsors. I even doubt whether we are at liberty to reject such with Sponsors of their Parents' Sect.

But, in all these questions, I cannot forbear observing, that we may remark the wisdom of that primitive institution (which our Church has wisely retained) of Godfathers and Godmothers, as affording a way of receiving into the flock of Christ those children, for whose education their own Parents cannot satisfactorily answer. An ignorant or immoral Father, may be, himself, for the present, irreclaimable; but we may always insist that the Sureties whom he adduces should be competently informed, and of life not openly immoral. And, though the decay of discipline in our own country has grievously impaired the value of such Sponsors, yet a Missionary among the Heathen both may and ought, in this respect, to exercise a sound discretion—both examining with mildness, informing with patience, and with firmness and temper deciding on the knowledge, faith, and holiness of those who themselves undertake to be the guides of the blind, and to sow the seeds of knowledge, holiness, and faith in the hearts of the young Candidates for Salvation.

That God, my Reverend Brethren, may increase and strengthen you in these and all other gifts of His Spirit through His Son, and that both here and hereafter His blessing may largely follow your labours, is the prayer of

Your affectionate Friend and Servant,

(Signed) REGINALD CALCUTTA

In reference to the subject which occupies the former part of this admirable Letter, Mr. Lambrick writes—

The Committee will see, by a Letter which the Bishop wrote to us, a Copy of which accompanies this, that having received information of our Monthly Meeting with the Missionaries of other Denominations for consultation and prayer, he, at first, entertained some doubts of its propriety. We should all of us have felt much, had he recommended us to withdraw from this Meeting; for we cannot doubt that it is highly beneficial to us personally, and a means of promoting a spirit of love and union between us and our fellow-labourers.

*State and Progress of the Mission.*

From the Reports delivered by the Missionaries at their Seventh Annual Meeting, and from other communications, we shall extract the most recent intelligence relative to the Four Stations of the Society.

## COTTA.

You were prepared, about last Meeting, to expect, what soon after took place, the departure of Brother and Sister Bailey from the Island; and, consequently, my being left alone, to bear the whole burden of the multiplied and important duties of this Station.

The Building concerns have been confined to the collection of a few additional materials, and the erection of the open Madua (as in this country it is called) in front of the house; serving the double purpose of a screen from the overpowering glare from the water, and of a convenient place for assembling the people to hear the Word of Life.

We have two Founts of Cingalese Types; but neither of them is complete. There have been issued, since our last Meeting, 500 copies of a Cingalese Tract—100 copies of the Gospel of St. Matthew, the circulation of which has been confined to our own Schools—and 250 copies of the First Part, the Accidence, of a Cingalese Grammar. A Vocabulary is preparing for the Press.

There are here three Boys maintained by the Society—Nicholas, 14 years old; William and Richard, each 12 years old: they have all promising talents, and are quiet and orderly in their demeanour; and are, I think, as hopeful, with respect to religion, as those of their age are in general, when it cannot be said of them that they are truly pious: they are gradually acquiring a knowledge of the doctrines and principles of our Holy Religion; and they manifest some concern for their own salvation. Christian is employed as a Writer, at a monthly salary; but participates in the instructions, civil and religious, which the others receive: he and Nicholas have made good progress in arithmetic: William is less advanced, and Richard is only beginning. They have all begun to learn English: Christian and Nicholas have made the greatest progress.

One new School has been established: there are now eight, containing 168 boys and 19 girls.

The new system, which has, within two or three months, been adopted, of requiring every child to repeat a certain number of lessons at least, in failure of which the Master is subject to a small mulct, has led to the discovery, that the former lists were swelled by the names of children, who, though they attended occasionally, made little or no progress: there is, therefore, a reduction of the numbers on the school rolls.

In April, our highly-valued friend and brother, Mr. Poor, the American Missionary, was with me for a few days. You all know him: I need not, therefore, say with what entire devotedness he gives himself up to his Master's service, and how highly profitable

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are his conversation and society. He was the means of instituting among the Missionaries and pious Ministers in and near Colombo, a Monthly Prayer-Meeting for conference, and mutual communications of their respective circumstances and prospects; and it has been evidently most beneficial to us all. It has strengthened the hands of each in his own work, at the same time that it has given him a more intimate knowledge of that of each of his fellow-labourers, and has consequently led him to take a livelier interest therein.

Of the last and most distinguished visit with which Cotta has been favoured, you all, my Dear Brethren, were not only spectators, but were participators in the abundant encouragement derived from it: to see our excellent Bishop, with the most conciliating kindness, interesting himself in all our work, taking part in it as a fellow-labourer, and animating us to proceed with the assured hope of final success—to see him so humble, though so highly gifted; so venerable, though comparatively young; so primitive and apostolic in his manners, though adorned with all the refinements of the most cultivated politeness—this was indeed a most delightful spectacle! I hope we are all looking for the most salutary effects to flow from his presence in the Island, not only to ourselves, but to all descriptions of people among us.

It is now about five months since I began the practice of visiting the people of the village, from house to house, every week-day: this has been continued without interruptions, excepting those which have recently occurred from the arrival of the Bishop. The people seemed a good deal excited at first, by the manifestation of interest for them: a great increase in my Congregation on the Lord's Day was the result; and though there has been a gradual diminution of this increase, the numbers are still much above what they were before. On the whole, I am encouraged to hope, that God will, in His own time, bless the means that are used by His own appointment. Let us then ever remember, Dear Brethren, that it is our part to plant, and to water; and that it is His, and His alone, to give the increase.

[Report by Rev. S. Lambrick.]

The Board of Translators of the Scriptures into Cingalese have invited me to join them; with the understanding, that the honorific terminations and pronouns be allowed to pass, without my being considered to have relinquished my opinion of their impropriety; all other questions, as to style and propriety of language, being considered as debatable ground. I took their proposal with thankfulness, desiring time to consult on it with my Brethren: the main point, which we think should be kept in view to guide the decision, is, whether would the acceptance or the non-acceptance of this proposal lead to the earliest attainment of our main object—that of giving the Cingalese an intelligible transcript of the Word of Life. The Translators are, of their own accord, approximating nearer and nearer to the familiar style; but this is not all that we want: we wish also to get rid of the cumulous load of unmeaning

terminations, and to attain to something like the simplicity of the Scriptures.

Our views of the language are now also brought under mutual examination, by our having formed a Tract Society, in which our compositions come under the examination one of another.

In the mean time, my Translation of the Gospel of St. Matthew is in the Press; and, as a specimen of the style, I have sent to the Committee, by this ship, ten copies of the two half-sheets which have been already struck off. I purpose, God willing, when the whole is printed, to complete these copies, and to send 40 or 50 copies more; as they may be of use to any one who may wish to study the language at home. With the same view, I now send 100 copies of the Cingalese Accidence, 50 copies of a Cingalese Vocabulary, and 100 copies of a Paper containing the First Principles of our Religion on one side and the Decalogue on the other. As another production of the Cotta Press, I send a copy of an imperfect work on Geography; the whole to be completed in three parts, of which two only are printed.

[*Rev. S. Lambick, Nov. 1825.*

KANDY.

My Congregations chiefly consist of a small number of Native Protestants, and the Children of the Schools; many of whom, both Heathens and Catholics, are prevented by their parents from attending the preaching of the Gospel. Very few of the Heathen can be induced to hear, or, if they come for a short time, to be at all regular in their attendance. At the prison, I come into more immediate contact with the Kandians: some of whom occasionally listen with attention, and make inquiries about what they hear: others manifest the greatest possible indifference: yet I rejoice that I am permitted to make known the Truth to them; and I pray God to impress it on their hearts.

The School House is now erected, and will soon be ready for use: it is a spacious room, 50 feet by 20, which will form a convenient place, both for the School and also for Public Worship. Observing that the Protestant Christians had no Burial Place, and that they were consequently obliged to inter their dead at the Catholic Chapel, I solicited and obtained from Government a piece of land adjoining our Establishment, for the purpose of forming a Burial Place for them: of this, they have begun to avail themselves with great readiness; and, as it frequently brings a company round me, under circumstances so solemn and interesting, I indulge the hope that I shall be able to improve it for their good.

Five individuals have desired me to recommend them to the Bishop for Confirmation. These persons are of such a hopeful character, that I wish to give them every encouragement. Three of them have been admitted to the Lord's Table; and the other two I think I could not well refuse, if they expressed a wish to attend.

Claudius Buchanan and David Corrie, the two children supported by the Society, continue to behave well.

The Schools contain 114 children. A plan has been recently adopted in them, which promises peculiar advantages, both as it leads the Masters and the Children to a greater degree of diligence, and as it increases their knowledge of the Scriptures: it is the plan of examining, every month, the number of lessons learnt by each child during the month, and inserting their number in a register. By this means, they are prevented from continuing to learn only the same thing; and are constantly proceeding from one stage to another; while the recollection of the whole of their lessons at the end of the month tends to impress them more deeply on the memory. Five or six lines are called a lesson; and for every one of these lessons which the children repeat correctly at the end of the month the Master receives a certain sum. At the last three Monthly Examinations of the three Schools in Kandy, the whole number of these lessons amounted to 1321.

Upon the whole, notwithstanding the discouragements which I meet with in Kandy, I see abundant cause to bless God and take courage; and I would exhort each of my Brethren to renewed zeal in the Lord's work, under the full persuasion that He will ultimately bless our labours.

[*Report, by Rev. T. Browning.*

The Bishop of Calcutta honoured our Establishment with a visit, during his short stay in Kandy: he heard the children of the schools, who were assembled on the occasion, read and repeat lessons in English and Cingalese and Malabar; and expressed great satisfaction at the progress which they had made, and with the appearance and situation of our Establishment. The next day, Sunday the 18th of September, his Lordship held a Confirmation at eleven o'clock: 27 were confirmed, 7 of whom were Candidates recommended from my Congregation: it was indeed a truly interesting scene—a Christian Bishop performing Episcopal Functions, and blessing, in the name of the Lord, in the Hall of Audience, now used as a Church on Sundays, but where, not many years since, the despot King of Kandy made his vassals prostrate themselves on the ground before him. At the usual Morning Service, the Bishop preached a Sermon, which appeared to produce a great sensation on his Lordship's numerous audience: may it long be remembered; and may the interesting Service of this day be the prelude of great blessings to Kandy! The Bishop had Divine Service performed in the evening, and desired the Chaplain to continue the practice.

May the valuable life of our Diocesan long be spared as a blessing to the Church in India! His mild and conciliating manners, combined with so much zeal and diligence in the discharge of his Episcopal Labours, eminently qualify him for the very important station which he fills. I feel my own mind, and I believe each of my Brethren feels in the same manner, greatly encouraged in the arduous work of evangelizing the Heathen, by the affectionate counsel and kind patronage of our Diocesan; and have reason to believe

that his visit among us has been a blessing to us all.

[Rev. T. Browning, Oct. 1825.]

I feel happy in having at length been able to bring my building concern to a close. The School is now finished; and was used for the first time, yesterday, as a Place of Worship. It was gratifying to meet two decent and attentive Congregations, which, though not very numerous, were more so than usual. In the Portuguese Congregation, I preached, for the first time, without an Interpreter. It is my purpose to have an Evening Service in Cingalese on Wednesday, similar to that in Portuguese on Thursday. The room is sufficiently large for the numbers which attend at present; and I feel truly grateful to have this little sanctuary set apart for the service of God.

The Registers for the last year contain Baptisms, 4—Marriages, 14—Burials, 19.

The Schools continue much the same as mentioned in my last Report. There are, at present, 85 names on the lists of the English, Cingalese, and Malabar Schools in Kandy; and 50 on those of three Schools out of Kandy—at Embilmugama, Pulawella, and Wellatte. The Monthly Examination of the Schools is continued, and proves very satisfactory. The Master of the Wellatte School appears thoughtful, and has expressed a wish several times to be baptized: he is now reading the Scriptures, that he may become better acquainted with the nature of our Holy Religion. — [Rev. T. Browning, Jan. 30, 1826.]

#### BADDAGAME.

At the conclusion of our last Meeting, both of us were in a very precarious state of health: the Lord has, however, not only spared us, but has afforded to us and our families a tolerable share of health, and the enjoyment of many earthly comforts.

In viewing the progress of the Gospel among the people around us, we are reminded of the words of our Lord, *The kingdom of God cometh not with observation*. There is no general excitement—no general moving of the people—as in the days of John the Baptist; saying, *What shall we do?* and *What shall we do?* The general aspect of the Station is discouraging: the Congregations are, comparatively, small: many of the Schools are badly attended; and the attendance of all is fluctuating and irregular. A superficial observer would conclude, perhaps, that our labours are in vain, and the conversion of the Natives impracticable: yet it may be truly said of them, *The kingdom of God is among you*. The Lord does not leave us without some evidence of His presence and blessing. Notwithstanding many apparently adverse circumstances, there is sufficient to encourage the faithful servant of the Lord; and to assure him, that *His arm is not shortened, that it cannot save; nor His ear heavy, that it cannot hear*.

To dwell among a people, where, with few exceptions, the very existence of God is denied, His Holy Name blasphemed, His Word utterly disregarded, and His Laws trampled on, must be painful to the mind of a true Christian: but, to be instrumental, in the hands of God, in rescuing even one of them from their atheism, idolatry, and sin,

and in bringing him to rely on the all-sufficient merits of Jesus Christ, our adorable Saviour, is enough to reconcile us to that, which, of itself, would be intolerable.

Six years have now elapsed since the commencement of our establishment at Baddagame; and we must acknowledge, that when we compare that period with the very small degree of progress that has been made, we are sometimes tempted to discouragement; and the occasional cutting remarks of some of the people, in reference to this circumstance, are not easy to be borne. "The Padres," say they, "have been dwelling here for these so many years, yet who has embraced their religion? Those who profess to believe in their religion do so only for the sake of their support." These and similar remarks are not unfrequently made; by some with a view of discouraging our efforts, and by others with an air of triumph—intimating that the people are so rigidly attached to their national faith, as to be incapable of renouncing it. This, however, is not the case: they are not rigidly attached to the faith of Buddha; for a little worldly honour or advantage would induce almost any of them to renounce both the profession and practice of it. Were there no other impediments to their embracing the Gospel than what arise from their attachment to Buddhism, we have no doubt but the whole population might easily be induced to embrace it. But it is not so much with Buddhism that we have to contend, as with the corrupt and sinful nature of man.

The visit of a Kandian Chief Priest was mentioned in our last Report. As soon as it was known that Mr. Mayor's efforts to restore him to the possession of his sight were likely to fail, he was removed from the house which he had occupied on our ground, to a large place which the people had erected in the village for his accommodation. Here he remained several months, during which period we had very little intercourse with him: Devil Ceremonies, though they are prohibited in their Sacred Writings, were even had recourse to for his restoration. While he was under Br. Mayor's care, there was, at one time, every prospect of his recovery: he was indeed so far restored as to be able to distinguish colours; and the failure must be attributed solely to his own imprudence and superstition, in refusing to follow the directions given to him. After a long stay of about ten months, during which time both he and his attendants were supported by the people, they departed, it is to be feared, in the same state in which they came; or perhaps more bigotted to their superstitions, and more prejudiced against the humiliating truths of the Gospel.

It may be necessary briefly to notice, also, the case of Bartimeus, the Priest; of whom mention was made in our last year's Report, and whose connection with us has terminated in a way contrary to the hopes which we then entertained concerning him, as well as dishonourable and injurious to himself. There is one respect in which we have profited by his case, and that is, the necessity of strict caution in the admission of Adult Natives to

Baptism. We have seen also, in him, how awfully depraved the Natives, generally speaking, are; and of what an amazing degree of deception and hypocrisy they are capable. Twice we were about to admit him to the Font; when something occurred to develop his true character, and to enjoin on us the necessity of further delay. Sometimes he shewed much diligence in reading the Scriptures, and was almost daily inquiring from us the signification of those parts which he could not comprehend: sometimes he appeared to be deeply concerned about his salvation, and seemed dejected and sorrowful for his sins; but, at others, he was light and trifling, and plainly shewed that the root of the matter was not in him. When he was spoken to on this part of his conduct, he would say, that his heart was not always the same. He was employed by us as a Cingalese Writer at a small monthly salary, and would have remained with us had it not been his own desire to leave.

Our Services at the Church have continued the same as they were at our last Meeting, with the exception of the hour of the Wednesday's Lecture being changed to One in the Afternoon: this alteration was made for the purpose of securing the attendance of the Schools. The Service on Sunday Morning is attended by the Boys and Girls, generally amounting to upward of 100; and by an irregular number of Adults, the average number of whom may be about 60 or 70. A considerable portion of this number is in some way or other connected with the Station. Except these, there are very few that are called stated hearers: consequently there is often much to grieve us in the irreverent behaviour of those, who from their inconstant attendance are ignorant of the nature and object of our assembling together. In this Service, our admirable Liturgy is used in the native tongue; the Boys and some of the Congregation joining in the responses. The Afternoon Service has a smaller attendance. In the Evening, Prayers are read in English; and are followed by an Exposition, which is interpreted into Cingalese.

Our visits among the people, for the purpose of preaching the Gospel to them at their own houses, have not been so regular nor so frequent as they were before the Church was opened; partly owing to our having more Services to perform at home than we had, and partly owing to the want of bodily strength. That important branch of Missionary Labour has not, however, been lost sight of nor neglected: for second only in importance to the Public Ministry of the Word is that private conversation, whereby those who are impressed with what they hear in public get their impressions strengthened, those who are inquiring obtain counsel and direction, and those who are sorrowing for their sins are instructed in the way of peace and pardon. In the growing state of our Mission, this has appeared highly necessary; and, so far as it has been pursued, has proved highly beneficial, particularly to the Youth connected with the Establishment. Saturday Evenings have been especially appro-

priated to this object, but it is not limited to that time: opportunities are frequently embraced, for the purpose of applying to the heart and conscience the truths which have been committed to memory, or which have been heard in public.

Several of the Youths supported by the Society are growing up to manhood. One of these is, we hope, earnestly seeking the salvation of his soul: another, though yet ignorant, is, we trust, following his example; and a third, as the Brethren and also the Society at home have been informed, has departed this life in the faith and fear of the Lord. Over the first two of these we would rejoice with trembling; knowing that they are still in a world of sin and temptation: but over the last we can rejoice, not only without trembling, but with great joy; since we have every reason to believe that he has been welcomed into those mansions, which the Saviour, in whom he trusted, had prepared for him: he read the Scriptures with considerable diligence, and was always remarkably attentive to the preaching of the Word: when he first came to us, we thought him proud of his abilities and knowledge: indeed he confessed, before his death, that he was altogether ignorant of his own state before he came to us; but his last illness seems to have been peculiarly blessed to him: whenever any one visited him who he thought was a man of prayer, he immediately requested that the door might be shut, and that his visitor would pray for him: he had a strong affection for his parents and kindred; and often said, that he desired to recover, only that he might teach them and his countrymen the knowledge of Salvation: after Mr. Mayor had relinquished all hope of his recovery, he was taken by his relatives, in a palanquin, to his father's house; where, after lingering a few hours, he died in peace: a short time previous to his departure, some of his relations proposed to try the effects of a Devil's Ceremony, as the last resource: this he forbade in the most positive manner, declaring, that, if they persisted, he would be removed from the house: his remains were brought here, and interred the following day in the Church Verandah; when an Address was delivered to his relations and acquaintance, many of whom were assembled on that solemn occasion.

No journeys have been undertaken during the past year, for the furtherance of the Gospel among the Natives of other parts: our labours have been confined to Baddagame and its neighbouring villages. Br. Mayer spent, however, one Sabbath at Matura during the session of the Supreme Court at that place. Br. Ward spent Good Friday and Easter Day at Galle: and we having been requested to prepare the young people for Confirmation by the Bishop, at his approaching Visitation, Br. Mayor and his family removed thither in the middle of July, and remained there upward of a month: during his residence there, he preached in the Church three times a week, to large Congregations of Europeans and others. In his absence, the Afternoon Service of the Sabbath was sus-



pended; Br. Ward not being able to perform the three Services.

We should be happy if we could state any thing encouraging, as it respects Education; on which the expectations of many persons are principally placed. Some good progress, we trust, has been made in this department of labour; but it is partial and limited. With the exception of the Boys who are supported by the Society, there are, comparatively, few who remain at School a sufficient length of time to derive much profit; and many of these come so very irregularly, that they do not even acquire a knowledge of the Alphabet. The reasons are obvious. In the first place, the people in general are themselves ignorant of letters: in this village, there are probably not more than 30 adult males able to read their own language; and the females are, it is well known, wholly illiterate: the parents, being thus destitute of education themselves, are naturally insensible of its advantage; and therefore use little influence to induce their children to attend the Schools. In the next place, the people around us, generally speaking, are in the depths of poverty: the consequence of this is, that the children are taken from school nearly half their time, to work; or, if they are too young to work, they are required to stay in the house while the other parts of the family are out in the fields. The rewards of clothing which have usually been bestowed on the Girls have been sufficient to induce them to attend with tolerable regularity; but even the Girls have not attended so well for these last four or five months, because it was thought right to make their rewards dependent on a certain degree of attendance, which interfered somewhat more with their staying at home. The Boys are generally more useful to their parents than the Girls; and it has been found that the same rewards which are given to the Girls do not operate on the Boys, so as to induce them to attend. The rewards given by us are trifling in themselves. The deplorable ignorance and poverty of the people seem, at present, to render this system necessary: but we look forward to the time when the value of education will be justly appreciated; in which case they will require no other inducement than the advantages which it bestows.

Three Pupils, two of them the sons of respectable Dutchmen of Galle, and the other a son of Mr. Austin, the Commissariat of that place, have lately been placed under our instruction, in the hope of their becoming useful in the Mission: they are pursuing their English and Cingalese studies with becoming diligence.

The number of children and youths maintained by the Society is 14: part of them are connected with Mr. Mayor's family, and part with Mr. Ward's. Many applications have been made, by persons residing at a distance from Baddagame, to take their children; which we have refused, partly because we were unwilling to proceed hastily, but principally because we wished to make selections of the most promising Boys from our own Schools. Our experience already teaches us, that, without the most watchful

superintendence over the instruction of the children, together with a vigilant attention to their moral and private habits, the hopes placed on these important establishments will be greatly disappointed.

Since the last Meeting, one School (Kembia) has been given up, on account of its great distance from the Station, which renders it impossible to visit it; and another (Lelwella) has been suspended, owing to the sickness of the Master, who has since left the village; so that we have had only five Schools in actual operation during the year. It will be necessary to speak of them in order—

1. *Baddagame Boys' School*—The children attend during the last three and the first three months of the year, better than the other six: from the end of March till the end of September, the attendance is always small and irregular: the average attendance from the beginning of October to the end of March is about 55, while that of the other months does not exceed 30. This applies to the Schools in general. In this School, there are two classes of English Scholars; the first consisting of ten Boys and the second of four. The First Class read the English Testament, and repeat the Church Catechism: four of them have committed to memory the First Epistle of St. John and St. Paul's First Epistle to Timothy: they are learning English Grammar, and most of them have made some progress in Arithmetic: 17 read Cingalese and repeat the Historical Catechism, and 59 the Commandments.

2. *Baddagame Girls' School*—During the few months that Daniel was with us, Mr. Mayor employed him as an Assistant in teaching the Girls; and Mrs. Mayor and Mrs. Ward being prevented by domestic concerns from attending to the Schools, the whole time was employed for the purpose of bringing them forward in their reading &c. Twenty Girls were selected by Mr. Mayor, to whom daily food was given in order that they might have the benefit of his family instructions, and be prepared to act as Assistant Teachers in the Schools. But the death of this upright Young Man deprived these poor children of a faithful friend and us of a diligent Assistant, and obliged us to relinquish the plan which we had adopted.

3. *Maryuana School*—The average attendance during the year has not exceeded 12 or 14. Ten repeat the Commandments, 7 the Historical Catechism, and 5 read Cingalese Tracts.

4. *Gannegame School*—The attendance at this school is much the same as that at Maryuana: 6 Boys repeat the Commandments, 6 the small Catechism, 3 the Historical Catechism, and 4 read Cingalese Tracts.

5. *Boralookada School*—Average attendance 15: thirteen repeat the Commandments, 16 the small Catechism, one the Historical Catechism, and one reads Cingalese Tracts.

We have thus detailed every thing of importance connected with our Station. It only remains for us to notice, in conclusion, another very essential part of our duty—Prayer. Every year's labour and experience shows



more and more, that all our success depends upon God; and that it is by the might and power of His Spirit alone, that the Heathen can be brought to Christ: we have not therefore, we trust, been forgetful of this duty. We have a Missionary Prayer-Meeting every Saturday Evening, at five o'clock; beside which we are accustomed to meet together three or four times a-week, when no circumstances arise to prevent it, for the purpose of supplicating the grace of the Divine Spirit upon ourselves, our Brethren, our work, and on the world at large. May the Lord hear and answer these and all the prayers offered up by His servants in the name of His dear Son!

[Report by Rev. R. Mayor and Rev. H. Ward.]

A few evenings ago, there was a Devil's Ceremony performed at a house within 50 yards of our premises: we were distressed, in consequence, during the night, by the dismal noise of the tom-tom, which is beat in a peculiar manner on such occasions. The reason of this ceremony was such as may well shock the feelings of all who hear it; yet it is a common occurrence here, being constantly observed by many families. The wife of the man of the house had become pregnant; and this ceremony was a formal surrender of the infant in the womb to the protection of the Devil! How deplorably awful is the state of this people! How inexpressibly valuable are the privileges and blessings of the Gospel; and how infinitely gracious is our God, to cause those privileges and blessings to be offered to this truly miserable race! And how ought every sincere Christian, yea, every friend of humanity, to rejoice, if even one of them is rescued from such a state, and brought to look for protection to the only true God, the Creator of the World! I sent to the man, on first hearing the tom-tom, to request him to desist; but he said that he must go through with it. I then sent to the Mooréah; but his people could not put a stop to it. The man sent me word afterward, that, if he did not observe these things, the child would die; as it had been always the custom of his family, and the Devil would certainly be avenged on him if he should neglect this observance. Let it be known to English Christians, that by far the majority of the inhabitants of Ceylon are still under Satan's iron yoke, and that he oppresseth them with cruel bondage; and let them never cease to pray, that the Gospel of Christ, which is emphatically the power of God unto salvation, may be the power of the Spirit from on high, and made effectual for the deliverance of these lawful captives of the mighty.

[Rev. B. Ward, June 1825.]

The Bishop of Calcutta has spent about a month in the Island; during which time he has held Confirmations at Galle, Colombo, Kandy, and Baddagame, and has preached and administered the Sacrament at all those places. He is, indeed, *instant in season, out of season*—ready for every call of duty—willing to do all that he can do—unwilling to leave any thing undone, which it is possible for him to do. I trust that the effect of his Visitation will long remain, as I am persuaded it has been attended, in many instances, with

the blessing and presence of God. For myself, I must say, that I feel greatly encouraged to persevere in the work of the Lord, and to devote myself more unreservedly to His service. Indeed the Bishop's public instructions, as well as his great condescension and kindness in giving us private counsel and advice, have drawn forth our fervent gratitude to the Giver of all Good for sending us such a Pastor, and our earnest prayers that his valuable life may be long spared for the promotion of the Kingdom of Christ in this part of the world.

The Bishop arrived at this Station, with Mrs. Heber, the Rev. Thomas Robinson his Lordship's Chaplain, and the Rev. J. M. S. Glenie our Acting Archdeacon, last Saturday Afternoon. On the following day, his Lordship consecrated our Church and Burying-ground, and preached a very appropriate and admirable Sermon from Gen. xxvii. 16, 17: the Collector, Commandant, and several other persons from Galle, were present, as well as a very large concourse of Natives from this and the surrounding villages. In the afternoon, the Bishop confirmed 13 persons, three of whom were from Galle, and the rest of our own Congregation at this place; after which, Mr. Robinson preached on the Parable of the Marriage of the King's Son, a very faithful and instructive Discourse. In the evening, the Bishop examined our First Class of English Scholars: his Lordship questioned them in English; and required them to construe, from English into Cingalese, some parts of the Twenty-fifth Chapter of Matthew, the whole of which they had previously read to him in both languages: this they did with much readiness, which called forth his Lordship's particular approbation. Fifteen persons connected with this Station have been confirmed—ten, as above, at this place, and five at Galle: of this number, eleven are Native Cingalese. [Rev. B. Ward, Sept. 1825.]

Since my last Letter, the Country around us has been almost continually under water, from the unusual quantity of rain which we have had. We have not been able, therefore, to go out much among the people, nor to have the Schools visited so frequently as usual: our Home School, however, has been tolerably regular; and I can always find sufficient employment among the Youths and Boys who compose our Establishment and form a Congregation the most hopeful and promising. We have re-opened the School at Lelwella, which, for want of a School-master, has been closed for more than a year.

The Youths and Boys supported by the Society continue to afford us much encouragement. Six of them are employed, when the weather permits, in visiting the distant Schools; and also in collecting and watching over the Day Scholars of our Home School. In giving them private instruction on Saturday Evenings, I derive much consolation. They are very attentive, and generally serious in their behaviour; and are, I believe, regular in private prayer and in searching the Scriptures. They declare their conviction of the truths of Christianity, and their intention of giving up themselves to the service of Christ:

yet I want to see in them more evident marks of grace.

One of our Young Men has lately met with some severe trials from his relatives, but continues steadfast. His having in some measure withdrawn himself from their society for the purpose of spending his leisure time in seeking a knowledge of his Saviour, and particularly his having made a public profession of his faith in that Saviour by receiving Confirmation at the hands of the Bishop, excited so much ill-will among his near relatives, that they threatened to deprive him of all his property. Through our interference, they became more moderate; and he has now, I hope, settled his affairs with them: not, however, without having relinquished more than half his right, for the sake of peace and quietness. I was much pleased with his behaviour under this severe trial: his regret for the loss of his property was not so great, as his sorrow for the unjust conduct of his brothers: he said to me, "If you advise me to give up all, I will do so." As it is, he has given up to them a new house, a share in a garden, various articles of furniture, and a considerable sum of money. The trial has, however, been of use to him: it has brought him nearer to us; and, I trust, nearer to his Saviour.

Last Saturday Evening, some of my Boys appeared much impressed with our Lord's words—*Many shall strive to enter in, but shall not be able.* I find it requisite to urge on them the necessity of entire devotedness to God, without which all their expectations of being saved are only delusive and vain. May the Lord in mercy look upon them, and water the instructions given them with His special grace and blessing!

My mode of preparing my Cingalese Sermons often affords me an opportunity of applying the truth to the minds of my Assistants. I am obliged to employ an amanuensis, as much writing is injurious to my health. My old Teacher, a confirmed Buddhist, is also present, for the purpose of correcting any departure from the idiom. The person who writes for me at present is a hopeful Young Man, brother of Elias: his name is Johannes. About a fortnight since, after having prepared a Sermon on John iii. 16, I said to them, "I have now one request to make from you both." This unexpected address excited their attention, and they waited to hear what I had to say. "It is," I said, "that you will begin this day to seek that Eternal Life which is set forth in this Discourse; and that in the way there pointed out, viz. by receiving Christ Jesus as your only Lord and Saviour. Johannes said, with his eyes lifted up, and with much apparent earnestness, "With God's help, I will." The old Teacher seemed much affected; but said nothing. I then said to him, "You are almost always with me, and I feel much concern lest you should die in your sins—lest, though you hear so much about Christ, you should die without faith in Him; therefore my prayers are daily offered up to God for you: the old man, more affected than I ever before saw him," said, with tears, "Do you pray for me!"

When the Bishop was here, he invited those who were confirmed to partake also of the Lord's Supper. Four of our Congregation, namely, Frederick Loret, William Austin, the Interpreter, and Elias, accordingly received it at his Lordship's hands: these are the first whom we have admitted to this holy ordinance. We administer it in the Church, on the first Sunday in every month. May the number of worthy Communicants increase, until our Saviour, who was lifted up on the Cross, shall have drawn all the people to Himself! *He must increase—delightful prospect!* Blessed Saviour, let Thy kingdom soon come! [Rev. B. Ward, Nov. 10, 1825.]

The Schoolmaster of Gannegame having resigned his situation, another man, who resides near the School, being desirous of obtaining it, came to-day; and I think I never saw a more striking instance of the pernicious influence of superstition and prejudice. I put the Cingalese New-Testament into his hands, and bade him read a portion of it; that I might know his proficiency in reading: he opened it with apparent dread; and when I told him, that, before we could employ him as Schoolmaster, he must make himself acquainted with our books and system of teaching, and must attend the preaching of the Word of God that he might know what the Christian Religion was, he seemed still more alarmed: but when I desired him to take the New-Testament home with him and read it there, appearing to give up all hope of obtaining the situation since it was to be purchased at so great a price, he said, "Let it be—it is of no use to take it!"

[Rev. B. Ward, Nov. 16, 1825.]

I left home this morning on a Missionary Excursion up the river, intending to visit Indoomé, a village near its source, and bordering on the Kandian Territories. David, Elias, and Abraham, accompanied me.

I proposed to myself, in taking this journey, to visit and to preach to the inhabitants of all the principal villages between this and Indoomé, and to distribute the Scriptures and Tracts.

We set off about nine o'clock; and though we proceeded without stopping, we had not made more than eight miles by sun-set. The banks of the river are, in many places, very high, and covered with thick jungle, which rendered it extremely difficult and tedious to drag the boat; and to row was often quite impossible, on account of the force of the stream.

We proceeded slowly till ten o'clock, when we arrived opposite a house where the Moodeliar of the Forests is accustomed to stay, when he visits these parts. The poor people of the house said that the room appropriated to his use was quite at my service. They seemed anxious to supply us with whatever they had. I do not remember to have witnessed a more striking instance of native hospitality.

The next morning (Sunday), at day break, we proceeded on our way to the rest-house of Maplegame: this place lies north-east of Baddagame, distant by land about 12 miles, but by water 16 at least: it is the principal

village on the Gindra, above our Station: its population, as I was informed by the inhabitants, does not exceed 600 or 700; and the houses, like those of most Cingalese Villages, are very much scattered. At eleven o'clock, we held Divine Service in the Government School-room: my three Native Assistants responded to the Prayers: I preached on the Elementary Doctrines of Christianity: the people, in general, were attentive: I find that Sermons prepared for our Congregation at Baddagame are not exactly adapted to those who are not in the habit of attending Divine Service: our Congregation is now acquainted with the general truths of Revelation; while others want the most simple thing explained: there were about 40 boys present, and probably the same number of adults: after Service I catechized the children; but, as must be expected, I found them very ignorant; few of them being able to repeat the Ten Commandments, or to read their own language. At four o'clock I held Divine Service again in the School-room, and married one couple of baptized Natives: the attendance was small; but they seemed interested in what they heard: indeed the weather has been very unfavourable all day, on which account the attendance has been much smaller than it would otherwise have been. In the course of the evening, I had all my people together, and read and expounded to them the Scriptures: I read also an extract from a Sermon by Dr. Chalmers on the Sabbath to my three Native Assistants: I had previously read it over alone, with much delight and profit.

On the following morning, I rose at daylight; and, having relinquished my intention of proceeding further up the river on account of the unfavourable state of the weather, made preparation to return home. I visited, in returning, the only Buddhist Temple in these parts: it is about three miles from Baddagame. Here we found two priests: one, an elderly man, was lying down in the verandah, though it was mid-day; and the other, a young man, appeared to have nothing to do. The conversation—which was with the young priest, the old one standing by, but refusing to join us—turned on the grand subject, *vis.* the existence of a Creator; but he was very obstinate and uncandid, and treated the subject in a light and trifling manner. I was much struck with the apathy and indifference which my people (some of them are professed Buddhists) seemed to shew to the images; but they told me afterward, that the priests and the religion also are sinking in the estimation of the people in general. The priests are declared to be full of covetousness—every one seeking his own, and not the people's advantage.

[Rev. B. Ward, Dec. 10—12, 1825.]

It is, we hope, with a few of our young people under education, a day of small things: we would not despise the early dawn, but we long to witness a more powerful manifestation of the glory of God in the decided salvation of many. The day-spring

from on high will, we trust, visit us: we are looking out for it, and not without hope. But we have learnt that our times are in the Lord's hands; and, though He will not fail to fulfil His promises, we must earnestly entreat and humbly wait for the display of His truth and mercy. I believe that you will, in due time, receive good tidings from this land, where Satan still reigneth. We have seen *the valley of dry bones*: we are sensible that there is no life in them, and that we cannot put it into them: we look to Him to breathe on them, that they may be quickened, and raised up to walk in newness of life. Nothing is too hard for the Spirit of the Lord. According to our faith it will, sooner or later, be done.

[Rev. Rob. Mayor, Dec. 1825.]

The last day of the year being Saturday, we had our usual Missionary Prayer-Meeting at five in the evening; and I closed the labours of the year by a private examination of our young people in reference to their religious privileges and opportunities. Several of them expressed themselves with much feeling respecting the advantages which they had received from hearing the Gospel and from the instructions given to them. I bless God that I have been permitted to pursue my labours in His service through another year: I bless him that I feel a desire to continue in those labours; and I bless Him, that, continuing in them, I can look forward to the close of my life, not only without fear, but with some degree of joyful hope. I have much cause for gratitude to God for the enjoyment of so great a measure of health during the past year. In this respect it has been, I believe, the best year that I have spent in this country; yet I know and feel that this life is swiftly passing away. I have sometimes a solemn impression of the nearness of death and eternity. I often conceive myself in the place of a dying man, about to quit this world, with all its comforts and all its sorrows; and though this is sometimes attended with a tender solicitude about my wife and children, and an anxious concern for the salvation of this people, yet, at other times, I am enabled to say with St. Paul, *To depart and be with Christ is far better!*

[Rev. B. Ward, Jan. 1826.]

NELLORE.

At the beginning of the year, we had another visitation of that awful scourge, the Cholera Morbus; by which our Schools were, as on former occasions, much diminished: some of them were entirely broken up, and two of them we have not been able to collect again: two others also, which had previously been given up for want of suitable Masters, are still suspended; so that, though we have opened one new School during the year, the number, at present, in connexion with the Station is only eight. The present number of children in these Schools is about 280 Boys, and 25 or 30 Girls.

It was stated in the Letter to the Society of May 10th, that our Charity Boarding-School contained 19 Boys; but we afterward found that they were only 18. In consequence of the death of Mrs. Knight, we have not considered it advisable to increase the number,

Some of these are very promising Boys: they make good progress in learning to read, as well as in their knowledge of the Scriptures; and some of them have, at times, evinced concern for their eternal welfare. We fear, however, lest these impressions should prove transient; but, while so much around us is cheerless and discouraging, we cannot but look on these Youths with hope, and with humble prayer that the labour bestowed on them may not be in vain.

Mrs. Adley has about 10 little Girls attending her daily to learn to sew, who make pleasing progress: they were selected, as the most forward in learning, from the several Schools, where the Girls in general continue their attendance to learn to read.

Mr. David not having yet returned to his charge, his Congregation has been regularly supplied by Mr. Knight during the past year. Mr. Adley, after preaching by interpretation at Nellore, has preached in English once a fortnight at the Fort Church. The Schools have also been visited, for the purpose of preaching to such as could be collected, as opportunity has offered; but the number of attendants on those occasions has, for the most part, been very small.

Three Young Men continue to give evidence of piety, and to encourage hope of their being useful.

It was proposed, last year, to fit up a back verandah at Nellore, for a School-Room, for our Charity Boarding-Boys; but Mr. and Mrs. Adley having entered on the rooms which were erected for the Printing Establishment, it appeared necessary to appropriate the verandah for the Printing Department, and to erect a new building for the Boys: as this has all been done by contract, and in the most economical manner, the expense has not been great.

By the death of our Printer, our long-protracted hopes respecting our Printing Press seemed at once to be frustrated. A Young Man, however, who had accompanied the Printer from Tranquebar, and some other persons whom we found in the District, having some knowledge of printing, we made many attempts to work the press; but the papers printed were barely legible. We struck off about 1500 copies of a Tract on Idolatry, in the best manner that we could; which we distributed at the Annual Festival, lately held at the great Heathen Temple in our neighbourhood. By the kind assistance of the Rev. Mr. Callaway, Wesleyan Missionary, when on a visit to Jaffna lately, and by the aid of a Young Man sent us by Mr. Lambrick, we have now the prospect of printing in a more legible manner; and, as we have several Tracts ready to print, we hope to be able to keep one, at least, of our presses in constant employ.

[Report by Rev. J. Knight and Rev. W. Adley.

The Cholera has been again raging in this District, from about the time of our return from Colombo. Most of our Schools have been broken up again: happily it has not yet attacked any on the Mission Premises.

I should have written to you, latterly, more than I have; but the last eight or nine

months have proved so deeply afflictive to me, as to render me unfit for this and almost every other duty. I do trust that this solemn providence will not be altogether lost upon me, but that my heart may be more detached from earth and earthly things, and that I may be enabled to press on with more ardour toward my eternal home.

Our Mission Boarding-School has been under the care of Mr. and Mrs. Adley, since the time of our leaving for Colombo.

Our Printing Press is now in active operation. We only need funds to keep it constantly employed: on account of the Jaffna Tract Society, we have printed four excellent Tracts—1. The "Spiritual Light;" a Tract of 6 pages, shewing the folly of Heathenism; with extracts, illustrative of the subject, taken from ancient Tamul Writings: 6000 copies—2. The History of a Blind Girl, who got her support by making baskets, from which she saved money to give to the Heathen: a Tract of 4 pages, translated from the Missionary Register—3. The History of the Conversion of a Brahmin at Calcutta: 8 pages—4. The History of a Young Woman: 4 pages.

[Rev. Joseph Knight, Jan. 1826.

I am greatly pleased in seeing the elder boys and servants, who are able to write, attentively following me, and diligently marking on their ollahs the heads and substance of the Sermon. Their attention and concern are, I think, increased; and if not absolutely obtaining for present use, they are, I trust, treasuring up, a fund of religious truth, to draw upon at a future day. I sometimes address about 50 beggars: miserable as their state is, and wicked as the countenances of some testify them to be, yet, from their attention and replies to some of my questions, I am encouraged not to give up the hope, but that a Lazarus may be found among them—that some one as blind as Bartimeus may receive spiritual sight—and that, at the name of Jesus of Nazareth, some poor cripple from the birth may spiritually arise, and leap, and praise our God.

[Rev. W. Adley, June 1825.

In distributing Tracts, a little boy requested one: to the inquiry if he could read, he replied in the affirmative. Putting a Tract into his hand, he immediately began to read—"God made us—He made Adam, and put him in the garden of Eden—He loves us all, both men and women." The boy could not read this from the Tract: he belonged to one of the Schools connected with the Wesleyan Mission; and, while I could not but be angry at his deception, I was delighted that the little fellow retained so much of the first principles of our Holy Religion, as to be able at once to proclaim the Creator, as the one true God, loving the creatures whom He had formed.

[Rev. W. Adley, June 1825.

The American Missionaries and we hold Meetings for our improvement in Tamul. Each Member, in rotation, prepares a Sermon; which is criticized as to its phraseology, pronunciation, &c. Reading and examination of subjects in Tamul is then attended to. We have in contemplation a Monthly Publication of 16 pages in duodecimo, to distribute

among the Natives, and excite their attention to the *one thing needful*. We purpose gradually to shew the fallacy and folly of their System, in all its parts. May wisdom from above be granted to us!

Upward of 2000 Tracts and Gospels have been distributed among the people assembled at a great Heathen Festival, which continues about three weeks, and is the largest held in the Island: many of these books may be destroyed; but, if one out of a thousand should become a messenger of light and peace, our labour will not be in vain.

A woman who is somewhat weak in her intellects, and who has frequently attended the Church, though she lives some miles distance from us, came to my window while engaged with my Teacher, and requested permission to hear me read good books. I gave her a Tract; and, not being able to read herself, I recommended her to get some one to read it to her: but she repeated that she wished to hear me, and asked if God had commanded that she should not hear. The Tract of the Blind Girl, printed at the Nellore Press, had been read to her: she now repeated much of it, mentioning the circumstance of her giving thirty shillings to the Society; and she added that I should not leave the Tamul Women, but continue to teach them, and they also would be made wise, and give money to the Society. She expressed also much concern for a Moodeliar who lives near her; who, she said, had some Christian Books and read them, but he beat his servants, and she wished me to come and teach him better. This woman's remembrance of the Tract of the Blind Girl, and her application of it to herself and Tamul Women, afforded me more pleasure than I have met with for some time past. It shewed that she had heard it with attention, and had a correct understanding of the instruction intended to be conveyed by it. May we not hope that many others will thus hear and apply, though unseen and unknown; but who shall be known in the Last Day, and owned as a Brother or Sister by that multitude whom no man can number!

The same person has frequently staid after the Service, to hear my Address to the Beggars. On offering her a portion of rice, she replied, she did not come to be relieved, but to "hear sweet words about Jesus Christ."

The Reports and Letters from the Cotta Meeting, held early in September, will acquaint you with the favourable circumstances under which we assembled this year; sanctioned and supported, in every possible way, by the presence and approval of our Diocesan. We, of course, felt our hands greatly strengthened and our hearts much encouraged, in the great and good work of our God. The Bishop as not only a delightful and amiable man, but a truly apostolic and primitive Bishop—the friend of Missions, and a *nursing father* to the Eastern Church. He has promised to visit Jaffna in the Spring of next year, when he takes his Madras Circuit. There are many circumstances connected with the Ceylon Mission, which have rendered his visit very pleasing to him and encouraging to

ourselves. We have been greatly cheered and animated by his counsel and presence with us. We thank God for him: we pray that he may be greatly blessed himself, and be long continued a blessing to the many thousands of India; and we take courage, in dependence on the Spirit of God, to proceed with renewed diligence and zeal in our great and happy work.

My regular duties continue nearly the same as from my arrival. I preach every Sunday Morning, at Nellore, to our Scholars, Teachers, Masters, Servants, a few occasional Visitors, and about 60 or 70 Adult Beggars whom we supply afterward with a small quantity of rice: on the alternate Sunday Afternoons, I preach to the English Congregation at the Fort Church in Jaffna. We have lately established a Wednesday-Afternoon Service at our own Church, which I have just now been supplying: in connection with the Rev. Charles Knight's death, the Letter apprising us of this melancholy event having reached us this morning, I have been giving the people some account of the Africans—describing the great and happy change wrought upon them, by the instrumentality of Missionaries under the Spirit of God—and setting before them the Africans as an example to themselves, with the assured hope that such a blessed and joyful change will take place even among the Malabars at Nellore. Although there is no appearance of decided piety in either of the Congregations, yet neither is wanting in indications of encouragement.

[Rev. W. Adley, Nov. 1825.]

We have passed a solemn and happy Sabbath, and trust that this will be a beginning of similar days at Nellore. I preached from Matt. xviii. 20; and baptised our servant and his two sons, by the names of Samuel, James, and John. May the God of Heaven preserve the father through faith unto eternal life, and bless and keep the lads! We afterward partook of the Lord's Supper; and I preached at the Fort Church on Cain and Abel.

[Rev. W. Adley, March 12, 1826.]

The Missionaries endeavour to ascertain the state of mind of the most promising of the Youths and of the People employed in connection with the Mission: the following statement is made by Mr. Adley: we have substituted letters for the names:—

A felt concern for his salvation before, but not as he does now: a Dialogue between an Idolater and a Christian, and the Tract on the Brahmin, appear to have been more especially the instruments of impressing his mind—B's mind was excited by the passage, *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: he feels that he has before called on God's Name in vain, and that now he has much to fear: when at home, he had been accustomed to talk religiously to his friends, but they did not pay much attention: the Parable of the Prodigal, from which I preached a few weeks ago, and the reading of a Tract, have been*

useful to him : he expresses his faith and hope, that, though a sinner, yet if he return to God, as the Prodigal to his Father, he shall not be shut out — *C*'s parents are Roman Catholics : when at home, he was careless, and did not think about God : he came to Nellore, heard of God, and learnt that he was himself a sinner and that Jesus Christ alone can save him ; and he now fears for his soul, and feels how can he escape if he neglect so great Salvation ! — *D* feels that his sins are many ; but thinks that God can pardon and love sinners, because the man who had a hundred sheep when he had lost one went to seek it : so Jesus Christ seeks lost sinners : he prays, feels for his soul, and thinks that God will seek and save him — *E*, a fine boy, of an open countenance, and attentive, has been before under some concern for his salvation, and now discovers much more.

These are our Youths : all say, that, with God's help, they will be Christians : the following are persons employed in connection with the Mission.

*F* wishes to love Christ, and all men, more ; and prays that many from among this people may be brought into the Kingdom of Christ — *G* finds himself, on examination, to be a weak sinner : he prays for help, and feels increasing concern for his soul — *H* feels his sins to be very great, and prays and desires to be released from them : Christ is compared to the Ark ; and he wishes to get into the Ark, Christ, that he may be freed from the burden of his sins in this world and saved in another — *I*, a Communicant, on examining himself, feels himself worse than a Heathen : they are attentive, but he is careless : he desires to be more watchful and holy, and to obtain more help — *J* has been on a visit to his friends on the coast, and has lost some of the good impressions which he had received ; but he is awakened to see his danger : God was merciful, and did not give him up ; and he now feels more deeply concerned to adorn, as a true Christian, the Gospel of His Saviour. *K* — *L* — and *M* — appear to be going on well.

[*Rev. W. Adley, March 29, 1826.*]

Our Youths have been on a visit home. I am happy to find on their return, that none of them have lost their religious impressions : most of them seem to have been called on to make some little stand at home ; which has, it appears, been of benefit to their relations and to themselves : assisted by the Holy Spirit, they will, we trust, hereafter become the faithful soldiers and followers of Christ.

*A* has read the Tracts which we had given to him, and parts from the Gospels, to those whom he could get to hear him : he has been diligent in his attentions to private prayer, and feels increasing concern about the safety of his soul — *B* has met with many temptations which he had not at school ; but he prayed to God, and was enabled to resist them. His mother and a cousin persecuted him ; and spoke against the Christian Religion : he, however, defended it, and resisted unto tears. Oh may he have within him the blessed principle of living faith upon a Living Saviour ; which, if called to it, will enable

him to resist unto blood ! He told them that if they continued to oppose him, he should return to Nellore ; when they allowed him to remain with them in peace — *C* has been much tempted with evil thoughts ; having been tempted not to pray, or, if he did pray, that once a day was frequent enough, and that he could obtain no good by prayer : but he continued to pray and to read the Word of God ; and was much strengthened and encouraged, by again reading the Tract on the Loss of the Soul. He read this Tract and others to a woman who is a Roman Catholic ; and talked to her about God, and the sin of worshipping idols, repeating to her the passage from Isaiah : she replied, "You say true, my Son ;" and promised that she would not continue to worship idols, and said that she would come and see his Padre who taught him these things — *D* has also met with many trials from his friends and neighbours ; but God has been very gracious to him, and in every temptation has opened a way for him to escape. He has also read his Tracts, and spoken to the people about Jesus Christ. He went to a temple ; when they told him, on his approaching near to the idol, that he must not touch it, if he did he would die : he replied that an idol had no power either to kill or to save : there was but one Living God : he feared God, and not the idol ; and therefore he would touch it : he did so ; and then they told him that the Evil Spirit would come in the night and tear him in pieces, if he did not immediately get two plates of iron made and send them to him : he told them that he did not fear any evil spirits ; and that God, in whom he trusted through Jesus Christ, was able to protect and preserve him. This Youth is about fifteen years of age, and is one of the most steady and promising : he writes after me in preaching, and generally gets the substance of the Sermon, including the most practical and close parts of it — *E*, who is younger, retains also his religious impressions, is a lad of an open and free mind, and very promising, both as it respects his attainments and his religious profession.

May it please God to carry on the good work of His grace, which I would fain hope that He hath begun in these Youths ! They are evidently growing in knowledge ; and, as far as the human eye can discern, in grace also. If they continue to hold on in their way, we shall, in a short time, arrange for them to go out weekly, two and two together, in order to read and converse with the people around us.

Three more have been added to the number of those who profess a concern for their souls, and desire to be baptized into the Christian Faith. The few adults also continue well ; and our servant, whom I baptized, has thus far eminently in all things adorned the doctrines of his God and Saviour.

With the exception of a little outward opposition — which we must expect, though without any fears, even to increase — our little Jerusalem has been kept in peace and prosperity. No root of bitterness has yet been permitted to spring up from among us and to trouble us. May we be preserved from this



evil ! And may the garden of the Lord continue to be watered by the influences of the Holy Spirit, and increasingly to flourish at Nellore, till, united with the Universal Zion, the whole earth shall be filled with glory and praise !

## British America.

### *Appointment of Archdeacons.*

WE stated, at p. 599 of our last Volume, the appointment of the Rev. Dr. Inglis to the See of Nova Scotia, and that of the Hon. and Rev. Dr. Charles Stewart to the See of Quebec. Four Archdeacons have also been created; the duties of which are, at present, discharged by some of the Missionaries of the Incorporated Society for the Propagation of the Gospel; in the last Report of which Society it is remarked—

The Ecclesiastical Functionaries will thus be clothed with an authority, highly requisite for the good government of the Church, in countries removed from the superintendence of the Ecclesiastical Head, either by large tracts of uncultivated land or by many hundred miles of navigation.

### *Character of the Inhabitants.*

The Archdeacon of New Brunswick, in describing the character of the Labourers wanted for that Province, remarks—

The people of this country who gain a livelihood by their manual labour, (for of the Lower Order there are none) are, in intellect and sagacity, far superior to those of the same stamp in the Mother Country: they are, for the most part, shrewd and intelligent; and, generally speaking, well versed in the Scriptures, however faulty and deficient they may be found in the practice of the duties they enjoin. The argumentative powers of the roughest husbandman are oftentimes very ingenious, if not very great, in support of doctrines inconsistent with Reason and Scripture: and it requires, on the part of his opponent, no slight exertion to confute him: and which, to effect to any good purpose, must not be done with a contentious spirit, but with a desire to conciliate; and, after the example of the great Apostle, endeavouring to *please all men in all things, not seeking his own profit, but the profit of many.*

**BRITISH & FOREIGN SCHOOL SOCIETY.**  
FROM the Appendix to the last Report, we collect some account of the

### *State of the Schools in Montreal.*

The number of Boys is 196, and that of Girls 87: of these, there are—of the Episcopal Church, 35 Boys and 20 Girls; Roman-Catholics, 75 Boys and 31 Girls; Presbyterians, 50 Boys and 20 Girls; and Methodists, 36 Boys and 16 Girls.

Since the formation of the Schools in 1823, there have been admitted 664 Boys and 444 Girls, mostly of the poorer classes.

The Committee of the British and Canadian School Society at Montreal, who support and conduct these Schools, remark—

The education of the poor is as valuable for what it prevents, as for what it teaches. A boy has remained two years at a Charity School: what would he have been doing, had he not been there? what sort of habits and principles would he have contracted? In scenes of activity, a child will learn to do SOMETHING: if you do not take care that it is good, he will take care that it is evil. When a poor lad is educated, many valuable principles of religion and morals may be fixed on his mind, which could not conveniently be taught him by any other means. At school he is under the influence of the Master; for some years afterward, at home, under the influence of the Parent: they have an interest in directing his newly-acquired power aright, and in turning the bias of his mind to what is good, and this at a period which generally decides the character of the future man.

A more beautiful, a more orderly, and a more affecting scene, your Committee will venture to assert, than a School upon the British System exhibits, it is hardly possible to behold. The progress of the children is rapid beyond belief; and evinces, in the most gratifying manner, the extraordinary effects which are produced on the human mind by the arts of cultivation.

### *RELIGIOUS TRACT SOCIETY.*

#### *Supply of Tracts from the Society.*

It appears from the Twenty-seventh Report that the following Tracts and Books have been supplied—

To Newfoundland, 8300—to Montreal, 9600—to Niagara, 3800—for Canada, generally, nearly 7000.



**Greenland.****UNITED BRETHREN.***First Year of the New Settlement.*

THE New Settlement at Friedericks-thal was formed in the Autumn of 1824. Br. Kleinschmidt and his companions arrived for the purpose, from Lichtenau, on the 27th of July 1824: he gives the following account of its first year:—

I wish we may be able to cheer your hearts with good news from this place. We can indeed truly declare, with thanks and praise to our gracious Saviour, that He has helped us hitherto, and done for us above all that we could expect. Our outward situation, however, is more uncomfortable than ever; for we have not as yet been able to leave our hut, built of sods.

I will first give a short account of our proceedings since Autumn 1824. We were obliged to live in our tent twelve weeks, to the 17th of October; the day on which we moved into our little room, being one-third of a building, constructed of sods, in the Greenland fashion. We rejoiced to be able, on the 2d of November, to consecrate the other two-thirds as a Place of Worship for our small Congregation: it is 24 feet long, and 16 wide. The Lord, who does not despise the meanest service done in His Church, was pleased to grant us on this day, in this humble temple, a special blessing; and to fulfil His promise unto us, that wherever even but a few are assembled in His name, He will be in the midst of them. Twelve persons were admitted as Candidates for Baptism.

Fifty persons returned hither from Lichtenau, and have been joined by about 200 Heathen from this neighbourhood; so that there were about 250 Greenlanders living here: they put up their winter-dwellings on our land, and all express their earnest intention to turn to Jesus. This is, indeed, a most encouraging beginning, and our little Chapel is already much too small. Though we thought, that, new as this undertaking was, we should, for the first winter, have nothing to do, but, as it were, to remove stones and rubbish and prepare for our work, it appeared, that the Holy Spirit had already wrought such conviction of the necessity of conversion in the hearts of the Heathen in these parts, that we could confidently believe that the day of their visitation was come. On the

19th of December, 40 candidates were made partakers of Holy Baptism; and, during the winter months, as the work of the Lord and His Spirit became more and more manifest and effective, many more were admitted to the same privilege.

A great number of Greenlanders have announced their intention of coming to live here next winter; and we shall thus have upward of 300 inhabitants in Friedericks-thal.

To describe what our God and Saviour has done for us, during this first year of our abode in this place, is beyond the power of words: we will rather fall at His feet adoring; and pray Him, that our obedience and activity in His service may give praise and glory to His name.

Should we speak of the trials which we have had to encounter in externals, our account of them would give but a faint idea of the reality; but we may mention them, to shew how our gracious God has supported us under them, and preserved our souls staid upon Him.

It was to be expected, that our dwelling in a poor damp hut, built of sods, could not but be prejudicial to our health. This we have experienced, and all of us suffered more or less from illness; and, of course, my wife most of all. In May, she had so severe an attack of rheumatism, for several days, that she was confined to her bed, and could not move a limb. It appeared, indeed, as if she would continue lame and contracted. I fell on my knees, by her bedside, and cried fervently, and with many tears to the Lord, to grant her relief. He heard our prayers; and, the day after, she was able to rise and go about her usual occupations.

The weather being exceedingly cold and stormy, the cold penetrated our poor dwelling in such a manner, that we could hardly bear it, though we were well wrapped up in fur-clothing. The storms were of the most violent kind, such as we hope are not to be experienced every winter in this wild region, but rather extraordinary. They made us tremble for the fate of our poor hut, which was often shaken by them. In the night of the 9th of December, a most furious storm tore several planks from the roof, and carried them away into the sea. We were exceedingly alarmed, and filled with most anxious apprehensions, that, in the midst of a severe winter, our habitation and church might be totally demolished, and we ourselves left without a place of shelter. But our merci-

ful Heavenly Father graciously preserved us and our dwelling from further harm.

Certainly, the external preservation and support of this Missionary Settlement will always depend entirely upon the mercy and wonder-working power and providence of God; and why should we not confidently expect it at His

hands, when the whole aim and purpose of its establishment is, the salvation of the souls of the Heathen. In all difficulties which we may have to experience, we will remain resigned to His will, believe on, and confide in Him; pray to Him, and be thankful for all the mercies which we experience, even in many trials from within and without.

## Recent Miscellaneous Intelligence.

### *American Board of Missions.*

The Rev. Josiah Brewer, late a Tutor in Yale College, has proceeded to join the Mediterranean Mission: on Sunday the 27th of August, he preached a Farewell Sermon at New Haven, from John xviii. 36. *My kingdom is not of this world.*

The Board have been called to another trial in the Bombay Mission. The Rev. Gordon Hall had been, to a resort of numerous pilgrims, for the purpose of distributing books and proclaiming the message of the Gospel: on his return home he was attacked with cholera, which, after eight hours' severe suffering, terminated his valuable life, on the 20th of March, at a village on the road. Mrs. Hall and their surviving child (see p. 104) are in America.

In the Ceylon Mission, the Labourers have been called to pass through the deep waters of affliction. The wife of the Rev. H. Woodward died on the 24th of November: on the 27th, the eldest daughter of the Rev. Miron Winslow was carried off by cholera, after an illness of ten hours; and, the same day, the eldest daughter of the Rev. Levi Spaulding was attacked by the same fatal disease about one o'clock, and died at six. Mr. and Mrs. Winslow were absent, on a visit to Calcutta for health; and Dr. and Mrs. Scudder, also, had been absent with the same view. But mercy is mingled with these afflictions; and the Missionaries have cause to rejoice as well as to mourn: much religious feeling has lately manifested itself among the Youths of the Central Boarding-School: as these Youths are training up for the intended College, the Missionaries have long and ardently desired satisfactory evidence of their true piety: their present promising state is, therefore, a source of much encouragement.

### *Baptist Missionary Society.*

The Society has lost two valuable Females: Mrs. Burton, wife of the Rev. Richard Burton, lately removed from Sumatra to Digah, died about midnight of the 1st of April; and Mrs. Leslie, wife of the Rev. Andrew Leslie, lately settled at Monghyr, on Sunday the 9th of that month.

### *Church Missionary Society.*

The Cato, on board of which Mr. Gatesman and his companions were proceeding (see p. 511) to Sierra Leone, put into Portsmouth on the 30th of October, and finally sailed on the following day.

The Settlement on Red River, near Lake Winipeg, has suffered severely from an inundation, which lasted from May 7th to June 15th; in the course of which nearly every house

was destroyed, and the country laid under water as far as the eye could reach. The Missionaries, in common with the rest of the inhabitants, were obliged, for about a month, to vacate their dwellings, and reside under tents pitched on a high spot of ground.

### *London Missionary Society.*

The Mission College at Hoxton (see p. 399) was opened on the 10th of October, for 20 Students. Sermons were preached—by the Rev. John Griffin, of Portsea, from Is. xxviii. 29; and by the Rev. J. A. James, of Birmingham, from John iii. 20. *He must increase.*

Dr. Morrison and his Family (see p. 352) were all well, on the 2d of July, on board the Orwell, in 38 degrees South and 20 degrees East, after encountering a heavy gale of wind.

Mr. and Mrs. Crow (see p. 117) have been obliged to leave Quilon on account of health: they sailed from Bombay, on the 29th of March, in the Windsor Castle, Captain Heathorn. The vessel received such damage in a gale, that the Captain put back to Mauritius, which he reached on the 31st of May.

### *Wesleyan Missionary Society.*

The following Missionaries have lately sailed—Mr. John Courties and Mr. May, for Sierra Leone; Mr. and Mrs. Edwards, for South Africa; and Mr. and Mrs. Parkin, for Jamaica.

### *France.*

The following statement of the number and stipend of the Roman-Catholic and Protestant Clergy, as paid by Government, is extracted from documents laid before the Chambers by the Minister of the Interior.

*Roman-Catholic Clergy*—The Roman-Catholic Establishment consists of four Cardinals; one of whom, the Archbishop of Paris, receives 100,000 francs yearly; the other three 50,000 each—13 Archbishops, not including the Archbishop of Paris, receive each 25,000 francs—66 Bishops, each 15,000—174 Vicars-General, each from 2000 to 4000—600 Canons or Prebendaries, each from 1500 to 2300—9917 Cures or Rectors, each from 1100 to 1600—22,316 Deservants or Curates, each from 750 to 900 francs. To the Seminaries for the education of Young Priests the sum of 940,000 francs is granted; and 900,000 for the building and repairing of Churches. The whole, including Grants to superannuated or infirm Priests, amounts to 25,650,000 francs.

*Protestant Clergy*—The Calvinists have three Pastors who receive 3000 francs yearly—28, who receive each 2000—69, each 1500—and 195, each 1000: in all 295 Calvinist Ministers paid by Government. The Lutherans have two Pastors receiving each 3000 francs yearly—25, each 2000—21, each 1500—172, each 1000: in all, 290 Lutheran Pastors paid by Government. The sum total granted to these

515 Clergymen is 623,000 francs: 24,000 francs are granted for their Colleges, and 50,000 for the building or repairing of their Churches. Total, 697,000 francs.

There are, however, more Protestant Clergy in France than appear by the above list, who are not included in it, as they receive no salary from Government. Where the Protestant Population does not amount to a thousand, no aid is granted; and, of course, there are very many places where this is the case, and then the Pastor is supported entirely by the contributions of his Parishioners.

#### United Kingdom.

When Sir Alexander Johnston was Chief Judge in Ceylon, some Buddhist Priests presented to him three valuable Manuscripts, in Pali and Cingalese, a translation of which into English was executed under the superintendence of Sir Alexander before he left the Island. The chief work is a long poem in Pali, like the Mahabharat and Ramayan of the Hindoos, containing the History of Bud-dhu and an exposition of his doctrine and worship: the second Manuscript is a History, in Cingalese, of the Kings of Ceylon; and the third, also in Cingalese, is a Chronicle of Ceylon. It is proposed to publish the translation of these works, in 2 volumes 8vo.

#### United States.

**Kosciusko School**—The celebrated Polish General, Kosciusko, who visited America after Poland had submitted to the Russians, left by his Will to the late President Jefferson a sum of money, now increased to about 10,000 dollars, to be employed in liberating enslaved Africans, and bestowing on them such an education, "as," to use his own words, "would make them better Fathers, better Mothers, better Sons, and better Daughters." It has been resolved to apply this money in the establishment of a School, in the vicinity of Newark, to be named the **KOSCIUSKO SCHOOL**, for the education of Free-Coloured Youth in the United States; and, in order to give efficiency to the establishment, an additional sum of 13,000 dollars is to be raised by subscription.

**Comparative Education in Ireland and New England**—The following statement appears in the New-York Observer:—

According to the Population Returns of Ireland for 1821, there were 920,737 children between the ages of five and ten; and between the ages of five and fifteen, 1,748,663. According to the Education Returns, there are 569,073 children receiving the advantages of instruction. If we suppose the Scholars

to be confined to the ages between five and ten, there must be, therefore, 351,684 children totally deprived of its benefits; or, if we suppose the pupils to be confined to the ages between five and fifteen, there must be 1,179,590, or more than two-thirds of the whole number. In Massachusetts, according to the recent Returns, there is only one in two thousand of the adult population who cannot read, and in Connecticut the proportion is nearly if not quite as favourable.

**Printing in Boston**—A Boston Publication gives the following view of the state of the Periodical Press in that place—

Boston Recorder and Telegraph, 5000 weekly—Watchman (Baptist) 1000 weekly—Zion's Herald (Methodist) 5000 weekly—Universalist Magazine, 1000 weekly—Christian Register, 1000 weekly—Literary Gazette, 1500, once a fortnight—Missionary Herald, 10,800 monthly; an edition of 3000 copies being also printed at Utica, in the State of New York—American Baptist Magazine, 5600 monthly—Christian Examiner, 1500 once in two months—North-American Review, 3250 quarterly.

The Edinburgh and Quarterly Reviews are also reprinted here; and a popular Magazine is just established, to appear monthly. Nearly 20 Newspapers are published in Boston, of which four are Daily Papers. But a few years since we had no Type Foundry: now we have two, on an extensive scale, in which nearly one hundred persons find constant and profitable employment.

**Newspapers**—From the New-York Observer we quote the following remarks—

In one department of literature, humble indeed, but of a most useful description, the United States stand unrivalled. We allude to their Newspaper Press. There were but Seven Papers published in the United States in 1750; but, in 1810, there were 359 (including twenty-five published daily), which circulated 22,200,000 copies in the year. In 1823, they had increased to the astonishing number of 598. The number of copies circulated in the year, by these Journals, probably exceeds 20 millions. In the British Isles, in 1821, with twenty millions of people, the number of Newspapers was estimated to be 284, and the copies printed annually 23 millions. The whole of Continental Europe, containing 160 millions of inhabitants, where the press is chained down by royal and priestly jealousy, certainly does not support half the number of Journals which exist in the United States. They are superficial observers, who attach a small importance to this humble branch of literature. Though few of the American Papers equal the best of those published in London, the Periodical Press of the United States, taken altogether, is the most powerful engine for diffusing mercantile, political, and general information, for stimulating the activity and operating on the minds and morals of the people, which has ever existed in any country.

## Miscellanies.

### THE MISSIONARY PRAYER-MEETING.

IT is the hour of prayer—

Now, from the crowded city's noise and stir,  
At duty's call withdrawing for a time,  
A goodly Company in concert meet,  
To ask for mercies from the God of Grace;  
To celebrate His praise with heart and tongue;  
To hear and treasure up His sacred Word.

They first on high lift up the voice of praise,  
And Him extol, who reigns for ever blest:  
Their notes, all mingling sweet, harmonious  
rise,

Fix ev'ry wand'ring thought, & tune the mind  
For pure devotion:

Now at once they bow  
The willing knee; and, while one voice is heard,  
All hearts united their glad offerings bring;

Together pour the solemn fervent prayer  
To Heav'n's high throne—to Him who loves  
to hear

His people, whences'er they humbly call;  
But bends especially His gracious ear,  
When congregated numbers seek His face.  
They ask the Spirit's influence divine,  
By whom alone assisted, man can pray:  
They ask His presence, who vouchsafes to be  
Midst of His servants, when in His best Name  
They meet, relying on His faithful word:  
Nor do they ask in vain: for He, who spake  
The gracious promise\*, never knows a change,  
But yesterday, to-day, for ever, is the same.

And now the venerated Pastor see  
Unclose the Sacred Volume! Ev'ry eye  
Seems fix'd, in mute attention—ev'ry heart  
Prepar'd to catch instruction from his lips.  
They listen—he unfolds the heav'nly truths,  
Reveal'd to make man holy, wise, and blest.  
With appetite to taste the Word Divine,  
Careful they mark what he displays to view;  
Hear him recount the promises which shine  
Resplendent to the eye of faith, in long  
Succession through the consecrated page;  
Predictions num'rous of Messiah's reign;  
Of blessings soon to come on Greek and Jew;  
Of peace and righteousness to fill the earth;  
Of violence banish'd from th' abodes of men;  
Of love to others glowing in each breast;  
Of myriads after myriads bowing low  
Before Messiah's footstool, offering there  
The sacrifice (acceptable to Him)  
Of penitence, and faith, and humble love.

And still they listen, while, with gladden'd  
heart,

The godly man points to predictions sure,  
Of lands remote receiving Gospel Light;  
Of Heathens rescued from their tenfold night;  
Of Ethiopia stretching out her hand  
To God, in ardent prayer and humble praise—

They listen; still in vision they behold  
The bright'ning glories of the Latter-day;  
See East and West, and North and South,  
resign

Their sons and daughters at their Saviour's  
call;

While universal Earth her tribute brings,  
And tongues unnumber'd hail Him King of  
Kings.

The sacred pages clos'd, they all preserve  
A moment's silence; and again they raise

Their anthems to the praises of the Lamb,  
With holy rapture kindling as they sing:  
Again they lift their supplicating voice  
To heav'n's high King for mercies on mankind;  
For mercies great, and vast as that rich store  
Which prophecy's bright page has just disclos'd  
To their delighted view. They plead His Name,  
Who bow'd his guiltless head for guilty man,  
Saves by His merits those once doom'd to die,  
And lifts to heav'nly glory heirs of hell:  
Obeying Heav'n's command, they plead for all  
Who groan beneath the heavy yoke of sin;  
For all whom Satan's power has long enslav'd;  
For all who blindly wander from the source  
Unchangeable of true felicity—  
That they, by kindly, pow'rful hand restor'd,  
May seek and find their long-lost bliss secure,  
Learn the bright way to endless joy and peace,  
And, sav'd from sin, to Jesu's glory live.

The Sacred Service ends.—A pause ensues;  
Expression due, of rev'rence to that Pow'r  
Supreme, before whose throne they kneel.—  
They silent rise, and leave the place of pray'r,  
Revolving much the grace and mercy shewn,  
Through Christ, to those who humbly seek  
their God:

Rememb'ring, too, the Word of Life rehears'd  
In their attentive ear; forgetting not  
To supplicate a blessing on his head,  
Who led their thoughts to subjects so divine.

Homeward they bend: the Sacred Volume  
leaves

Its full impression on the willing mind,  
And kindles in each breast a pure desire  
To use aright the precious gifts they hold,  
To make eternal blessings all their own,  
And give remotest lands the portion they  
enjoy.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21, to November 20, 1826.

ASSOCIATIONS.	Present.	Total.
L. s. d.	L. s. d.	L. s. d.
Bedfordshire (Bedford Ladies)	11 14 11	1691 9 9
Birmingham (Christ Ch. 17.13.3)	67 3 4	7795 16 7
Bucks, South	105 4 7	2649 9 5
Chobham and its Vicinity	50 14 6	516 11 8
Clapham	13 19 6	4021 10 6
Clerkenwell (Pentonville Ladies)	9 11	9048 5 7
Derbyshire	31 18 0	9459 4 9
Devonport	19 5 0	1576 15 2
Edmonton	50 0 0	1069 0 1
Evesham, <i>Worcestershire</i>	13 13 1	126 6 4
Gloucestershire (Cheltenham)	100 0 0	8310 19 7
Guernsey (Ladies' Branch)	70 0 0	3408 18 8
Harrow	10 10 0	751 6 6
Hastings and Oare	62 16 0	783 8 8
Hereford, Town and County,	29 19 0	3964 19 3
Islington Ladies'	64 14 11	726 17 7
Kent (Blackheath sal. Brom- ley &c. 754. Kingstone &c. 7.4)	149 7 0	4815 13 1
Liddington-cum-Caldecot	91 7 7	399 19 5
Malmesbury and its Vicinity (Cricklade is. 18. 8)	15 0 0	930 18 7
Manton, Rutlandshire	10 18 6	95 17 0
Mordon, Surrey	5 8 6	963 3 9
Norfolk & Norwich (Yarmouth)	45 0 0	11694 4 8
North Shields	9 14 6	999 11 1
Oxfordsh. North, (Deddington)	15 0 0	333 14 7
Percy Chapel	7 3 8	3908 7 3
Plymouth and Stonehouse	15 0 0	185 0 0
Queen Square Chapel	11 3 0	1069 7 0
Retford, East, <i>Notts.</i>	100 0 0	1234 10 6
Staffordshire, North	150 0 0	4165 7 10
Stockton-on-Tees	56 0 6	91 5 8
Suffolk	70 0 0	6626 8 9

	Present.	Total.
L. s. d.	L. s. d.	L. s. d.
Taunton & West-Somerset	80 0 0	580 0 0
Warrington	60 0 0	749 1 3
Whitehaven	4 0 0	37 11 8
York	104 0 0	9028 15 11

### COLLECTIONS.

Caldwell, Mr., Blaenavon	1 9 7	37 19 7
Cooke, Miss, Uffington	1 10 0	19 9 8
Gawler, Capt., from the 52d Regt.	5 0 0	47 18 0
Phelps, Miss, Wilton	5 0 0	17 0 0
Williams, Miss, Abergavenny	1 11 5	99 19 10

### CONGREGATIONAL COLLECTION.

Manton (Rutland) by the Rev. G. B.		
Mitchell, M. A. (Rev. Z. S. Warren, Sec.)	10 11 9	

### BENEFACCTIONS.

Friend, by Capt. J. Shaw, R.N.	10 0 0	
Lady, a, by the Rt. Hon. Sir G. H. Rose, Bart.	5 0 0	

### LEGACY.

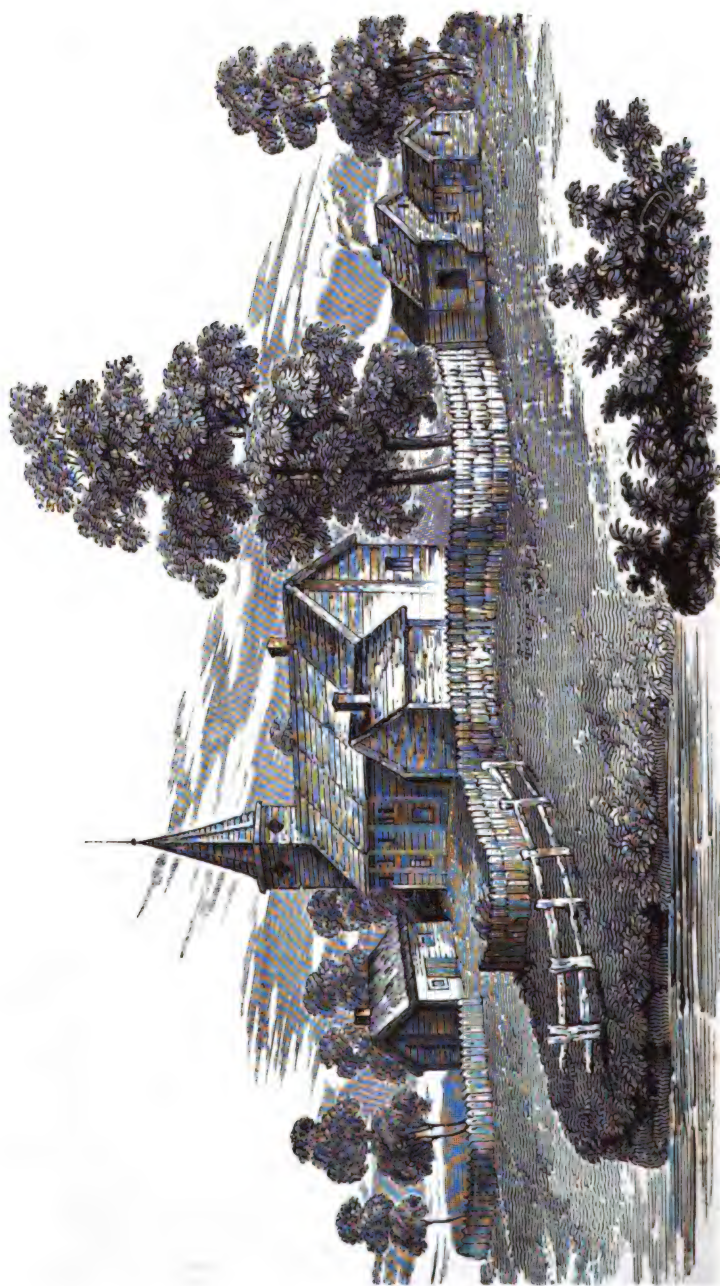
Mrs. Mary Beard, late of Broad- way, Worcestershire, by her Executors, Ant. New, esq. jun. and Caleb New, esq.	100 0 0	
For the Society's Schools	300 0 0	

Legacy Duty & Expenses	79 17 0	979 3 0
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### INDIA-FEMALE EDUCATION FUND.

Brought from Page 518	1569 10 7	
Cooke, Miss, Uffington	0 5 0	
"Female Friend," by Mrs. W. Williams	1 0 0	
Jeynes, Mrs., Hereford	8 5 1	
Retford, East, Assoc., by Rev. J. W. Brooks	100 0 0	
York Association	7 18 0	





**CHURCH AND MISSION SCHOOL AT THE RED-RIVER COLONY.**



# Missionary Register.

DECEMBER, 1826.

## Biography.

### MEMOIR AND CHARACTER OF THE LATE BISHOP HEBER.

THE intelligence of Bishop Heber's death has awakened a strong feeling in the Societies, to whose affairs in India he had paid such unremitting attention. Meetings of the Society for the Propagation of the Gospel, of that for Promoting Christian Knowledge, and of the Church Missionary Society have been held, at which Resolutions have been passed expressive of deep regret for his loss and unfeigned respect for his character and labours. The regard of these Societies to his memory has been further evinced by founding Scholarships in Bishop's College to bear his name; and, under the full conviction that the labours of the Indian Diocese pressed far too heavily on both the invaluable Prelates who have for so short a space of time occupied the See, representations have been made by the respective Societies, in the proper quarters, of the necessity of dividing the Diocese and increasing the number of Bishops.

The readers of our last Number will have seen abundant cause for wishing to know the circumstances which led, under the providence and grace of God, to the formation of a character so universally attractive as that of the late Bishop Heber: we have collected, therefore, many facts and testimonies which cannot but be highly gratifying.

### MEMOIR OF THE LIFE OF THE BISHOP.

#### *Principal Events of his Life.*

Bishop Heber was the second son of the Rev. Reginald Heber, of Marton Hall in Yorkshire and of Hodnet Hall in Shropshire; and received, at his baptism, his father's Christian Name: his mother, who was the second wife of his father, was Mary, daughter of the Rev. Dr. Allanson, Rector of Wath, in Yorkshire. He was born on the 21st of April 1783, at Malpas, in Cheshire, a living then held by his father. He received his education, first in the Grammar School of Whitchurch; and afterward under Dr. Bristowe, a gentleman who took private pupils. In the year 1800 he was admitted of Brazennose College, Oxford, of which his father, and his elder and half brother Richard for some time Representa-

tive of the University in Parliament, were Members. In 1801 he gained the Chancellor's prize for Latin Verses by Undergraduates, by his "Carmen Seculare;" and, in 1803, his justly-celebrated poem of "Palestine" obtained the prize offered by an unknown Benefactor (Sir Roger Newdigate's Annual Prize for English Verse not being left till a few years afterward) for the best copy of English Verses on that subject. In 1805 he obtained the Chancellor's prize for the best English Essay by Bachelors: the subject was "The Sense of Honour." This year he proceeded to the Continent, in company of Mr. John Thornton, who has since succeeded his uncle the late Mr. Henry Thornton, as Treasurer of the Bible and Church Missionary Societies,

Dec. 1826.

4 R



and ever maintained a close friendship and constant correspondence with the Bishop. Soon after his return, in 1807, he entered into Holy Orders; and was presented to the family Rectory of Hodnet: relinquishing a Fellowship of All Souls College which he had held for some time, he married Amelia, daughter of Dr. Shipley late Dean of St. Asaph. He published soon after some poetical pieces; and, in 1815, was appointed to preach the Bampton Lectures before the University of Oxford: the subject which he chose was "The Personality and Office of the Christian Comforter." Besides some critical Essays, he published an Ordination Sermon delivered before Bishop Law at Chester; and, in 1822, a Life of Bishop Jeremy Taylor with a Review of his Writings, prefixed to an edition of that Prelate's Works and also published separately. In May of that year he was chosen Preacher at Lincoln's Inn; which office he held but twelve months, having been appointed to the See of Calcutta on the 14th of May 1823. In June the University of Oxford conferred on him, by diploma, the degree of Doctor in Divinity. On the 11th of October following the Bishop arrived in Calcutta; and died, at Trichinopoly, on the 3d of April 1826, before he had quite completed his Forty-third Year\*, and having been spared to labour in this vast field of service for the short period of less than two years and a half.

Before we proceed to notice the course pursued by this lamented Prelate during his short but important career, it may be well to trace the grounds of that high expectation which was cherished in relation to his labours, from the character which he had established before his appointment to the See of Calcutta.

\* In p. 402 it is said that the Minute Guns fired at Madras, as corresponding with the Bishop's age, were 46: if there be no error of the press in the statement which we copied, the Bishop's age must have been mistaken at Madras.

### *Early Years.*

It is stated in the Christian Remembrancer in reference to the Bishop's early years—

From his childhood he gave promise of those Christian Graces with which he was afterwards so richly endowed, and of those talents which eventually set him high among the literary characters of his day. The Bible was the Book which he read with the most avidity: this first application of his powers laid the foundation of that masterly knowledge of Scripture which he afterwards attained, and to the perfecting of which almost all his future reading was made directly or indirectly to contribute.

### *Academical Career.*

This is thus sketched in the same Work—

By one of those happy coincidences, which not unusually cause the path of duty and of substantial fame to be the same, that department of knowledge to which, we have already said, he betook himself as a boy, proved an avenue to academical distinction; and, of all the subjects for English Verse that have been given in our Universities, none would have been so likely to awake "all that was within him," as "Palestine." Accordingly, upon this theme he had the opportunity of writing, and he wrote with signal success. Never did a Prize Poem excite so general a sensation. It was not recited in the Theatre, rewarded with the medal, printed for the benefit of admiring friends, and forthwith forgotten, which is the ordinary fate of such productions; but it was set to music by an eminent Professor, by many it was committed to memory, by all it was read: and, if anything would have spoiled the beautiful simplicity of mind of its youthful, we may almost say, its boyish Author, it was the favour and caresses which were now universally showered upon him: but, though the prizes for Latin Verse and for the English Essay were added to his honours, he left the University with all the native modesty which he had carried thither, and with the cordial love of his contemporaries, who could feel no mortification at being vanquished by such an opponent, and no envy at the laurels of one who bore them so meekly.

### *Travels.*

Of his Travels, it is added—  
The Continent, at that time, afforded

but small choice for an English Traveller; and those scenes, which, as a scholar, he would probably have preferred to visit, were not then accessible: he was, therefore, obliged to content himself with Germany, Russia, and the Crimea; and, how closely he could observe and how perspicuously impart his observations, appears from the Notes in Dr. Clarke's Travels in the latter countries, which he was permitted to extract from Mr. Heber's MS. Journal, and attach to his own pages.

Dr. Clarke remarks in his Preface—

In addition to Mr. Heber's habitual accuracy, may be mentioned the statistical information which stamps a peculiar value on his observations.

*Conduct as a Parish Priest.*

In the Work first quoted the following beautiful picture is drawn of the Bishop's character when acting as a Parish Priest. Having spoken of his appointment to Hodnet and of his marriage, it is added—

He thenceforward willingly devoted himself to the enjoyment of those domestic charities, which no one was better fitted to promote; and to the discharge of those unobtrusive duties, which fill up the life of a country clergyman. Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity; and he, who so lately had surpassed all his compeers in the several pursuits of an University, and given a pledge to the world that in the higher provinces of poetry *an excellent spirit was in him*, might be found daily conversing with the ignorant, and *giving subtlety to the simple*—the adviser, to whom they could resort in difficulties—the confessor, to whom they would scruple not to open their griefs. Few days passed in which he did not spend some time in intercourse with his people; neither suffering the aged to be deprived of the consolations of religion, through their inability to reach Church by reason of their years—nor the sick man to be long on his bed, without one to kneel by his side—nor the poor to languish in want, without his discovering and giving him help—nor neighbours to be at strife, without supplying to them a most effectual peace-

maker. Yet all this was done, so that no man could know it beyond the parties themselves—done without effort, and forgotten as soon as done; or, if living, living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death; and, but for his death, would have been, perhaps, for ever hid: and few persons there were in his own parish, who had not then some instance of his zeal, his charity, his humility, his compassion, to communicate; which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed by such incidents, many of the more delicate features of his character might be best discovered—that simplicity of mind, which was ever true to nature—that courteousness and good-breeding, if we may so speak, which even marked his behaviour to the poorest and meanest of his neighbours—that confiding temper, which never feared to be abused—that guileless singleness of heart, which would rather be deceived (as he often was) than entertain a suspicion—that utter disregard of self, which, perhaps, was the most striking, as it certainly was the least attainable, of all his virtues—that lively faith, which was ever tracing the hand of Providence, where others saw nothing but system or chance—and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favour of God.

Active, however, as was the life of Mr. Heber, it was still a studious life. Though addressed to a Congregation for the most part unlettered, his Sermons exhibited no marks of haste: his lamp was not negligently trimmed, because it was in some degree to shine under a bushel. It might not indeed be easy for all those who heard him, properly to appreciate the range of Scripture Knowledge which they displayed, or their flowing and metaphorical yet intelligible language: but all could perceive the address, with which he was wont to extract useful and practical lessons from passages in Holy Writ, which, in other hands, might have been barren and profitless—the spirit with which he would expound a parable, and the felicity with which he would apply it to common life: all could

perceive the affection that breathed in them; not testified by vapid and nauseous verbiage, but breaking forth, as it did in his Letters, in some casual expression thrown off from the heart—one of the truly *ardentia verba*—and which could not fail, in turn, to make the hearts of those who heard him *burn within them* while he spoke.

*Sermons.*

The Bishop's Chaplain, the Rev. Thomas Robinson, in a Note to a Sermon preached on occasion of his death, thus speaks of him as a Preacher—

His Bampton Lectures contain an admirable view of the doctrine of Divine Influence, the most vital and essential article in the Christian System: the reality and importance of that influence is asserted and vindicated, with great clearness of reasoning, and with no less energy of impressive eloquence. Beside these, a few of his occasional Sermons only have hitherto been given to the public; but all, who are either acquainted with these, or have had the happiness of listening to him from the Pulpit, will join in the earnest hope that many of those papers which he has left behind may yet be permitted to see the light. The short career of his public life was spent in active and useful labour, not in establishing a literary fame, the materials of which were so largely within his reach.

*Appointment to the See of Calcutta.*

On his acceptance of this appointment, the Christian Remembrancer states—

This was certainly a very trying and painful moment of his life: it was no struggle between conflicting temporal interests that he had to encounter; but it was a struggle between much self-distrust, much love of country and kindred, much apprehension for the future health of his wife and child, (for he thought not of his own,) and a strong persuasion, on the other hand, that the call was the call of God, and that to be deaf to it was to be deaf to the *still small voice*. He deliberated, long and anxiously: he even refused the appointment—he recalled his refusal; and bade farewell to the Parish where he had toiled fifteen years; and, on the 16th of June 1823, embarked for a land which was for a short time to be the scene of his glory, and then his grave!

In a contemporary Work, the

Asiatic Journal, the following remarks occur in reference to the spirit in which this appointment was accepted—

Mr. Heber, although in possession of clerical preferment of nearly equal revenue to that of the See, and justified in indulging sanguine hopes of advancement in England if ambition had been his object, consented to sacrifice his comforts and expectations, for a toilsome life in a distant and unhealthy climate. The confidence inspired by a knowledge of his learning, talents, and activity caused this appointment to be hailed as a most auspicious event by the Christian World. His intention to devote himself wholly and fervently to the establishment of the Christian Religion, by every prudent means, was declared in his Addresses, previous to his departure, to the various Societies in England, engaged in the work of conversion.

Sir C. H. Chambers, in an Address delivered at a Meeting held at Bombay, thus eloquently touches this part of the Bishop's history—

For nearly twenty years before his undertaking the Episcopal Office, he enjoyed in England all the benefits which the most refined society of the most refined country in the world could afford; and all the blessings of domestic life, which he knew so well how to appreciate, were abundantly showered down upon him. In the midst of happiness almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its Bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. I well remember hearing, from those most intimate with him, the circumstances under which he was induced to accept its responsibility: it was pressed much upon him, by his friend and connexion Mr. Wynne; but natural affection to an aged relative, and those ties which at a mature time of life acquire the strongest claims on the mind both from duty and inclination, made him recoil from the thought. He declined the office; but, after the lapse of about a week, after, I was assured, devout meditation, and not without private prayer of that Being, who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed

fire of His altar to touch and purify the lips of whom He pleases, he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious sense of duty alone; and, from duty alone, consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation from those whom we most love and honour.

*Special Fitness for the Office.*

The character of the Bishop, as peculiarly suited to the wants of India, is thus sketched by the Writer first quoted—

If there was any unhappy jealousy existing among angry and hostile sects in India or among the members of our own Establishment—he was the man to charm the evil spirit away; if any well of bitter waters—he was the man to shew them the tree, which, when cast into those waters, should make them sweet. If a man of unsparing personal activity and enterprise was wanting to compass the extremes of that unwieldy Diocese, and examine for himself the state of its scattered and now numerous Christian Congregations—he was that man. If a man was required who would look to the Education of the Native Children from a conviction that even in Christian Lands (and how much more in Heathen!) early religious instruction is far too serious a matter to speculate about withholding or granting to the poor—he was the man. If the European part of the population of India needed one, who would give dignity and force to his preaching by the weight of example; who would set a pattern of self-denial in the midst of rapacious self-interest, of simplicity in the midst of gorgeous extravagance, of purity in the midst of gross libertinism—the province was peculiarly his.

*Preparation for Departure to India.*

In our Volume for 1823, the reader will find a detail of many interesting circumstances, relative to the Bishop's proceedings preparatory to his departure for India—his Visits to the Committees of the Church Missionary and Christian-Knowledge Societies; at p. 249—the Valedictory Address to him, by the Bishop of Bristol, Dr. Kaye; and Bishop Heber's reply; at pp.

289-292—and, at pp. 518, 519, Extracts from the Bishop's Sermon at the Annual Meeting of the Charity Children at St. Paul's Cathedral.

*His Course in India.*

Our pages have borne ample testimony to the zeal and piety with which this lamented Prelate pursued his short but most active and important course of service in India: we will briefly retrace the chief topics on which information has been given.

In the Volume for 1824, at pp. 230—232, is stated the formation, under the Bishop's patronage, of an Auxiliary in Calcutta to the Church Missionary Society; and, at pp. 452—454, valuable Extracts are given from his Primary Charge. In the Volume for 1825, his zealous support of the Bible Society is noticed at pp. 52, 53; and, at pp. 588—591, the warm interest which he took in Bishop's College, and in the general concerns in India of the Society for the Propagation of the Gospel.

But our present Volume contains the most ample details of the Bishop's proceedings. Notices of the Visitation of his Diocese will be found at pp. 77, 78, 97—101, 107—109, 132, and 135—at pp. 294—296 and 331—333, a Letter to the Society for Promoting Christian Knowledge in reference to its affairs in India—at pp. 333, 334, and 337, his Ordination of Missionaries for the Church Missionary Society, and his presiding at the Second Anniversary of its Calcutta Association—at p. 351 his suggestions to the Christian-Knowledge Society relative to Ceylon—at pp. 477, 478, notices, by the Rev. J. W. Doran, of the Bishop's spirit and proceedings at Calcutta—at pp. 553, 554, the Bishop's Letter to the Syrian Metropolitan, Mar Athanasius—at pp. 555—560, the Address to him by the Church Missionaries in Ceylon, with the Bishop's admirable Reply—and, at pp. 562, 566, and 570, evidences of

the cordial respect and love which his spirit and conduct had kindled toward him in the breasts of those Missionaries.

We will add a Document, in which the Bishop's exertions are in part traced :—

At a Special Meeting of the Calcutta Diocesan Committee of the Christian-Knowledge Society, held on the 22d of May, the Archdeacon in the Chair, the Venerable Chairman gave the following view of the exertions of Bishop Heber in behalf of the Society :—

It appears from the records, that Bishop Heber took the Chair, as President of this Committee, on the 24th of November 1823. The Native Schools, and every other branch of the Committee's labours, engaged his serious attention, during the period that preceded his entrance on the arduous task of personally inspecting the Stations throughout this Presidency, and which he pursued overland to Bombay. During the latter interval, he frequently corresponded with the Secretary on the business of the Committee; and, everywhere, shewed the most lively desire to promote its usefulness, and to extend the benefits which it is calculated to afford to both public and private Schools, and to the numerous individuals who compose the Christian part of the army in this country.

His diligence in extending the Missionary Department of the Committee's labours appeared in the establishment of the Mission at Boglipore; with a view, primarily, to the benefit of the Hill Tribes in that neighbourhood. His mind, it is well known, was also lately much occupied in forwarding the wishes of a benevolent individual, for the mental and moral improvement of the Gar-

rows inhabiting the north-eastern borders of Bengal.

During the few months between his Lordship's return to Calcutta and his departure to Madras, notwithstanding that his time was much occupied in preparing the way and engaging support toward the establishment of a Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, the affairs of this Committee also received a due proportion of his attention and care. From the last Report it appears how much consideration he had given to the transfer of the Native Schools of this Committee, while almost his last thoughts before his embarkation were employed in the affairs of St. James's Church and the Committee's Depot of Books connected with it.

#### *The Bishop's last Days.*

On this melancholy topic we gave, in the first and last articles of our Number for September, the chief particulars which have reached this country: the mortal remains of this Servant of God are deposited on the north side of the altar of the Church of St. John at Trichinopoly.

On this melancholy occasion, the Bishop's Chaplain, the Rev. Thomas Robinson, preached a Funeral Sermon, on Sunday the 9th of April, in St. John's Church at Trichinopoly, from Luke xii. 42—44: the Archdeacon of Calcutta preached another, on Sunday the 23d of that month, from Heb. xiii. 7, 8, in the Cathedral Church of St. John in Calcutta.

#### TESTIMONIES BORNE, IN INDIA, TO THE CHARACTER OF THE BISHOP.

In quoting so largely the testimonies borne to Bishop Heber, we will confess that it is not only our wish to magnify the grace of God in raising up and so endowing an instrument of good to mankind, but to bring forward these testimonies as furnishing a powerful stimulus to all public men to follow the example of his meek and conciliating spirit; while some of them supply enlarged views of the state and prospects of the world. The Christian Dignitary, Chaplain, or Missionary, who will tread in the steps of Bishop Heber, though not gifted as he was, will secure the regard and support of men who shew themselves thus alive to the virtues of the Christian Character; and who here announce to all who may be appointed to office and dignity in the Church of India, what those qualities are and what that course of proceeding, which will commend themselves to enlightened men well acquainted with the moral and religious wants of our Indian Empire.

#### *By the Governor General.*

The Governor General in Council issued, on the 14th of April, General Orders in reference to the

Bishop's death, of which the following is an extract—

The Governor General in Council entertains the conviction that every indi-

vidual, acquainted with the learning and worth of Bishop Heber, will participate in the deep and heartfelt sorrow of the Government, at the loss of one who was endeared to this Society, by his engaging manners, extensive benevolence, and unaffected piety.

The late Bishop had recently finished a long and laborious Visitation through the territories of Bengal and Bombay, during which he had secured the goodwill and veneration of all classes with whom he had communication, by his gentle and unassuming demeanour; and had proceeded to the Provinces under Fort St. George, in order to complete this important branch of his Episcopal Duty, when a sudden and awful dispensation deprived Christianity of one of its most enlightened, most ardent, and most amiable Ministers.

*At Public Meetings at the Three Presidencies.*

We shall now quote some of the testimonies borne to the Bishop at Meetings held at the three Presidencies, in order to consider the proper way of expressing the public concern at the loss which had been sustained: the Meeting at Madras took place at the Government Gardens, on the 12th of April, the Hon. the Governor, Sir Thomas Munro, Bart. in the Chair—that at Calcutta, at the Town Hall, on the 6th of May, Sir Charles Grey, Chief Justice, presiding—and that at Bombay, in St. Thomas's Church, on the 13th of May, the Governor, the Hon. Mountstuart Elphinstone, in the Chair.

*—At Madras—*

There was a charm in his conversation, by which, in private society, he found his way to all hearts, as readily as he did to those of his congregation by his eloquence in the pulpit. There was about him such candour and simplicity of manners, such benevolence, such unwearied earnestness in the discharge of his sacred functions, and such mildness in his zeal, as would, in any other individual, have ensured our esteem; but when these qualities are, as they were in him, united to taste, to genius, to high station, and to still higher intellectual attainments, they form a character, such as his was, eminently calculated to excite our love and veneration. These sentiments toward him were everywhere felt: wherever he passed, in the wide range of his Visitation, he left behind him the same impression. He left all, who approached him, convinced that they never had before seen so rarely gifted a person; and

that they could never hope to see such a one again.

[*Sir T. Munro, Governor.*]  
In that University of which he was one of the brightest ornaments, the brilliancy of his early genius drew forth, from a crowded assemblage of learning and wisdom, reiterated plaudits; and afforded a sure presage of those splendid talents, which, if they had not quite attained, were now fast ripening into perfection. Those, in short, who, whether in Europe or in Asia, had the happiness and the honour of being admitted into his social circle, derived no less advantage from the information which the universality of his acquirements enabled him to afford, than pleasure and delight from the easy, the affable, the gay, the unassuming manner with which that information was always so freely imparted: for his was not the religion of the Ascetic—his was not the learning of the Recluse.

By friends who thus knew and loved him, surely the tear of sorrow may be shed. But is it by such as these only? Is it upon private friendship alone, that the appalling stroke of Death has now inflicted a grievous wound? Alas! it is not—

Hush'd be the voice of private woe!—

The Public bleeds! —————

It bleeds indeed! when we think of what that good man has done—what he was doing—and what, under the blessings of Providence, it might have been hoped that he would have been enabled to achieve—

When we remember the many Charitable and Religious Institutions, which, fostered by his care, aided by his munificence, and guided by his counsel, were progressively answering more and more the ends for which they were established—

When we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the suavity and conciliation with which it was tempered—

When we hear of him, to his last admiring congregation, and almost with his very latest breath, exhorting to "BROTHERLY LOVE TO ALL, WITHOUT DISTINCTION OF RANK, CASTE, OR COLOUR"—

When we, who so recently were eye-witnesses of his conduct and hearers of his word, and can therefore well appreciate the effect which the labours and doctrines of such a man were likely to produce—when we see, and hear, and think of these things, may we not say, "This man was, above all others, the best calculated to succeed in the great undertaking about which he was employed!"

May we not say, that, through the instrumentality of such a man, the rays of Christianity at length bade fair to spread their cheering and glorious light far and wide throughout the Continent and Islands of India!

Must we not feel, that, grievous and sad as is the privation which this sudden and lamented event will occasion to all who knew and loved him dearly, yet, that it is but as a feather in the scale—it is but as a bubble in the air—it is but as a drop in the waters, when compared with the incalculable loss

which the cause of Humanity and of Religion has sustained! [Sir Ralph Palmer, Chief Justice.

—At Calcutta—

It is with real agitation and embarrassment that I find it my duty to mark out the grounds on which this Meeting appears to me to have been called for. Assuredly, it is not that there is any difficulty in finding those grounds; nor that I have any apprehension that you will not attend to a statement of them with willingness and indulgence. But this is a very public occasion; and my feelings are not entirely of a public nature.

Deep as my sense is of the loss which the Community has sustained, yet, do what I will, the sensation which I find uppermost in my heart, is my own private sorrow for one who was my friend in early life. It is just four-and-twenty years, this month, since I first became acquainted with him at the University, of which he was, beyond all question or comparison, the most distinguished Student of his time. The name of Reginald Heber was in every mouth: his society was courted by young and old: he lived in an atmosphere of favour, admiration, and regard, from which I have never known any one but himself who would not have derived, and for life, an unsalutary influence. Toward the close of his Academical Career, he crowned his previous honours by the production of his "Palestine;" of which single work, the fancy, the elegance, and the grace, have secured him a place in the list of those who bear the high title of English Poets. This, according to usage, was recited in public: and when that scene of his early triumph comes upon my memory—that elevated rostrum from which he looked upon friendly and admiring faces—that decorated Theatre—those grave forms of Ecclesiastical Dignitaries, mingling with a resplendent throng of Rank and Beauty—those antique mansions of learning, those venerable groves, those refreshing streams and shaded walks—the Vision is broken by another, in which the youthful and presiding Genius of the former scene is beheld lying in his distant grave, among the sands of Southern India!—Believe me, the contrast is striking, and the recollections most painful!

But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character.

He passed some time in foreign travel, before he entered on the duties of his profession. The whole Continent had not yet been re-opened to Englishmen by the swords of the Noble Lord who is near me and his Companions in arms; but, in the Eastern part of it, the Bishop found a field the more interesting, on account of its having been seldom trodden by our countrymen: he kept a valuable Journal of his observations; and when you consider his youth, the applause which he had already received, and how tempting, in the morning of life, are the gratifications of literary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred so let the substance of his work appear in the

humble form of Notes to the volumes of another.

There is another circumstance which I can add, and which is not so generally known: this journey, and the aspect of those vast regions, stimulating a mind which was stored with classical learning, had suggested to him a plan of collecting, arranging, and illustrating all of Ancient and of Modern Literature which could unfold the History and throw light on the Present State of Scythia—that region of mystery and fable—that source, from whence, eleven times in the history of man, the living clouds of war have been breathed over all the Nations of the South. I can hardly conceive any work for which the talents of the Author were better adapted; hardly any which could have given the world more of delight, himself more of glory. I know the interest which he took in it. But he had now entered into the service of the Church; and, finding that it interfered with his graver duties, he turned from his fascinating pursuit, and condemned to temporary oblivion a Work which I trust may yet be given to the public.

I mention this chiefly for the purpose of shewing how steady was the purpose, how serious the views, with which he entered on his Calling. I am aware that there were inducements to it which some minds will be disposed to regard as the only probable ones: but I look upon it, myself, to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages; and every path of Literature was open to him, every road to the Temple of Fame: every honour which his Country could afford was in clear prospect before him, when he turned to the humble duties of a Country Church; and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation, in the enjoyment of as much happiness as the condition of humanity is perhaps capable of; happy in the choice of his companion, the love of his friends, the fond admiration of his family—happy in the discharge of his quiet duties, and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. By the voice of a part of that Profession to which I have the honour to belong, he had been invited to an office which few have held for any length of time without further advancement. His friends thought it, at that time, no presumption, to hope that ere long he might wear the Mitre at home: but it would not have been like himself to chaffer for preferment: he freely and willingly accepted a call which led him to more important, though more dangerous—alas! I may now say, to fatal labours.

What he was in India, why should I describe? You saw him. You bear testimony. He has already received, in a Sister Presidency, the encomiums of those from whom praise is most valuable; especially of ONE, whose own spotless integrity, and a sincerity far above suspicion, make every word of commendation which is drawn from him of tem-



fold value. I have reason to believe, that, short as their acquaintance had been, there were few whose praise would have been more grateful to the subject of it. What sentiments were entertained of him in this Metropolis of India, your presence testifies: and I feel authorised to say, that if the Noble Person who holds the highest station in this country had been unfettered by usage, if he had consulted only his own inclinations and his regard for the Bishop, he would have been the foremost, upon this occasion, to manifest his participation in the feelings which are common to us all.

When a stamp has been thus given to his character, it may seem only to be disturbing the impression, to renew, in any manner, your view of it: yet, if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it which appear to me to have been the most remarkable.

The first which I would notice, was, that Cheerfulness and Alacrity of Spirit, which, though it may seem to be a common quality, is, in some circumstances, of rare value: to this large assemblage I fear I might appeal in vain, if I were to ask, that HE should step forward, who had never felt his spirit to sink when he thought of his Native Home, and felt that a portion of his heart was in a distant land; who had never been irritated by the annoyance, or embittered by the disappointment of India: I feel shame to say, that I am not the man who could answer the appeal: the Bishop was the only one, whom I have ever known, who was entirely master of these feelings: disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile; and when he has known a different effect produced on others, it was his usual wish that "they were but as happy as himself." Connected with this alacrity of spirit, and in some degree springing out of it, was his Activity: I apprehend that few persons, Civil or Military, have undergone as much labour, traversed as much country, seen and regulated so much, as he had done, in the small portion of time which had elapsed since he entered on his office; and, if death had not broken his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity or result of temperament: it was united with a fervent Zeal, not fiery nor ostentatious, but steady and composed; which none could appreciate, but those who intimately knew him: I was struck myself, on the renewal of our acquaintance, by nothing so much as the observation, that, though he talked with animation on all subjects, there was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the Piety which filled his heart: it is seldom that of so much there is so little ostentation: all here knew his good-natured

and unpretending manner; but I have seen unequivocal testimonies, both before and since his death, that, under that cheerful and gay aspect, there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honour to a Saint. When to these qualities you add his desire to conciliate, which had everywhere won all hearts—his amiable demeanour, which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinising and severe examination—you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

But I will not leave the matter on these grounds. What we do this day, we do in the face of the world; and I am loath to leave it open, even to the malignant heart to suppose that we have met here on a solemn, but hollow pretence—that we use idle or exaggerated words; or would stoop to flattery, even of the dead.

The principal ground of all on which I hold the death of the Bishop to have been a public loss, was the happy fitness and adaptation of his character for the situation and circumstances in which he was placed.

There is no man, whether he be of the Laity or a Clergyman, to whom I will yield in earnestness of desire to see Christianity propagated and predominant throughout the world; but it would be sinful, if it were possible, to banish from our recollection the truths which the experience of former ages has left for the guidance of the present. It is an awful but an unquestionable fact, that a fuller knowledge, a more perfect revelation, of the Will of God has never been communicated rapidly to large masses of mankind, without their being thrown into confusion. To some it has seemed that Religion is so important an element of social order, that no alteration can be made of its quality and proportion without the whole mass dissolving, fermenting, and assuming new forms; that, by the mysterious condition of the lot of humanity, all mighty blessings are attended by some great evil; that every step to heaven is even yet to be won by fresh sacrifices. There is another and, I trust, a better mode of reasoning on these symptoms—of interpreting these terrible signs. I will not readily believe that Religion has been one of the causes of disorder; but, rather, that the vices of men having prepared the crisis, and called for the revulsion and re-action of the preservative principles of society, Religion has only thus manifested herself in a more visible and tangible form, and come, as a Ministering Angel, to enable those who were struggling for the right to persevere and to prevail. The appalling fact, however, remains not the less indisputable, that it is in scenes of extensive disorder, amidst mortal strife and terrible misery, that she has achieved her greatest triumphs, displayed her strongest powers, and made her most rapid advances. When Christianity first spread itself over the face of the Roman Empire, all the Powers of

Darkness seemed to be roused to an encounter: the storm blew from every point of the compass: unheard-of races of men, and monsters of anarchy and misrule, more like the fantastic shapes of a dream than the realities of human life, appeared on the stage; and that period ensued, which has been perhaps rightly considered as the most calamitous in the whole history of man. When that New World was discovered, which now presents such fair and animating prospects, Religion was imparted to the southern portion of it by carnage and by torture: in South America, the ground was cleared by the torch and dug by the sword, and the first shoots of Christianity were moistened by the blood of unoffending millions! Again: when, in Europe, the Church cast its old slough, and reappeared in somewhat of its pristine simplicity, the whole Continent was convulsed by Civil War for a century-and-a-half: witness, in France, those battles and massacres and assassinations of the Huguenots and Catholics—in Germany, that closing scene of Thirty Years' confusion, in which the grotesque and barbaric forms of Wallenstein and Tilly are seen struggling with the indomitable spirit of Mansfeld and the majestic genius of Gnstavus Adolphus—witness in England, the downfall of her ancient Throne and the eclipse of Royalty.

Let me not be misunderstood: I hold, that there is no one, who has rightly considered these events, who must not, even while he mourns over them, admit that it is better that the changes took place, even with their terrible accompaniments, than that they should not have taken place at all: but, while I avow this, I hope that it is not presumptuous to breathe a fervent prayer that India may receive the blessing without the misery—not faint-heartedness, that I tremble at the possibility of all Southern Asia being made a theatre of confusion—not luke-warmness, that rather than see Religion advance upon the rapid wings of Strife, I would prefer to wait for her more tardy approach, preceded by Commerce and the Arts, with Peace and Knowledge for her handmaids, and with all the brightest forms of which human felicity is susceptible crowding in her train. I confidently trust that there shall one day be erected in Asia a Church, of which the corners shall be the corners of the land, and its foundation the Rock of Ages: but, when remote Posterity have to examine its structure and to trace the progress of its formation, I wish that they may not have to record, that it was put together amidst discord and noise and bloodshed and confusion of tongues; but, that it rose in quietness and beauty, like that new Temple where *no hammer nor axe nor any tool of iron was heard, while it was in building*; or, in the words of the Bishop himself—

No hammer fell, no ponderous axes rang:  
Like some tall palm the mystic fabric sprang.

That such may be the event, many hands, many spirits, like his must be engaged in the work: and it is because of my conviction that they are rarely to be found, that I feel justified in affirming his death to have been

a loss, not only to his friends, by whom he was loved, or to his family, of whom he was the idol, but to England, to India, and to the World.

[*Sir C. Grey, Chief Justice.*]

Without a more than ordinary zeal in the cause of Christianity, a man would be useless in this country, who had to hold that high place in his profession, which Dr. Heber filled, and to perform the duties which it imposed upon him; but that zeal itself would be worse than useless, unless accompanied by an equal portion of liberality. Never have I met with a union of these qualities so complete and perfect in any other man: the warmth of his zeal prompted him to every exertion; while his liberality was extended to all conditions of men, without any exception of sect, or country, or colour. Nor is it immaterial, that, in private life, his benevolence, the simplicity of his manners, and the absence of idle and pedantic forms, endeared him to all who had the happiness to know him; while the rank which he held in England and the literary world, for talents, high attainments, and classical knowledge, gave a sanction and a lustre to the measures which he deemed it proper to adopt for the benefit and instruction of these remote countries.

[*The Advocate General.*]

My own views of the loss which the public generally has sustained by the lamented occasion of our meeting, have been so fully and publicly expressed elsewhere, that it is unnecessary, and it would be improper to detain you with any further expression of my feeling on that head. In speaking on this subject, it is however impossible altogether to exclude private feeling, so strongly did the deceased attach to him all who had the opportunity of being near him; but I shall take the liberty only to state, that, in a long journey through the Upper Provinces, during which the late Bishop could not but be seen at almost all seasons and under almost every variety of circumstance, I can truly say, that, in his habitual temper and conduct, I never knew a person who came so near perfection.

[*Archdeacon Corrie.*]

The situation which I hold in another Church, having the promotion of the same great objects in view, as that of which Bishop Heber was the distinguished HEAD, led me frequently into conversation with that excellent Prelate on these objects; and never did I enjoy that pleasurable honour, without admiring the truly christian and catholic spirit, which distinguished all that he said. Devoted zealously to the service and the honour of his own Church, Bishop Heber heard with a pleasure, which it was not in his nature to conceal, of the exertions of other Churches, to carry into execution the great work of piety and charity, which every Religious Society at home has in view, in sending their Ministers to India; and he proved himself, by the warm interest which he took in every scheme to promote the Gospel, not a Bishop of the Church of England only, but a Bishop of the Church of Christ. Encouraged by the kindness of the late Bishop's manners and the sincerity of his good-will, I felt that, at

any time, I could seek his advice or his assistance, in every thing where the promotion of moral and religious instruction was the object; and at this moment I have, indeed, but too much reason to sympathize with my Brother-Clergy of the Church of England, in the loss which they, particularly, have sustained: it is one that will not soon be repaired. The death of Dr. Heber has left a blank in the Church, that will not easily be supplied: and society at large, and the native population of these extensive regions yet sitting in darkness, have much to weep over in the loss of this excellent and beloved Bishop, as well as the Church to which he did so much honour; and the Ministers of other persuasions, who, like myself, were always welcome to the benefit of his advice and assistance. For sure I am, Sir, that any one who had the happiness to know Dr. Heber will agree with me, that never did Christian Missionary come to the East, with a spirit better fitted for the task of enlightening it in the great truths of the Gospel—with a zeal more warm in the Cause, yet tempered by knowledge the most extensive—or, in one word, with virtues and talents, that, under Providence, gave so much assurance of success, as did those of Dr. Heber.

[*Rev. Dr. Bryce.*

—At Bombay.

I cannot but dwell for a few moments on the irreparable loss, which his friends and the public, which India and Britain, which literature, and, above all, the cause of humanity and religion, have sustained in the death of Bishop Heber.

But a few months have elapsed since he was in the midst of us, urging us by precept (and never was precept enforced with more glowing eloquence), animating us by example (and never was example more bright or attractive), engaging us by converse (and never was converse more winning or persuasive), to that great work to which he had devoted his life. Not a short year has yet passed over us, since, from that very seat, which you, Sir, now occupy, he recommended to us, in a manner and with language irresistible, one of those institutions of charity and of religion, which, though not reared by him, was daily strengthening and expanding under his fostering hand.

To dwell upon his virtues, upon the charity of his heart, the sweetness of his disposition, the amenity and simplicity of his manners, or the delights of his conversation, were superfluous, recently as we have all been witnesses to them. No man, perhaps, was ever more calculated, from the reputation of his name, the splendour of his talents, the depth of his erudition, the purity of his life, the sanctity of his office, and the eminence of his station, to inspire us with respect and veneration; but, on the slightest intercourse, on the shortest acquaintance or converse with him, these feelings were absorbed and lost in a still deeper feeling of affection and of love.

Of his splendid talents, who is there who had not heard, years before he visited these shores? Few, at so early a period of life, achieved so high a reputation as Bishop

Heber. I, perhaps, am the only one here, who had the happiness of seeing him crowned with academical honours; of witnessing the applause of the learned, received by him with a diffidence as rare as were his talents.

[*Sir Edward West, Chief Justice.*

It is so short a time since our lamented Diocesan was among us, and he spent so much larger a portion of time here than he could reasonably have anticipated, that every one who hears me must have had ample opportunity of forming an estimate of his private character. Indeed, openness and ingenuousness, with humility both deep and unaffected, were so much the characteristics of his whole life, that it was impossible to be long in his society without discovering his whole character. There was nothing concealed or disguised.

The commemoration, however, of private virtues is satisfactory as the expression of private friendship: but, in endeavouring to do justice to the memory of our illustrious friend, other and more important considerations demand our attention—considerations connected with the most enlarged views of Christian Philanthropy and interwoven with the fate of nations.

My learned and eloquent friend who addressed you first has rightly told you, that we should not do justice to the character of Bishop Heber, by confining our attention to the period of his Episcopal Career. Neither shall we do it justice by considering it only with reference to his labours in this corner of the Globe. The age in which he lived is very remarkable. In what former period of the world have the educated classes turned their attention with more ardour and with more zeal, but at the same time so judiciously and temperately, to those speculations which are most intimately connected with the best interests of mankind? When did the great and the good of every clime, with so impartial and unimpassioned a spirit, without infringing on the duties of true patriotism, look abroad and survey the institutions of other countries, for the purpose of benefiting their own? When did the light of Divine Truth burst forth with more unconfined splendour, to illumine the universe and cause a day of health and comfort to shine over the face of the whole earth? At such a period, it is no mean praise, that the name of Reginald Heber is always to be found in the foremost rank; that if he did not direct, he kept pace with the mighty torrent, and expanded his capacious mind to the conception of the boundless prospect before him.

But if this be the general impulse of mankind to improvement, can it be doubted that a field does not present itself better calculated to feed this insatiable ardour than India? It is now somewhat more than half a century since we have acquired a right to guide and influence, not only the political, but the moral destinies of this vast peninsula. We have subjected its timorous and unwelcome inhabitants to our dominion. We have erected great establishments, individuals have returned to England with their princely fortunes, out of its spoils. It has been a well-merited reproach that we did not sooner turn our minds to the solid and more durable con-

quests of peace; that we did not sooner attempt to lay a more lasting foundation for esteem, than the splendour of military achievements. But we have, at length, gloriously redeemed ourselves from this disgrace; and two nobly-gifted individuals have been found, adorned with all that ancient lore and modern refinement could afford, endowed with the means of enjoying all the blessings of their native land, sacrificing their ease, their comforts, their health, and even life itself, for the benefit of a people, who cannot, for centuries to come, if ever, be made adequately sensible of the obligations which they owe to their disinterested benevolence.

It would be invidious to institute the slightest comparison between such distinguished individuals. They are both gone to their last home: they are beatified spirits; and, if they are conscious in any way of sublunary things, they look down with the utmost contempt on our vain and petty distinctions: all mists are cleared from their minds by the perfect day: they know each other even as they are known: and they contemplate no part of their earthly existence with satisfaction, except that which has contributed to their present happiness, in the enjoyment of the inexpressible and absolute perfections of the Supreme Being.

It would be a presumptuous undertaking in me to attempt to pourtray to you the pattern of a Christian Bishop: but, with reference to the occasion on which we are assembled, it may be permitted me to make one or two remarks, which have been suggested by my personal knowledge of Bishop Heber.

In looking at the peculiar duties of a Bishop of the Indian Diocese, it must have often occurred to every one, that the contemplation of its countless inhabitants immersed in worse than pagan darkness and ignorance and debased by worse than pagan superstition, and the desire which is at first created by this reflection of elevating them to a higher state of existence by the benefits of knowledge and the blessings of religion, have a tendency to raise the mind above its proper and sober level; while, on the other hand, the consideration of the innumerable and almost insurmountable obstacles which present themselves to the progress of improvement is apt to depress the hopes of the most sanguine, and to give to all our schemes of melioration the appearance of being visionary. The views of Bishop Heber, carried into action with his characteristic promptitude and energy, and animated by a zeal which some might deem enthusiastic, never appear to have misled his judgment. Carrying into the investigation of the situation of his vast Diocese all the lights which human learning could afford, with the firm conviction of the truths which his high office called upon him to inculcate, his moderation and temperance were conspicuous to all. In respect to the great point of improving the condition of the Natives by education, he earnestly and zealously followed the steps of his great predecessor, Bishop Middleton. His tongue and his heart were ever employed in giving effect to that Institution, which will immortalize the

name of his predecessor; and, doubtless, this Meeting cannot be more appropriately employed, than by making this an occasion of promoting the welfare of Bishop's College, which the almost boundless liberality of Bishop Heber, when living, contributed to cherish.

I must touch on one more point of his Episcopal Character and Exertions, and that part which at first view we might be disposed to consider of inferior magnitude, but which, rightly appreciated, must always be acknowledged to be of the first importance—I mean the demeanour and conduct of Bishop Heber to the European Inhabitants of India. It cannot, I think, be a moment doubted, that the first important step which will tend to enlighten the Native Population, will proceed from a gradual approximation between the two classes—more kindness and consideration on the side of the Europeans, more knowledge and less prejudice on the side of the Natives. When this effect will take place in the revolution of ages, it is impossible, even in idea, to anticipate. It cannot reasonably be conceived probable, until the European Population shall numerically preponderate to a greater extent than it does at present: but this we may confidently affirm, that if the approximation of the two classes, by education and mutual good-will, is to be hailed as the forerunner of a new era, nothing can well be considered as of greater effect to retard such a blessed event, than the neglect of the European Population to act up to their own light and information, and to make their lives consistent with the precepts of our Holy Faith.

It seemed to be natural inclination, as well as the sense of duty, which induced Bishop Heber so to deport himself as to allure men to his society and conversation, by candour, by fairness, and urbanity: while, at the same time, his fervent and genuine piety, and his earnest and patient discharge of the Ministerial points of his Sacred Office, insured the respect of all both to his own character and the service in which he was engaged. Through his long progress in the Upper Provinces, he seems to have fascinated all classes; nor do I think on examination that there would be found a single dissentient voice on this point of his character. Had he lived to continue his indefatigable labours, and to study the various parts of his extensive flock more at leisure, his maturer judgment might have led him to modify his intercourse in some points; but the broad outline of his character would have remained the same, and he would always have appeared to be actuated by the same ruling principle—a simple desire to draw men to a holy and religious life, by the representation of it under the most gentle unassuming aspect.

In the midst, however, of labours so abundant, and to human conceptions so well calculated to promote the great object of his life, we are called upon to lament its sudden termination, under circumstances calculated to awaken our deepest sympathy.

The countless leagues of the ocean had removed him for ever from those relatives whom he most honoured and loved—from his affec-

tionate Brother, who loved him with a love passing the love of women; from his aged and bereaved Mother, to part from whom had cost him his acutest pang. His afflicted Wife and his Orphan Children, though not so far removed from him, had not nevertheless the consolation of following his remains to the grave, or of laying his thrice-revered head in the dust: they have, indeed, a consolation, which neither the wisdom of philosophy nor the fancy of the poet could have supplied—a sure and certain hope, full of immortality. The object of their sorrow is not dead: he has put off his earthly mitre for the crown incorruptible: he has laid aside his sacerdotal robes for the pure and unblemished marriage garment: he hears “the inexpressive nuptial song.” With his loins girt and his lamp burning, he has gained his entrance, when the Bridegroom passed to bliss at the mid hour of night.

To us also, who are not so intimately allied to him, his death presents an awful and affecting spectacle. After a laborious personal survey of his Diocese, after promoting by precept and example the welfare of the Church and good-will among men, he was conducted by a mysterious hand to finish his life and his labours upon hallowed ground—amidst the scenes, which the primitive and apostolic Swartz illustrated by his life—where he gained the love and veneration of his Heathen Neighbours, and ensured the grateful admiration of the Christian World. Bishop Heber’s feelings seem to have been thoroughly excited on the occasion; and, being deeply impressed with the responsibility of his office, he took leave of the last congregation which he was destined to address on earth in terms of the most exquisite sensibility and pathos. He retired from the scene; and, having unrobed himself of the emblems of his earthly functions, with the smallest quantity probably of acute pain he seems to have expired without experiencing any of the pangs of a mortal dissolution.

What may have been the purpose of Providence in this awful dispensation, it were profane for us to inquire: but, without trespassing on a subject above our comprehension, it may be allowed me to suggest a reflection which has forcibly impressed my own mind. Perhaps it may have been necessary to remind us, that taste, and genius, and talents are not absolutely necessary to the great work, which this illustrious Prelate had so much at heart. Perhaps, rather, it was essential to the furtherance of the same Great Cause, to rouse us to the contemplation of higher degrees of virtue, and a greater singleness of mind; to represent to us what manner of person he ought to be, who shall undertake the care of this great Diocese—that he must be prepared to put in practice, in all their literal severity, the precepts of self-denial inculcated by our Divine Master—to cut off the right hand, or to pluck out the right eye.

[*Sir C. H. Chambers, one of the Judges.*

At the Meeting held at Madras, it was resolved to erect a Monument

to the Bishop, in St. Thomas’s Church. At Calcutta, it was determined to erect a Monument in the Cathedral, and to appropriate any surplus in the fund to the founding of “Heber Scholarships” in Bishop’s College: the sum of 8300 rupees was subscribed. At Bombay, 3925 rupees were contributed toward a fund for founding one or more “Bishop Heber’s Bombay Scholarships” in the College.

We shall close these testimonies, by some extracts from the two Sermons before mentioned, which were preached, respectively, at Calcutta and Trichinopoly, on the melancholy occasion of the Bishop’s death: these extracts will shew, from the testimony of the eye-witnesses and companions of his labour, with what apostolical zeal he discharged in India the duties of his high office.

*By the Archdeacon of Calcutta.*

It is known to you all, how assiduously our late Bishop preached in one or other of the Churches in this City, when present, every Sabbath Day—how he assisted in our Weekly Lectures—how, in his journeys, whenever two or three could be collected, week-day or Sunday, he administered to them the Word of God and Sacraments; consecrating every place, and diffusing a sacredness over it, by the fervour and holy earnestness with which he entered into every part of Divine Service. It was the WORD OF GOD which he administered. For man, fallen from God and far gone from original righteousness, he preached a full and free redemption by the blood of Christ—justification by faith—the need of the Holy Spirit’s grace to incline and enable men to repent and to bring forth fruit meet for repentance; persuading men by the terrors of the Lord to flee from the wrath to come, and by the mercies of Christ to be reconciled unto God—the pleasantness of religious ways—the comfort attending the death of the righteous—the terrors of a judgment-day to the impenitent, and the rewards of the faithful servant—setting forth every Christian Duty, in its relation to Christian Principle, in his own peculiarly lively and impressive manner. How eloquently he pleaded the cause of the poor destitute, and advocated the claims to our Christian compassion of those around us perishing for lack of knowledge, cannot soon be forgotten!\*

\* The Author refers to particular Sermons; which he heard the deceased Prelate preach on most of these subjects; especially to his Sermons on the First Sunday in Advent and on Christmas-Day, 1825.

But he not only POINTED to better worlds—he LED the way; shewing, by a faithful, diligent, and unremitting attention to the duties of his high station, how secondary every other consideration was, in his esteem; and, by his unwearied attention to every person of every degree who sought his aid or advice, how wholly he had given himself to the work of the Ministry.

Our greatly beloved Bishop was not without those trials which are common to man. His was the rare reproach of entertaining too large a charity; and of embracing in his Christian regard, among others, many whom the world cannot love, because they are not of the world: but, in respect of whatever personal inconvenience might lie in the way of his duty, or with reference to any want of a due appreciation of his labours by some who ought to have judged more candidly, the language of his habitual equanimity and immovable adherence to the line of duty which he had prescribed for himself was, *None of these things move me.*

His sudden call to the joy of his Lord left no opportunity for expressing his feelings on the prospect of that all-important change; but there can be no doubt as to the happy state of mind in which the last summons found him. Besides those principles of Christian Faith and Love, which were the life of his activity, and gave a consistency and finish to the natural amiableness of his character, and with which the Scriptures connect the salvation of the soul—nothing can be more consoling than the brief accounts which have come to hand of the few last days of his mortal existence. On the morning on which he died, after publicly officiating in Divine Worship, he was on the way home, occupied with his Clerical Attendant in conversing freely on the glorious dispensations of God in Christ, and of the necessity that rests on us to propagate His faith throughout this vast country: and thus, from the contemplation of those things, *through a glass darkly, into which the angels desire to look*, he was at once admitted to behold and to know them, *even as also he is known*. We cannot conceive of a Minister, in these times, dying more in character. *Blessed is that servant whom his Lord, when He cometh, shall find so doing!*

The world has lost one of those who are *the salt of the earth*; and this Church, an able and faithful Pastor, who fed the flock of God, over whom the Holy Ghost had made him Overseer, with wholesome doctrine, and guided them by the skilfulness of his hands—one able, by sound doctrine, both to exhort and to convince gainsayers—a defender of the faith, both against those who would reduce it to a mere system of ethics, and those who hold it not of importance to salvation—a firm upholder of the Church of England; and, at the same time, a liberal patron of true religion, under whatever external profession he found it. One more likely to consolidate the interests of true religion in this country—to unite all hearts in the unity of the Spirit and in the bonds of peace—to extend, by a prudent yet zealous direction of Missionary Operations, to the nations around us, those

blessings of Christianity which we know it to be the will and purpose of God should be extended to them, and so to bring down the blessing of the Most High upon our National Establishments—one more likely to accomplish these objects could not well be found. No wonder that the love of all good men was drawn out powerfully toward him. There seemed, indeed, reason to hope, that, by him, God would do great things for us: but we are painfully taught, by this dispensation, that His thoughts are not our thoughts. He will send by whom He will send. His designs of mercy toward India must now be carried on by some other hand.

But, have we not reason to consider this dispensation as a rebuke from our Heavenly Father, for not duly valuing and improving the mercies already received? Have we not reason to reflect upon our ways, and to devote ourselves anew to His service? Ought we not to unite in prayer to the Great Head of the Church, that He would raise up for us a suitable Successor to him whom He hath taken away from us? The hearts of men are known to Him alone. The best and wisest of men may err in their choice; or, the person chosen may fail to answer the expectations reasonably formed of him. Our resource, therefore, is evidently in faith and prayer. Let all then, who love our Establishment, and desire that she should be first in usefulness as an influence, unite in supplication, that He, with whom is the residue of the Spirit, may so order the succession, as that *the spirit of Elijah may rest on Elisha.*

*By the Bishop's Chaplain.*

We are mourning this day for our Friend and spiritual Father. We are met to renew our prayers and tears over his grave, whom even strangers quickly learned to love, whom they who best knew him loved and valued most, and on whom the eyes and hearts of thousands rested with a deep and concentrated affection. Ours is no private and individual sorrow. The event which we deplore will be heard with tears through every town in India: and the same feeling will be deeply shared by every heart in our native country which had traced his progress with admiration, and gratitude, and hope.

He left his native land (I speak from intimate knowledge and full conviction) with the devoted spirit of a true Christian Bishop, with no selfish feeling, and no shrinking from the arduous and perilous duties which he well knew awaited him. He sought not the office; but felt, while he undertook it, the heavy burden which it imposed, and the awful responsibility of the charge. Indeed, if there was any thing in my honoured Friend and Master which I presumed to think a fault, it was that he thought too little of the external dignity which is annexed to his spiritual power; and, from a feeling of entire humility and from that modesty and gentleness which pervaded every word and every action, sought rather to escape from that homage and respect which it was equally our duty and our happiness to pay. He came to this country, accompanied by the prayers and blessings of thousands; and I



speak only the language of many hearts in every distant province, when I say, that he came to us, his immediate charge, and to the Heathen Nations among whom we dwell, *in the fulness of the blessing of the Gospel of Christ.*

Little more than two years have elapsed since he first arrived in India: but, in that short period, he had visited almost every station where a Christian Church could be assembled; and, while engaged in the longest and most difficult duties of any Bishop since the earlier ages of Christianity, he employed himself, wherever he came, not only in the higher functions of his office, but in the more humble and laborious duties of an ordinary Pastor. He had thus become known to all his clergy and to all his people, in the plains and mountains of Hindoostan, in the wilder tracts of Central India, in the stations of Guzerat, the Deccan, and the Western Coast, in the hills and valleys of Ceylon, and in these Southern Provinces, the scene of his latest labours, and henceforth of his dearest memory.

In the course of these journeys, and in all his other labours, his heart was most earnestly and intently fixed, not only on the government of the existing Church, but on the extension of Christ's kingdom in these strongholds of Heathen and Mahomedan Superstition. He delighted to consider himself as the CHIEF MISSIONARY OF INDIA—a character implied, in his judgment, in the nature of his Episcopal Office itself: and, while he felt it to be his bounden duty to confine his pecuniary aid and direct influence to the establishments of that Church, whose Orders and Ministry he received as Apostolical, yet most sincerely did he rejoice in the successful labours of all Christian Societies, of whatever denomination, in the field of India; for he felt, that, while marshalled against a common enemy, there should be none other than a generous rivalry and a brotherly emulation between our separate hosts; and that even thus the fortune of the field is best secured, if each army keeps its own ranks unbroken and its own discipline inviolate. The several Societies connected with our Church partook largely of his regard and active support: particularly the Venerable Chartered Society for the Propagation of the Gospel in Foreign Parts, whose general cause, as connected with their central establishment of Bishop's College, he had successfully pleaded at the several Presidencies of Bombay, Colombo, and Calcutta; and which he purposed, on his return to Madras, to recommend there also to the benevolence of the Christian World—the Church Missionary Society, to whose labours and the character of whose Missionaries he repeatedly bore the most honourable testimony—and the Venerable Society for Promoting Christian Knowledge, whose interests literally occupied his dying thoughts.

The Missions of this last-named Society, at Tanjore and in this place (Trichinopoly)—the foundations of the apostolic Schwartz and the apostolic men who have walked and are still walking in his steps—awakened, in a most powerful degree, and beyond any thing

which he had previously seen, the affections of his heart; and to devise and arrange a plan for their revived and more extended prosperity, was the object which occupied for many days, and to the last hour of his life (as several who now hear me can bear witness), his anxious thoughts and his earnest prayers. Again and again did he repeat to me, that all which he had witnessed in the Native Congregations of these Missions—their numbers, their general order, their devout attendance on the Services of the Church—exceeded every expectation that he had formed; and that, in their support and revival, he saw the fairest hope of extending the Church of Christ. Never shall I forget the warm expressions of his delight, when, on Easter Day, he gathered them around him as his children, as one family with ourselves—administered to them the Body and Blood of our common Saviour—and blessed them in their native tongue: and when, in the evening of that day, he had seen before him not less than 1300 Natives of those districts, rescued from idolatry and superstition, and joining us with one heart and voice in the prayers and praises of our Church—I can never forget his exclamation, that he would gladly purchase that day with years of life.

Those of you who heard his parting address, on the succeeding day, from the grave of Schwartz, will never lose the deep impression of that solemn moment, when (as if he had foreseen that his departure was at hand) he commended you to God and to the Word of His grace, charging you by the love of your Saviour and of each other, and animating you by the memory of your departed Father and by the near prospect of your eternal reward, to perseverance, fidelity, and Christian order.

Of his last public ministrations in this place I need not speak to you: the memory of them is fresh in every heart: you treasure them as the last words of a departed friend. You remember well the earnestness and affection of his manner, how he *exhorted and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you to his kingdom and glory.* Alas! who could have foreseen, while hanging on those lips, that they would so soon be closed in death—that the voice of your Shepherd, whom you had just begun to love, should be heard by you again no more for ever! This sun was in its meridian power, and its warmth most genial, when it was suddenly eclipsed for ever. He fell, as the standard-bearer of the Cross should ever wish to fall, by no lingering delay, but in the firmness and vigour of his age, and in the very act of combat and of triumph. His Master came suddenly, and found him faithful in his charge, and waiting for His appearing. His last hour was spent in his Lord's service, and in ministering to the humblest of His flock. He had scarcely put off the sacred robes with which he served at the altar of his God on earth, when he was suddenly admitted to his sanctuary on high, and clothed with the garments of immortality.



## TO THE MEMORY OF BISHOP HEBER.

If it be sad to speak of Treasures gone,  
 Of sainted Genius, call'd too soon away,  
 Of Light, from this world taken while it shone,  
 Yet kindled onward to the perfect day—  
 How shall our grief, if mournful these things be,  
 Flow forth, O Guide and gifted Friend, for thee !  
 Hath not thy voice been here among us heard ?  
 And that deep soul of gentleness and power,  
 Have we not felt its breath in ev'ry word,  
 Wont from thy lip, as Hermon's dew, to shower ?  
 Yea ! in our hearts thy fervent thoughts have burn'd—  
 Of heaven they were, and thither are return'd.  
 How shall we mourn thee ?—With a lofty trust,  
 Our life's immortal birthright from above !  
 With a glad faith, whose eye, to track the just,  
 Through shades and mysteries, lifts a glance of love,  
 And yet can weep !—for Nature so deplores  
 The friend that leaves us, though for happier shores.  
 And one high tone of triumph o'er thy bier,  
 One strain of solemn rapture be allow'd—  
 Thou who, rejoicing in thy mid career,  
 Not to decay, but unto Death hast bow'd—  
 In those bright regions of the rising sun,  
 Where Vict'ry ne'er a crown like thine hath won.  
 Praise ! for yet one more name, with power endow'd  
 To cheer and guide us, onward as we press ;  
 Yet one more image, on the heart bestow'd,  
 To dwell there—beautiful in holiness !  
 Thine, Heber, thine ! whose mem'ry from the dead  
 Shines as the star which to the Saviour led.

*St. Asaph, Sept. 1838.*

FELICIA HEMANS.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF THE CHIEF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

MATERIALS are not yet furnished to us for a complete List of the Annual Receipts of all such Societies as come within the scope of our Work: for want of such details, we have been obliged to repeat the statements of the last List relative to the American Colonization and Education Societies, and the Irish Education and Tract and Book Societies. To that List we have now added the American Tract, Canada Education, Edinburgh Bible, French and Spanish Translation, Hibernian Bible, Irish Society of Dublin, and three Ladies' Societies, with the Language Institution. The American United Foreign Missionary is now incorporated with the Board of Missions. The total amount of the present List exceeds that of the last by upward of 19,000*l*. Government Grants, to the amount of nearly 46,000*l*. in aid of the Society for the Propagation of the Gospel and the Irish Education Society, are included in the total amount.

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
African Institution .....	1825-6	-	-	-	-	-	-	553	5	0
American Bible .....	1825-6	-	-	-	-	-	-	16562	15	0
American Board of Missions .....	1825-6	-	-	-	-	-	-	18863	12	0
American Colonization .....	1824-5	-	-	-	-	-	-	985	10	0
American Education .....	1824-5	-	-	-	-	-	-	2127	7	6
American Jews .....	1825-6	-	-	-	-	-	-	1933	19	6
American Methodist Missionary ...	1825-6	-	-	-	-	-	-	1141	18	0
American Tract .....	1825-6	1566	7	0	727	8	6	2293	15	6
Baptist Missionary .....	1825-6	10499	3	3	31	6	7	10530	9	10
British and Foreign Bible .....	1825-6	46306	1	0	36462	1	9	82768	2	9
British and Foreign School .....	1825-6	-	-	-	-	-	-	1481	7	10
Canada Education .....	1825-6	-	-	-	-	-	-	1162	7	0
Christian Knowledge .....	1824-5	26679	9	7	34478	10	6	61158	0	1
Church Missionary .....	1825-6	46294	11	10	130	16	2	46425	8	0

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
Church-of-England Tract.....	1825-6	222	9	3	359	1	0	581	10	3
Continental.....	1825-6	-	-	-	-	-	-	2688	17	7
Edinburgh Bible .....	1825-6	2296	4	1	349	3	8	2645	7	9
French and Spanish Translation ...	1825-6	-	-	-	-	-	-	533	6	6
Gospel-Propagation .....	1825	-	-	-	-	-	-	32916	18	7
Hibernian .....	1825-6	6605	5	2	123	14	6	6728	19	8
Hibernian Bible .....	1825-6	1668	9	11	4032	3	9	5700	13	8
Irish Sunday-School .....	1825-6	2:77	2	10	308	3	6	2585	6	4
Irish Education .....	1824	30037	2	5	6523	8	9	36560	11	2
Irish Society of London .....	1825-6	-	-	-	-	-	-	544	7	1
Irish Society of Dublin.....	1825-6	-	-	-	-	-	-	1472	13	7
Irish Tract and Book.....	1824-5	1162	8	0	2496	16	10	3659	4	10
Jews' Society of London.....	1825-6	13193	9	9	225	10	1	13418	19	10
Language Institution.....	1825-6	-	-	-	-	-	-	586	13	0
London Missionary .....	1825-6	-	-	-	-	-	-	37164	1	0
Merchant-Seamen's Bible.....	1825-6	316	7	2	230	13	10	547	1	0
National Education .....	1824-5	-	-	-	-	-	-	2615	7	1
Naval and Military Bible .....	1825-6	-	-	-	-	-	-	4863	8	4
Newfoundland Education.....	1825-6	-	-	-	-	-	-	1672	7	1
Port-of-London Seamen's.....	1825-6	-	-	-	-	-	-	375	15	5
Prayer-Book and Homily .....	1825-6	1661	5	5	590	10	1	2251	15	6
Religious Tract .....	1825-6	2727	10	1	9910	4	11	12637	15	0
Scottish Missionary .....	1825-6	5878	13	8	88	4	9	5966	18	5
Slave Conversion .....	1825	-	-	-	-	-	-	3067	0	8
Sunday-School Union .....	1825-6	191	19	2	4360	0	8	4551	19	10
United Brethren.....	1824	-	-	-	-	-	-	10590	5	9
Wesleyan Missionary .....	1825	-	-	-	-	-	-	45766	1	1

## LADIES' SOCIETIES.

Birmingham, &c. for relief of Slaves, 1825-6	369	13	4	538	4	8	907	18	0
Calne, &c. in aid of Negro Emancipation, 1825-6	60	8	6	38	15	9	99	4	3
Hibernian Female School..... 1825-6	-	-	-	-	-	-	1937	4	2
Negro-Children Education .....	1825-6	-	-	-	-	-	714	5	6

Total..... £494,039 16 11

## United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.  
RESIGNATION OF THE FOREIGN SE-  
CRETARY.

THE Rev. Dr. Steinkopff has been under the necessity, from the debilitated state of his health, of resigning his office of Foreign Secretary to the British and Foreign Bible Society. The following Letter and Minute have been published on this occasion: the Letter was addressed by Dr. Steinkopff, under date of the 2d of December, to the President and Committee of the Society; and the Minute of the Committee was adopted unanimously, at a Meeting held on the 18th of December, the Right Hon. Lord Bexley, one of the Vice-Presidents, in the Chair.

*Letter of Resignation.*

## MY LORD AND GENTLEMEN—

Immediately before and ever since my illness of last Spring, the complication of difficulties arising out of the late proceedings of the British and Foreign

Dec. 1826.

Bible Society, together with a deep sense of the great responsibility attached to the office of Foreign Secretary, and an intense feeling of my own insufficiency, engaged my attention and affected my mind to such a degree, that I repeatedly and seriously thought of resigning the honourable station which I have hitherto been permitted to fill, previously to the General Meeting in May last. Desirous, however, of avoiding even the appearance of precipitancy in a matter of such moment, and having moreover been allowed, by the kindness of the Committee, to undertake a journey to the Continent, with an express view to the restoration of my health, I deferred taking any decisive step until the effect of such a journey could be ascertained. Although I have, at present, great reason to bless God for a partial convalescence, yet so much real debility still remains, and so strongly have several medical men unanimously decided against my resuming such labours as would in any great degree involve either bodily or mental exertion, that I have come to the final determination—and not without mature consideration, many fervent prayers, and the advice of judi-

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cious friends—to close my official connexion with a Society in the service of which I have had the privilege to spend twenty-two years, and to which I consider myself as indebted, under the providence of God, for many of the greatest blessings and enjoyments of my life.

Whether in serving the Institution, I have been solicitous only to please men or to be approved of God—whether I have acted from mere mercenary motives, or from a sincere desire to glorify that Blessed Saviour who has redeemed me, *not with corruptible things as silver and gold, but with His own precious blood*—I leave to my Lord to judge, *who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: by Him, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.* Thus much I may be permitted to assert, that none can be more deeply sensible than myself of the many and great imperfections attached to my feeble services; while, at the same time, I feel constrained to bless God for any success with which He may have been pleased to accompany them.

I also beg leave to state, as the result of extensive observation and careful inquiry made during my late tour as well as on former occasions, that the Foreign Bible Societies, whatever may be their imperfections, have proved, and still prove themselves to be, an incalculable blessing to the Continent of Europe; by the dissemination of thousands of copies of the Sacred Volume in its various languages, and by concentrating the energies and exertions of many truly enlightened and pious men toward the promotion of one grand and benevolent object—the extension of the Cause and Kingdom of our Blessed Redeemer throughout the world.

I cannot close without respectfully and cordially thanking you, my Lord and Gentlemen, as well as the other distinguished Patrons, Members, and Friends of the British and Foreign Bible Society, and its numerous Auxiliaries and Branches, for the multiplied and constant proofs of confidence and kindness, candour and patience, which I have invariably experienced on your and their part. The Society has enabled me, as an humble instrument, to dispense blessings through a variety of channels, not

only in my native country, but also in other parts of the Continent. Many have there blessed you; and called you blessed. May the glory be given to that God to whom alone it is due! My fervent prayers will, I trust, never cease for the peace and prosperity of the Society. May it be enabled, by the mercy of God, to overcome its present difficulties! And may the land which gave it birth, and which comprehends so many benevolent and excellent Institutions, be preserved in the fullest enjoyment of all its invaluable privileges and blessings!

Nor can I refrain here from expressing, in the strongest manner, my obligation to my esteemed Colleagues, and to all the Officers and Agents of the Society, for their most friendly attention, truly fraternal affection, and active co-operation: the reflection that I have lived with them all in uninterrupted harmony and peace, is a balm of consolation to my mind, amidst the pain which I feel in parting from them.

I remain most respectfully,

MY LORD AND GENTLEMEN,

Your very humble and obliged Servant,  
C. F. A. STEINKOPFF.

#### *Minute of the Committee.*

The Committee cannot but express their deep concern at the necessity which deprives the Society of the invaluable services of their Foreign Secretary.

Whilst they are assured that nothing would have induced Dr. Steinkopff to resign his office, but the consciousness of his inability to discharge the duties of it in a manner corresponding to the high estimate which he has ever formed of their importance, the only alleviation of their regret arises from the conviction, that a continuance of those laborious exertions in the cause of the Society, to which the debilitated state of his health must be in a great measure attributed, could not have been attempted but at the hazard of his life.

Of the magnitude, extent, and beneficial effects of the services of Dr. Steinkopff both at home and abroad, during a period of more than twenty-two years, an adequate opinion can be formed by those only who were witnesses of them, or have the means of access to the Records of the Society in which they occupy so large a space. Of the zeal, the cheerfulness, and the patient assiduity with which they were performed, the Members of every successive Committee

of the Society can bear the most ample testimony. Nor is it to be forgotten, that, for eighteen years, those services, which during a considerable portion of that period occupied nearly his whole time and attention, were gratuitously performed; and that the salary, which was afterward annexed to his office, was wholly unsolicited and reluctantly accepted. Never were services rendered by any public functionary more disinterested than those of Dr. Steinkopff. His Colleagues and the Committee will long cherish the remembrance of the truly Christian spirit that ever tempered the ardent zeal which animated his exertions and endeared him to their affections.

They have only further to express their cordial wishes that it may please God to restore his health: nor are they unwilling to indulge the hope, that, by the realization of their wishes, the Society may still derive most important benefit from his services, in co-operation with the Committee, of which he continues to be a privileged Member.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

##### *Resolutions consequent on the Death of Bishop Heber.*

A Special General Meeting of this Society was held on the 6th of December, His Grace the Archbishop of Canterbury in the Chair, at which the following Resolutions were unanimously passed.

1. That the Society deeply deplores the sudden death of the late Bishop of Calcutta, which has deprived this Institution of a valuable Friend, the Indian Diocese of an unwearied and truly primitive Prelate, and the Church at large of one of its brightest ornaments.

2. That this loss has been peculiarly aggravated to the Society, by its having occurred at a time when the effect of Bishop Heber's presence was beginning to be felt in the Missions in Southern India, so long under the superintendence of the Society, and of which he often emphatically said, that "The strength of the Christian Cause was there."

3. That the Society, being anxious to record its sense of the zeal and energy of this lamented Prelate, is of opinion that the best tribute which it can pay to his memory will be, to prosecute the important measures which come recommended to its adoption as his last wishes.

4. That the Society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that Members of the Asiatic Episcopal Churches, not in subordination to the See of Rome, should be admitted into Bishop's College, do agree to place the Sum of 2000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two Scholarships for that purpose, provided they be for ever called "Bishop Heber's Scholarships."

5. That, in deference to the further suggestion of Bishop Heber, the Madras District Committee be authorised to draw upon the Society for a Sum not exceeding 2000*l.*, for the enlargement of the Church of Tanjore; and for building, repairing, and enlarging Churches, Schools, and Houses for Schoolmasters, Catechists, and Missionaries in other parts of Southern India.

6. That Bishop Heber having likewise strongly recommended an extension of the Society's Printing Establishment in Southern India, and it appearing that such a measure may greatly conduce, as well to the immediate advancement of Native Education as to the future support of Native Schools, it be further agreed, that a Sum not exceeding 500*l.* be expended out of the Native-School Fund, in enlarging the Society's ancient press at Vepery; and that the profits be applied, under the direction of the Madras District Committee, for the benefit of Native Schools in that Presidency.

7. That the Society, in thus testifying its sense of the services of Bishop Heber, adverts, with feelings of the most painful recollection, to the short interval that has elapsed since it was called upon to pay the like tribute to the memory of his illustrious Predecessor

8. That the Society, therefore, on the present occasion, while it acknowledges, with the deepest gratitude, the paternal care of His Majesty's Government, as well in the formation of an Indian Episcopate, as in the selection of the highly-gifted Persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer of its Memorial, presented in 1812, for the erection of a See at each of the three Presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the Diocese of Calcutta.

9. That, in the opinion of the Society, fatally confirmed by the result of the attempt to govern the Indian Church by a single Prelate, nothing but a division of this enormous Diocese can prevent a continued sacrifice of valuable lives, and a perpetually-recurring interruption of the great work, for the accomplishment of which that Episcopal Establishment was formed.

10. That the constitution of the Government in India is constructed on the principle of a separate Administration at each of the three Presidencies; and that, in the opinion of the Society, it must necessarily be inconvenient not to assimilate the Government of the Church to that system which experience has proved so beneficial in the civil, judicial, and military departments.

11. That the Memorial now read, renewing the Society's prayer, for the erection of three Sees in India, be adopted; and that his Grace, the President, be respectfully requested to present the same, in the name and on the behalf of the Society, to the First Lord of the Treasury and the President of the Board of Controll.

12. That a Memorial to the like effect be also presented, by his Grace the President, to the Honourable Court of Directors of the East-India Company; expressing, at the same time, the gratitude of the Society for their continued protection and assistance to its Missions, and the satisfaction with which it contemplates the increased provision which they have made for the Spiritual wants of the British Inhabitants of India.

#### CHURCH MISSIONARY SOCIETY.

##### *Foundation of Two Heber Scholarships in Bishop's College.*

THE Committee, wishing to perpetuate the memory of their regard to the late Bishop, have directed the founding of two Scholarships in Bishop's College, to bear his name. The Society, at its Annual Meetings, having repeatedly sanctioned the yearly appropriation, so long as the state of the funds would allow, of the sum of 1000*l.* to the use of Bishop's College, the Committee have acted on that authority; and have, at the proper seasons, voted the said sum for the years 1822, 1823, 1824, and 1825, re-

spectively. In voting the grant for 1826, which was done unanimously at the Monthly Meeting of the Committee on the 11th of December, the Committee have requested the Committee of the Calcutta Auxiliary to appropriate the said grant, in conjunction with such a portion of former grants as may be requisite for the purpose of forming two Theological Scholarships in Bishop's College, to bear the name of "Bishop Heber's Church Missionary Scholarships."

##### *Resolutions in reference to the Death of Bishop Heber.*

A Special and open Meeting of the Committee assembled at Freemasons' Tavern, on Friday the 15th of December at one o'clock, the Right Hon. the President in the Chair. The following Minutes and Resolutions will explain the chief proceedings on this occasion.

The Committee being anxious to record their deep feelings of regret and grief occasioned by the death of the late Bishop of Calcutta, on the Motion of the Rev. F. F. Thomason, M.A., Chaplain of the Hon. the East-India Company on the Bengal Establishment, it was Resolved unanimously—

That while this Committee would bow with submission to the will of Almighty God, they cannot but deeply deplore the loss which this Society and the Christian Church at large have sustained by the death of the late Right Rev. Reginald Heber, Lord Bishop of Calcutta; and, whilst they contemplate with gratitude to the "Giver of all goodness" the strong faith, ardent zeal, unaffected humility, universal love and incessant labours, of this distinguished Prelate, terminating only with his life, they feel themselves peculiarly bound to commemorate his attachment to the Cause of Missions, and more especially his wise and parental superintendence of the Missionaries of this Society labouring within his Diocese, by whom they trust, no less than by themselves, he will ever be remembered as a bright example of those graces which most eminently adorn a Christian Prelate.

It appearing to this Committee that the establishment of the English Episcopacy in India has been attended with the most beneficial consequences in reference to both Europeans and Natives, but that its increasing cares will press too heavily on any one Prelate, on the Motion of Sir Robert Harry Inglis, Bart., seconded by Colonel Sandys, it was Resolved unanimously—

That while the Committee beg to express, on behalf of the Society, their respectful and grateful acknowledgments to His Majesty's Government and to the Court of Directors of the Hon. the East-India Company for the support which they have given to the Establishment of Episcopacy in India, they unite their humble requests with those of the Venerable Societies for Propagating the Gospel and for Promoting Christian Knowledge, for the appointment of such a number of Prelates as may be competent to the discharge of the weighty and increased duties of the Episcopate in India.

*Memorial of the Society.*

At the Meeting just mentioned, it was unanimously resolved, on the Motion of Lieut.-Colonel Phipps seconded by John Thornton, Esq., that a Memorial then read should be presented to the Right Hon. the Earl of Liverpool, First Lord of the Treasury—to the Right Hon. C. W. Wynne, President of the Board of Controul—and to the Chairman of the Court of Directors of the Hon. the East-India Company. This Memorial is as follows.

The Memorial of the Committee of the Church Missionary Society for Africa and the East,

Humbly Sheweth—

That your Memorialists have now, for nearly twenty years, been engaged in promoting the knowledge of the Christian Religion in India—

That they have ever been anxious to conduct their proceedings in conformity with the Doctrines and Discipline of the United Church of England and Ireland—

That, before the last renewal of the Charter of the East-India Company, they requested the late Rev. Dr. Claudius Buchanan to urge on the Public and the Legislature the expediency and necessity of a general Colonial Establishment; in consequence of which he published his Work entitled "Colonial Ecclesiastical Establishment," the first edition of which was printed and distributed, by means of your Memorialists, among the Members of both Houses of Parliament—

That your Memorialists regarded, with gratitude and joy, the provision made in the New Charter granted to the East-India Company, for enabling the Crown to constitute a Bishopric in India—

That, with similar feelings, they rejoiced in the formation of Bishop's College at Calcutta, for the education of

Missionaries to the Natives of India; and contributed 5000*l.* toward its erection, having made also successive Annual Grants, amounting in the whole to 5000*l.* more, in support of the College—

That they have now established Missionary Stations—in the Presidency of Bengal; at Calcutta, Burdwan, Buxar, Gorruckpore, Benares, Chunar, Allahabad, Cawnpore, Agra, Meerut, and Delhi—in the Presidency of Madras; at Madras, Poonamallee, Mayaveram, Palamcottah, Cotym, Allepie, Cochin, Tellicherry, and Nellore—in the Presidency of Bombay; at Bombay, and Basseen in the North Concan—in the Island of Ceylon; at Cotta, Candy, Baddagame, and Nellore—

That, in these Stations, there are now Twenty-eight Missionaries, who have received Episcopal Orders in the United Church, and who are labouring to bring the Heathen to embrace the Christian Faith—

That these Missionaries were licensed by the late Bishop of Calcutta, were received under his Episcopal Jurisdiction, and were summoned by the Bishop to the Visitation of his Clergy—

That very great and valuable benefits resulted from the visits which the Bishop made to the Stations of the Society; his paternal counsels and exhortations, and his judicious instruction in various difficulties which had occurred, eminently tending to promote the objects of your Memorialists, and to strengthen and confirm the Missionaries in their arduous labours—

That the Bishop was on his way to visit the Mission of the Society in Travancore, when it pleased Almighty God to call this revered and beloved Prelate to his heavenly reward—

That there is sufficient reason to believe, that both Bishop Middleton and Bishop Heber, oppressed by the overwhelming duties of their responsible situation, sacrificed their lives in the performance of duties which they were anxious conscientiously to discharge—

That your Memorialists, persuaded that it is impracticable for any one Bishop duly to superintend so vast a charge, and deeply sensible of the great advantages which their own Missionaries have received from the personal visit of the lamented Bishop Heber, cannot refrain from joining the Incorporated Society for Propagating the Gospel in Foreign Parts, and the Venerable So-

ciety for Promoting Christian Knowledge, in humbly representing the importance of appointing more than one Bishop to so immense a Diocese—

That your Memorialists, in making this representation, feel it to be their duty at the same time respectfully and gratefully to acknowledge the support already given to the Establishment of Episcopacy in India, by His Majesty's Government and by the Court of Directors of the Hon. the East-India Company.

*Nature and Advantages of the Society's Connection with Bishop's College.*

In a Circular issued by the Committee, containing the above Resolutions relative to the late Bishop Heber and the increase of Bishops in India, the Committee add a statement, in reference to the Society's connection with the College, which is thus introduced—

The Committee think the present a fit occasion on which to trace the Progress and Advantages of the Society's connection with Bishop's College. That connection has been sanctioned and approved at various Annual Meetings of the General Body, and has been hailed with joy throughout the country; and by the Society's friends and labourers in India, where it has already produced and promises still to produce the most salutary effects on its great design.

The Committee then trace the proceedings, relative to this subject, at the different Annual Meetings. These have already appeared in our pages: we refer the reader to p. 317 of the Volume for 1819 and to pp. 216, 217 of that for 1820, in reference to the original Grant of 5000*l.*; and to p. 449 of the Volume for 1821, and pp. 226, 249 of that for 1823, on the Annual Grants of 1000*l.*

We subjoin the view which the Committee give of the Advantages derived to the Society from the connection with the College, established and maintained by means of these Grants: and we the more readily bring this subject before our Readers, because we have reason to know, that there are Members of the Society, who are very little informed on the true grounds of this connection and its beneficial in-

fluence on the Society's operations in India.

In estimating the importance of the Society's Grants to Bishop's College, it should be remembered, that the Society has sufficient grounds for contributing to its support, in the important bearing which the College has on the propagation of the Gospel in India, even if the Society itself derived no direct advantages from the College. It is no slight ground of satisfaction to the Members, that the Society has been enabled to take an efficient share in the establishment and support of that very Institution, which the Cause of Christianity most needed in India: they may reflect with gratitude on its having been the means of giving that Institution, according to the acknowledgment of its able Founder, a degree of stability and a range of operation, which it could not otherwise have at that time acquired; and of having, by its Annual Grants, according to the declaration of the lamented Bishop Heber, contributed, at very seasonable times, to its support and efficiency.

But, when the necessity under which the Society lies of maintaining a close connection with the College is duly understood and considered, the present friendly relation which subsists between the Society and the College must be viewed with thankfulness to God.

The Society's Grants have conciliated a degree of confidence in its motives and designs, which, in the first instance, was manifested by a Code of Statutes, which liberally offered to all the Church Societies the means of maintaining their respective independence, while it enabled them to co-operate for their common end; and which has further given the Society every reasonable prospect of exercising its due portion of influence in the future concerns of the College, so far as its own objects and interests may require.

It may be safely affirmed, that the connection established and cherished by these Grants with the College, and through the College with the Episcopate, has laid the foundation for the Society's acting hereafter in India with far more economy and effect than it could otherwise have done: for the ordinary course appointed for all Native Missionaries (and it is to such Missionaries that every Society must ultimately look for the wide extension of its Missions) is, that they shall be educated in the College and receive Ordina-



tion at the Bishop's hand. No plan has been devised so likely, under the Divine Favour, to endue Native Missionaries with the requisite qualifications as Bishop's College. The Youths, who are under preparation in the Society's Seminaries throughout India, can no where else so advantageously acquire the necessary attainments for Holy Orders as in the College. When so qualified, and going forth with the blessing of God on their labours, they will carry on the Society's concerns in India to an extent otherwise impracticable.

Had the Society, indeed, entertained any reserves, in placing its Missions in close connection with the Bishop and in full subordination to his jurisdiction, it could not indulge those reserves; for the Law has refused to it as a Church Society any proper footing for consistent action in India, but as in due subjection to the Episcopate. But the Society had no such reserves: on the contrary, so fully persuaded were its respective Committees, that the administration of the Episcopal Authority in India would have a most salutary bearing, under the blessing of God, on its labours in that country, that every practicable measure was early adopted for placing its Missions in close connection with the Episcopate.

Some objections were, at first, felt to the Society's pledging itself to make Annual Grants; even under the restrictions under which that pledge is given, of its being in a capacity to make such Grants: these objections proceeded on the ground, that, in that early stage, there was no certainty that the College Statutes would be so framed as to give the Society the means of coming into proper connection with the College: but the making of these Grants was urged, on the consideration of its being the duty of the Society to shew its readiness to co-operate in such a promising plan, and to manifest a reasonable confidence in the measures of persons of such just weight and authority: and the event has shewn that this was the right view of the case; as there is no reason to doubt but the conduct of the Society in making its Grants, was the means of securing to it the advantageous position for Missionary labour in which it now stands. Had Bishop Heber, with all his good-will to the Society, found no such connection formed between the Society and the College as now happily

exists, but that distance and suspicion in the College toward the Society which must have resulted from its having declined to take its share in supporting that Institution with the two Venerable Societies for Propagating the Gospel and for Promoting Christian Knowledge, he must have withheld from it his countenance; for it is distinctly known to have been the conviction, on his part, before he went to India, of the Society's having done every thing in its power to act in connection with Bishop Middleton's plans, which confirmed and settled his attachment to the Society: and this very proceeding, with the subsequent measures of the Society, enabled Bishop Heber to attain an object very near his heart—that of the different Societies connected with the Church meeting and co-operating on common ground: that friendly union being formed and cherished by means of the College which is desirable among Members of the same Church at all times and in every place, but incalculably important in the presence of the Heathen.

By the Statutes of the College, the Society's Missionaries will be allowed the privilege, with the concurrence of the proper Authorities, of receiving education at its own expense. Such Students as may be appointed to Scholarships will, of course, be supported by the income of such Scholarships. In the case of Scholarships founded by the Society, it will have the right of presenting the first beneficiary; but the subsequent appointments are vested, at present, by the Statutes, in the Bishop. These Scholarships will, however, for ever bear the name of the Society: and there is every reasonable ground to expect that future Bishops will appoint to them, in succession, such competent candidates as may be recommended by the Society. It would unquestionably be desirable, that all right of nomination in future times, subject of course to the Bishop's approval, should vest in the Society. Great embarrassment might arise from allowing the heirs and representatives of a private Benefactor to present in perpetuity to a Scholarship founded by him; but no inconvenience could attend the grant of such nomination to the Scholarships founded by Public Bodies, as those Bodies have a continued and perpetuated existence: on the contrary, if the Statutes were to be so modified as to allow Public Bodies to nominate in perpetuity,

subject to the Bishop's approval, this modification would doubtless lead to a large increase of endowments. The Committee have reason to know that such an arrangement was desired by Bishop Heber; and they understand that he meant, had his life been spared, to recommend the adoption of some modification of this nature. Whether, indeed, the Society should or should not obtain such future nomination as is here referred to, there is abundant ground to believe, that the Scholarships which it has already founded and may hereafter found will supply a succession of Labourers, far better qualified for its work in India, than the generality of Missionaries who can be sent out from this country, and at one-third of the charge at which they could be sent from home, while their annual maintenance will perhaps not be one-half of that of European Missionaries.

The advantages of the College to the Society, in respect of the reception of its Students, cannot at all be estimated by what has taken place; for the small number of the Society's Students has arisen in part from its representatives not yet having fit and proper persons to offer for admission, and in part from the College not being ready till lately to receive any considerable number of Students.

The Society has now distinctly and repeatedly given Bishop's College a claim on its funds for an Annual Grant of One Thousand Pounds—unless, on the one hand, as is expressly stated, its funds should be in such a state as to disable it from making such Grant; or, on the other, as is in the nature of the case implied, but cannot be anticipated, the College should so conduct itself toward the Society or in respect of its own professed objects, as to render it the duty of the Society to withhold the contribution. In the application of the Society's Grants, it must be considered, that there are various ways, in which they may be advantageously expended for the promotion of the Common Cause. The Translation and Printing of the Scriptures and Liturgy would alone employ with advantage a much larger sum than the Annual Thousand Pounds of the Society; should the Society wish to appropriate, at any time, the whole or any part of the Annual Grant to this specific object.

Consistency of principle, efficiency of action, and economy of both resources

and life, are greatly dependent, in reference to the Society's labours in India, or its continued and cordial connection with Bishop's College: and the Committee cannot therefore but recognise, with humble gratitude, the hand of God in the present aspect of the Society's concerns in India; and they fervently pray that the Great Head of the Church would pour down the abundant influences of the Holy Spirit, on these and all other designs of His Servants to promote the establishment of His Kingdom among men.

#### LADIES' SOCIETIES IN BEHALF OF NEGRO SLAVES.

We have received the First Annual Reports of three Societies, formed by Ladies in furtherance of the efforts now making for the Instruction and ultimate Emancipation of the British Negro Slaves. The first year's income of these Societies is stated in the preceding List: we subjoin a brief account of each.

#### NEGRO-CHILDREN-EDUCATION SOCIETY. *Inadequate Provision for Negro Education.*

The Formation and Design of this Society were noticed at pp. 339, 340 of our last Volume. The grounds on which the Society proffers its aid in the cause of Negro Education are thus stated—

The Society originated in a conviction, that, while much has been effected for the benefit of Heathen Nations, there yet remain thousands of human beings, who are spending their strength to supply us with luxuries, but whose ignorance and depravity, though we have often lamented, we have yet done little to remove, and whose peculiar situation as Slaves renders them incapable of promoting their own improvement or that of their children.

Even those Negroes whose Masters have been the most compassionate have, except in a few instances, enjoyed rather the happiness of the inferior animals than that of rational and immortal beings; for, whatever may be the case with regard to their food and clothing, it is an acknowledged fact that no adequate provision has been made for their instruction in the duties of morality and religion.

In confirmation of this statement, it has been estimated, by persons well ac-

quainted with the subject, that the whole number of Negro Children now under instruction does not amount to 10,000; while, on the most moderate computation, there are not less than 150,000 of the Slave Population under ten years of age in our West-India Colonies: so that only ONE child in FIFTEEN is receiving the blessing of education in a country, where, from the depraved habits of the parents, it is so peculiarly needed.

*Proceedings of the First Year.*

From the account of these proceedings we extract some particulars.

Two objects were originally contemplated by this Society—the FIRST, to establish New Schools for Negro or Free Children of Colour in the British West-Indies—the SECOND, to assist individuals of acknowledged character and usefulness, already settled on the spot and engaged in the work of instruction.

With regard to the FIRST object, no New Schools have yet been established; nor could it reasonably be expected, when we consider the short duration of the Society, the various preliminary measures indispensably requisite, and the difficulties to be removed before such a step could be prudently adopted. Your Committee have, however, lately received proposals from two highly respectable West-India Proprietors, which offer considerable hope that New Schools may be formed on their estates, and under their immediate patronage, should our funds prove adequate to render the assistance necessary to these undertakings.

The SECOND object proposed by the Society has presented an extensive field for exertion and usefulness. Much interesting information has been received: your Committee have become acquainted with Charitable Institutions established in the West-Indies, bearing immediately upon the objects of the Society; and under the direction of persons of acknowledged worth and Christian zeal, whom they have been able to encourage and materially to assist in their benevolent labours.

It is highly desirable that such individuals, widely scattered in various parts of the West Indies, should find, in your Committee, a common centre—an association of friends—prepared, at all times, to receive their applications, to strengthen their hands under discouragement, and to enlarge their sphere of usefulness as

far as your continued liberality will enable them to do.

The sum of 255*l.* has been remitted in aid of different Institutions, among which we are happy to see the Female Refuge and Distressed Females' Friend Societies of Antigua.

In pleading for enlarged support, the Committee remark—

Were it only for the fuller accomplishment of the SECOND OBJECT proposed by the Society, your Committee feel that they have a sufficient claim to urge upon their friends the necessity of their continued and enlarged support. To select persons in this country as teachers in order to send over to the West-Indies is, it must be acknowledged, a business of peculiar difficulty. When, therefore, individuals have presented themselves, already faithfully prosecuting the objects of the Society, and, at the same time, distressed and impeded by the want of assistance, what could be more beneficial, what more likely to forward the views and accomplish the desires of our Society, than to render to them liberally that support which alone is needed to give efficacy to their exertions?

*Design of establishing Infant Schools.*

Your Committee have not seen reason to alter the principles laid down in their Prospectus; but they have it now in contemplation to devote their energies more particularly to one department hitherto unoccupied—that of Infant Schools.

The friends of this system will, doubtless, rejoice to see its benefits communicated to the Negro; and even those persons, who may question the propriety of removing English Infants from their mothers' care, can have no such objection in the West Indies. There, the laborious employment of the women occasions a separation from their young children, who are generally committed to the care of an old woman on the estate: the ease with which the children thus collected together, might be instructed in all that they are capable of learning, and the mind prepared by habits of order and attention for receiving the elements of useful knowledge, is most obvious; and the circumstance that they themselves will be required to work in the fields at the age of six or seven, makes it the more important that this opportunity for early instruction should not be lost.

SOCIETIES IN WARWICKSHIRE, STAFFORDSHIRE, AND WILTSHIRE.

*Formation and Object of these Societies.*

A Society was formed on the 10th of April of last year, comprehending Ladies of Birmingham, West Bromwich, Wednesbury, and Walsall, with their respective Vicinities; and another on the 11th of August following, of Ladies resident at and near Calne, Melksham, and Devizes. These Societies originated in the unwearied zeal of the same benevolent Lady: their object is, to render aid to the cause of Negro Emancipation. District Treasurers are established in different parts of the country, who circulate information on all subjects connected with the design of the Societies, and receive contributions. The funds are appropriated in such way as may appear most conducive to that design.

In what manner these local Societies view the subject of Slavery, and what must be the ultimate effect of their exertions, may be judged of by the following extract from one of the Reports, in which the Committee state the

*Grounds for continued Exertion in behalf of Negro Emancipation.*

Your Committee, in presenting you with an account of their proceedings during the past year, wish, first, to remind you, that, at the Meeting which organized your Society, much commiseration and sympathy were excited by authentic information of the wrongs inflicted by England on the African Race. These wrongs are still undressed. Thousands of our countrymen even yet actively uphold a system, which, in every one of the Chartered Colonies, STILL PERMITS THE FLOGGING OF FEMALES—in scarcely any instance prohibits the separation of families by sale, or allows the Sabbath to be a day of rest, or admits of slave evidence, or gives a legal sanction to marriage. At the same time, flattering pictures of improvement are exhibited, both in Parliament and out of it, contradicted by the very Papers which Parliament has ordered to be printed.

The time is not, therefore, come for us to relax in our exertions. We must

still plead for those who cannot plead for themselves; for those, whose cry of anguish is stifled, whose supplicating voice is not allowed to reach us. It is not long since, that some of these outcasts from the pale of humanity followed a party of our countrymen toward the vessel which was to bear them to these English shores of freedom, and, on their bended knees on the beach, with uplifted hands and streaming eyes, exclaimed, "Beg your Gods to help us!" Well may these unhappy beings, whom we have left so long in the blindness of their idolatry, turn their eyes to "the Gods" for the help which they seek in vain from man!

Though the debates on Mr. Denman's motion of last March proved incontrovertibly to all England that our feet are swift to shed the blood of those who look to this Christian Land for impartial justice; yet, in direct contradiction to the truly-appalling facts brought forward and substantiated by several of the speakers in that debate, and in spite of the decrease in the number of Slaves, and the long lists of branded runaways exhibited in the Newspapers of our Colonies—runaways from West-India comforts!—we are still positively assured by many that the British Slave does not want our aid; and that, if he did, the PEOPLE of this country should leave this work to others—not excluding from a share in it those, who are employing the press to palliate and conceal the enormities of Colonial Slavery, and, by representing it as a most beneficent system, to abate the horror and disgust with which the view of its real character is beginning to inspire a great and generous nation.

Many, who believe that the system requires to be amended and ultimately abolished, are still of opinion that the boon of freedom is not to be granted to our "brutified captives," as they are styled in a recent popular publication, till they shall have received adequate religious instruction. On this head the Bishop of Jamaica states, that he feels convinced "that the erection of additional Places of Worship must precede every other method of instruction. Schools, he says, "will naturally follow in the train of Churches, and the PREJUDICES AGAINST EDUCATION must be gradually removed by the effects of REGULAR attendance on the House of God." Alas!

a "Six Months in the West Indies."

Churches have existed in Jamaica for 150 years, and not one Negro School has followed in their train! Neither have the general prejudices of the Planters against education been removed by their "attendance, regular" or irregular, "upon the House of God." How greivous, then, to hear it laid down by any one as a position not to be disputed—and more especially to hear it so laid down by any one high in power and influence—that the future liberation of our enslaved fellow-subjects is to be, and ought to be, contingent on the future moral and religious instruction which their Masters and Managers may be pleased to afford them, or to permit them to receive!

With still deeper feelings of pain and sorrow do we observe the preference so constantly claimed in the discussion of this question for the demands of **EXPEDIENCY** before those of Moral Right. On this principle it is, that the solemn pledge of Parliament—"to admit the Slaves to a participation in the civil rights and privileges of their fellow-subjects, at the earliest period compatible with the **FAIR** and **EQUITABLE** consideration of the interests of **ALL** parties concerned"—has been explained to mean, that the interests of **THE PARTY COMMITTING THE WRONG** are not only to be **FIRST** considered, but are never afterwards to be lost sight of for one single instant; while the interests of **THE PARTY ENDURING THE WRONG** are to be considered at such time, and to such extent, as may best consist with the **CONVENIENCE** of those who chose to inflict it.

That interminable delays must be the necessary consequence of the present measures of Government appears to be clearly proved, by the convincing arguments of one of its leading members—the same distinguished individual who proposed for the adoption of Parliament the pledge which we have just referred to.

Trust not (he says) the Masters of Slaves in what concerns Legislation for Slavery. However specious their laws may appear, depend upon it they must be ineffectual in their operation. It is in the nature of things they should be so. . . . Let, then, the British House of Commons do their part themselves. Let them not delegate their trust of doing it to those who cannot execute that trust fairly. Let the evil be remedied by an Assembly of Freemen—by the Government of a Free People; and not by the Masters of Slaves. Their laws can never reach—could never cure—the evil. . . . There is something in the nature of absolute authority, in the relation between Master and Slave, which makes des-

potism, in **ALL** cases and under **ALL** circumstances, an incompetent and unsure executor even of its own provisions in favour of the objects of its power.

And yet, in the face of this declaration, it is decided, that the framing of the laws, which are to meliorate the condition of the Slaves and prepare them for ultimate emancipation, is to be left to the same incompetent Colonial Legislators, whose "laws can never reach, could never cure, the evil!"

—Earth is sick,

And Heaven is weary, of the hollow words,  
Which States and Kingdoms utter, when  
they speak

Of Truth and Justice—

For the reasons now stated, and for many other which cannot be detailed in this Report, we are constrained to think, that the friends of justice and humanity have as much cause as ever for continued exertion in the work in which they are engaged. We sincerely regret that our limited means have allowed us to appropriate only a small sum to the funds of the London Anti-slavery Society; and we would earnestly entreat of all whom our voice can influence, that they make themselves well acquainted, if they are not so already, with the writings of that excellent Institution, which advocates so forcibly and disinterestedly the cause "of the desolate and oppressed:" then will they be disposed to lend effectual and seasonable aid to those who *bear the burden and heat of the day*. We would also entreat the friends and members of the Association to redouble, instead of relaxing their efforts, in diffusing information on the subject of West-India Slavery as widely as possible in their respective neighbourhoods; in order that the deepened and extended abhorrence in which that System of Iniquity shall consequently be held, may raise a still more general and earnest call for its extinction than has yet been heard among us. Never, it is hoped, shall we be found to repent or retreat from the pledge deliberately given in our Ninth Resolution—

That this Society will continue its exertions, till the time may come, when the unhappy Children of Africa shall no longer be treated as beasts (which the Planters' own Gazettes incontrovertibly prove that they are); no longer be bought and sold, and branded like cattle; and when the torturing and degrading cart-whip shall no longer fall on the persons of helpless Negro Slaves; and when every Negro Mother, living under British Government, shall press a free-born infant in her arms.

## CANADA EDUCATION SOCIETY.

*Formation and Object of the Society.*

THIS Society was formed at a Meeting held on the 2d of July, 1825, in Freemasons' Hall; H.R.H. the Duke of Sussex in the Chair. The Duke of Bedford is *President*; and the Bishop of Salisbury and many Noblemen and Gentlemen *Vice-Presidents*: the Rev. Thomas Mortimer and Thomas Pellatt, Esq. are *Secretaries*.

The object of the Society is stated in the following Resolution—

That a Society be now formed for promoting Education and Industry in Canada; the object of which shall be, to train up Teachers and assist in the establishment of Schools of Education and Industry among the Indians and Settlers, in such parts of the Provinces of Upper and Lower Canada as are destitute of the means of instruction.

The principle on which the Society proceeds appears from the following Regulation—

In every School which may receive assistance from this Society, the reading of the Scriptures and some useful manual labour shall constitute parts of the daily exercise of the pupils: all shall be required to be strict in their moral conduct, and duly to observe the Sabbath; attending to such religious exercises, and at such places, as their respective parents and guardians may direct. But should this be impracticable, on account of the distance of any Place of Worship, then all such Scholars shall, upon each Lord's Day, read and recite those portions of Scripture, which are calculated to enforce all the relative and social duties of the present life and point the way to a happy eternity.

*Classification and State of the People in Canada.*

The Address of Lord Bexley at the formation of the Society will shew the nature of that field which offers itself for cultivation in Canada—

The inhabitants consist—of the European Settlers—the Natives of Canada, descended from the first settlers—and the Native Indians.

The European Settlers have taken with them, from this country, their various Religious Creeds: there are Episcopalians, Catholics, and Dissenters of all classes. Any Schools, therefore,

for their benefit must be founded on general principles, independently of particular Creeds or Forms of Church Discipline. We must allow the respective Clergy to lead their flocks in that which they think to be the right way. The Venerable Society for Propagating the Gospel in Foreign Parts, and the British and Foreign School Society, are doing much good; but there is room and necessity for more.

The second class, or Descendants of the original Settlers, often placed in situations which afford no opportunities of Public Worship, have, in too many instances, almost forgotten their religion, or have been brought up without any, and are sunk into gross ignorance and vice: this is especially true with those in the back settlements.

As to the third class, or Native Indians, we owe them a debt, which we ought now to pay. We have driven them gradually out of their own possessions, and reduced their numbers, by compelling them to inhabit woods and swamps: several of the tribes are utterly extinct, and others hastening fast to decay. The intercourse, which we have hitherto carried on with them, has been of a degrading and demoralizing character: we initiated them in the use of fire-arms and of spirituous liquors—at once, giving them weapons of mischief, and stimulating their worst passions to the use of them. We must now endeavour to civilize these rude tribes; and, instead of huntsmen or warriors, convert them into industrious and peaceable members of society—making them happier in this life, and fitting them for a better hereafter. Our Schools, however, must be something more than seminaries of morality or religion: in the savage state, each man is dependent on his individual exertions; he must know how to handle the axe and build himself a house: industry, therefore, must be combined with mental cultivation; and the best mode of inculcating such habits will be found in the principles of the Bible, which must form the basis of any system of instruction, carrying to all men the comforts of time and the cheering hopes of eternity.

In reference to the number of the inhabitants it is said—

Within twelve years, the population of Upper Canada has been doubled: making a total amount of nearly one million of immortal souls, in the two



Provinces: and, if we include the large and numerous tribes of Indians extending indefinitely westward, it would greatly exceed this number.

*Proceedings of the Society.*

We extract the following paragraphs from the First Report—

In the year 1813, the Rev. Mr. Osgood visited England, for the purpose of raising subscriptions from the pious and well-disposed, in aid of the above object. With the sum so raised, and invested in the hands of Trustees, various Schools were formed, and furnished with the necessary books. And your Committee have the pleasure to state, that, by the judicious application of One Hundred Pounds by the Trustees, a stimulus was given to the exertions of a Committee at Montreal, who have established two large Schools in the city, in which nearly one thousand children have received the benefits of Education, under the denomination of the British and Canadian School Society, under the patronage of his Excellency the Earl of Dalhousie. The remaining sum in the hands of the Trustees is 885*l.* 4*s.* 7*d.* Three-per-Cent. Stock, and which is now held in trust for the purposes of this Society. The poor Indians and destitute Settlers were visited and instructed; and Tracts and other pious books were largely distributed.

On Mr. Osgood's second visit to this country, in 1825, this Society was formed. After making some short stay in the metropolis, Mr. Osgood was requested to visit different parts of the United Kingdom, for the purpose of soliciting subscriptions and forming Associations.

On this occasion, various Auxiliaries and Associations were formed, and the sum of 810*l.* 8*s.* 9*d.* was collected.

After describing the state of the Native Indians, the Report thus closes—

It is to the spiritual welfare of this ancient and interesting race of people, that your Committee desire to direct your attention: not, however, to the neglect of the poor children of those destitute Settlers who have emigrated from this country; and who, if no efforts be made for their instruction and conversion, may, ere long, sink into a state of ignorance and impiety, which may outvie in criminality the worst condition of Heathenism.

Mr. Osgood will shortly proceed to

Canada, in furtherance of the objects of this Society, where he will be authorised by your Committee to promote education by his personal exertions, and to superintend such Day or Sunday Schools as are already established; as well as to distribute a considerable quantity of useful school-books, which he has received through the kindness of friends in the course of his journeys.

Your Committee, therefore, cannot refrain from pressing on the notice of the Christian Public the claims of Canada upon the Parent Country. They are neither unwilling to acknowledge, nor backward to appreciate, the labours of other and older Societies; nor can they witness the appointment of excellent and laborious men to situations of usefulness and importance in that part of the world, without the most heartfelt pleasure. It cannot, however, be denied, that, owing to the small number of the spiritual labourers and the largeness of the moral field, there remains still a very extensive tract altogether neglected. Nor can any reflecting mind, formed in the British mould, and influenced by Christian principles, consider it right or wise that a Colony received by cession from a Roman-Catholic Power, should, by this great Protestant Country, be allowed to continue, in so many parts of it, without spiritual culture, and, consequently, without those fruits of righteousness which are, by Jesus Christ, to the praise and glory of God.

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## Continent.

### BASLE.

#### GERMAN MISSIONARY SOCIETY.

##### *Present State of the Seminary.*

THE following account of the Seminary is furnished by a recent communication.

Besides the Rev. Theophilus Blumhardt, three other Tutors reside in the Missionary House. The first classes also attend Lectures at the University, and several clerical members and friends of the Society give lessons in different departments.

At the last Anniversary, in July, the number of Students was 35: seven of whom were still on trial, and, after the usual examination, five of them only were accepted; but the other two, in all brotherly love, were advised to return to their former occupations. Two others were in the Mission House at Paris, to



benefit by the many opportunities which that city offers for literary pursuits.

Owing to difficulties experienced in former courses, the next probation class will be formed into two divisions: those who are already acquainted with Greek and Latin into the first; and those who have yet to learn these languages will form the other division, and their course of study will be five years instead of four.

As the number of young men who wish to enter into the Missionary Seminary is very considerable, a more careful choice will be made than could be done before: and, in order to have still a choice after the probation is over, instead of the usual number of eight, from twelve to sixteen will now be taken on probation.

The whole number of Students is formed into four divisions, each of which has its respective daily task to perform, as a proof of faithfulness in their future Missionary Work.

The following is an outline of the Lessons in the present half-year, of each respective division; with the number of hours per week devoted to each subject—

*First Division:* Christian Missionary History, six hours—Explanation of the Gospel of St. John, four—Explanation of the Prophecy of Isaiah, five—the English Language, six—Art of Instruction, three—Exercise in Preaching—Arabic, three—Pastoral Theology, two.

*Second Division:* Christian Missionary History, six hours—Analysis of Bible Passages for acquiring Composition, four—Gospel of St. John, with practice in Greek, six—Books of Samuel, with exercise in Hebrew, six—English, four—Geometry, three—Practice in Singing, two.

*Third Division:* Christian Missionary History, six hours—Bible Analysis, four—Greek Language, five—Latin, four—Geography, three—Arithmetic, four—Practice in Singing, two.

*Fourth Division:* Bible Analysis, four hours—German Language, with Practice of Style, eight—Latin, five—Arithmetic and Geometry, six—Geography, three—Writing, two—Practice in Singing, two.

The third and fourth Divisions form the first and second of the Probationary Class of Students.

Besides these Lessons, the Students in general, early every morning, have an hour of practical explanation of different books of the New Testament, by the Rev. N. von Brunn, President of the Society.

### India within the Ganges.

*Memorial for an Increase of Bengal Chaplains.*

The following Memorial has been

sent to us by a Correspondent, who states, in reference to it—

The late rapid extension of our Empire in the East Indies urgently requires a farther increase of the British Ecclesiastical Establishment in that quarter.

Impressed with a conviction of this necessity, a considerable number of British Inhabitants in Bengal sent to England, in August 1824, a Memorial, presenting a statement of interesting facts which cannot be controverted, and adducing arguments which appear to prove beyond dispute the validity of the obligation incumbent on the Rulers of India to augment the number of the Clergy of the Established Church in the Bengal Division.

Whether any answer has been returned to this Petition is not in my knowledge: none had been received in India so late as May last.

The Memorial itself, which is addressed to the Court of Directors, is as follows—

1. We, the undersigned European Inhabitants of that portion of British India which is subject to the Presidency of Fort-William, deem it incumbent on us to submit to your Honourable Court the urgent necessity that appears to us to exist, for a considerable increase of the Ecclesiastical Establishment.

2. We desire to acknowledge with gratitude the late Resolution of your Honourable Court, to augment the number of Chaplains at this Presidency to thirty-one: but, of that number, sixteen only are actually present. Indeed the Establishment can never, for obvious reasons, be complete; and, if complete, would, on its present scale, be scarcely sufficient to supply the religious wants of the European Community, divided as that Community is into small Stations at considerable distances from each other, and scattered over a surface of country, extending in one direction from Numach to Chittagong, and in another from Nepal to Nagpoor, and comprising no less than 300,000 square miles.

3. With the exception of a few of the principal of those Stations, the European Inhabitants dispersed throughout that vast extent of country are, for the most part, denied those offices of religion common to all other Christian People. Many come out to India before their minds are sufficiently matured to resist the influence of native licentiousness; and they are left exposed to it, unchecked

by those restraints which are imposed by the presence of Religious Establishments and the prevalence of religious example. In some places, not a single English Clergyman can be found, to perform any of the ordinances of our Church, not even the rite of Baptism; and the Christian is left, even in the last expiring struggle, deprived of that support which only religion can administer.

4. In former times, the residence of Europeans in India was comparatively short; and if, during that period, they were cut off from the opportunity of attending Public Worship, they returned, before much of life had elapsed, to the enjoyment of that blessing in their native country: but now, nine-tenths of those who come out can have little hope to return; and, from the causes which we have stated, many of them must be necessitated to go down to the grave, without the possibility of profiting by those means which the institutions of our country hold forth to all—these means, which experience proves to be alone made effectual for rescuing men from that moral and mental deterioration, to which the seducing effect of Heathen example, the propensities of ungoverned youth, and the long disuse of religious observances have reduced them.

5. But it is not to Europeans alone that the ill effects of the absence of Christian Ordinances extend. The Natives of all classes, who, as is well known, are strongly attached to religious institutions, are by no means more favourably disposed toward us for paying so little attention to Public Worship. Education, in all its branches, is making rapid progress among them; but, without a corresponding diffusion of religious principle, the extension of knowledge is by no means without its dangers.

6. The necessary consequences of that intellectual improvement which has already taken place, must be the overthrow of the Hindoo System, the tenets of which are incompatible with the first principles of reason and science. This effect is even now in steady though silent operation. It becomes, then, a question of no light importance, whether, on the breaking-up of his prejudices, the Hindoo shall have no alternative but the adoption of Mahomedanism; or whether the opportunity shall be permitted to such as may desire it, of attaching themselves to our National Church. But, for this purpose, every effort must be

made to establish, in the first instance, our own Religion among ourselves. It will be difficult, even when the Native has lost all confidence in his own tenets, to dispose him to the adoption of ours, while he perceives little trace of Christianity as a national institution, and little reluctance on our part to act openly and habitually in direct opposition to its declared precepts.

7. Under these impressions, we earnestly solicit the Honourable Court to strengthen the Ecclesiastical Establishment of this Presidency, so as to admit of the appointment of a Chaplain at every Station, where the number of Christian Inhabitants may, in the opinion of the Governor-General in Council, be sufficient to require it; and that arrangements be made for the erection of suitable Places for Public Worship at all such Stations.

8. We will only further add, that, in submitting this Memorial, our object is to see generally established here, those Christian Observances and religious restraints which are the happy distinctions of our native country. Many of us have past the best part of our lives in your service, suffering the privations which we have attempted to describe; and we are convinced that the remedy proposed, by its effect on the principles and practice of all classes of your servants, will confer a lasting benefit on the country, and secure upon the firmest basis the interests of Government.

#### BRITISH & FOREIGN BIBLE SOCIETY.

THE Rev. F. T. Thomason, late Secretary of the Calcutta Auxiliary Society, having returned to England, has furnished to the Committee the following view of the

#### *Benefits conferred by the Society on India.*

After a residence of more than 17 years in Bengal, I have left that country with a deep conviction that much good has been already done there, and that the beginnings of a very extensive and permanent improvement are visible among the Europeans as well as Natives. Many Societies have been successively formed, which, in various ways, co-operate and produce the improvement alluded to: but the impulse was given by the British and Foreign Bible Society; the commencement of those labours, which are now so vigorously conducted for the melloration of India, may be traced to the period when a Bible So-

society was formed in Calcutta. When I arrived in Bengal, no public organized Association for the good of the Natives existed in that country: the Baptist Missionaries had, indeed, led the way; and had been, for some time, quietly proceeding with their Christian work: but they were supported from home, and were rather secretly countenanced in India by the very few friends of Missionary exertions who were then thinly scattered over the Presidency, than openly recognised. It was considered *IMPAUDENT*, and even *DANGEROUS*, to attempt the conversion of the Natives.

At the memorable Meeting in the College of Fort William for the formation of the Calcutta Auxiliary Bible Society, the Gentlemen present seemed to be surprised at their own boldness: we met, not without considerable apprehension as to the effect which might be produced on the public by an Association for the avowed purpose of cherishing and extending Christianity in India; and some months elapsed, before the promoters of that important measure felt quite at ease about the stability of their plans. It pleased God, however, to crown their labours with remarkable success: the new Society was very liberally supported throughout the Bengal Presidency, and gradually extended to other parts of India. Auxiliary Institutions were formed, successively, in Ceylon, Bombay, Madras, and Penang; and what was once whispered as a suspicious and dangerous attempt, was soon generally countenanced, and openly patronized.

The attention of the Calcutta Society was first directed to the supplying of Professing Christians, and then to the preparing of New Translations for the Natives. Some parts of this magnificent plan have been happily realized: the rest are in a very hopeful progress.

European Christians are now amply supplied with copies of the Sacred Scriptures, through the instrumentality of this Society and of those which have been since formed. When I first arrived in Calcutta, copies of the English Scriptures were scarce, and very dear: very few were to be found among His Majesty's Regiments, and none could be obtained but with great difficulty and at an enormous price. All the principal stations of the Army are now furnished with depôts, under the management of the Chaplains: the Scriptures are ac-

cessible to all; and, by means of the different Associations and their Branches, every soldier in His Majesty's Regiments may now possess a copy of the Bible, if he pleases. It is a subject of great thankfulness that the Society is thus doing its direct and appropriate work throughout our Indian Possessions. In every place the fair front of the Society may be now seen; and, by its Secretaries or authorised Agents, its treasures are distributed throughout the country. So far, therefore, as the English Scriptures are concerned, our wishes are realized. The Societies have now only to keep up those supplies which they furnish, and to take care that their stores be not exhausted.

With respect to the Native Christians, very great progress has been made toward the accomplishment of our wishes. Large editions of the Sacred Scriptures have been printed and distributed in the Tamul, Cingalese, and Malay Languages: abundant supplies in the Portuguese have been obtained from home; and the Bible is nearly complete in Malayalam, for the Syriac Christians of Travancore. In addition to these Versions (which were first required because of the number of Christians who speak these languages), the Calcutta Society has been occupied in preparing others, far too numerous to specify, for distribution among the Natives at large. It aims at supplying the Natives with the Scriptures in all the considerable Dialects of the country; and if the work proceeds as it has done, the time cannot be far distant when the Missionary will be furnished for his work in whatever District he may choose to labour. The Calcutta Society possesses a noble Depository in the heart of that city; in which are above 40,000 copies of the Sacred Scriptures, or parts of the Sacred Scriptures, in the languages of Europe and Asia; and from this Depository the depôts at a distance are regularly filled: the title "*BIBLE DEPOSITORY*," painted in large black letters on the outside, proclaims to the throng of passengers the wonders of British Benevolence; or rather the Mercy of God, in visiting that dark country, and blessing the inhabitants with the light of His Truth.

The late Rev. Mr. Brown often expressed his wish, that such a Depository might be formed; and he laid the foundation of it before he was removed. His wishes are fulfilled. That important

machine is in full operation. The Missionaries, when they proceed to their destinations, supply themselves out of the Depository; and thus the land is enriched. These facts are very encouraging: they establish the DIRECT influence of the Society. But for the encouragement received from this Country and the funds supplied by this Society, the labours above mentioned could not have been conducted. The Committee of the Parent Society met every demand with magnificent liberality: donations in money, books, and printing-paper, were annually voted; and thus our Translators were paid, our Presses kept in motion, and our Editions matured. The contributions of the public in India, though liberal, were very inadequate to the demands of such a Cause: what is now a wide and deep stream, would have been an insignificant brook, if we had been left to our own resources. Having long witnessed the operations of the Society, and assisted in the distribution of its bounty—having seen with my own eyes the delight of the Missionary when he has been furnished with the Scriptures out of our Depository, and participated in his joy—I cannot but record, with the deepest thankfulness, my conviction of the good which has been done and is still advancing in that interesting country, through the British and Foreign Bible Society.

I must not omit to add, that the Scriptures, printed at the expense of this Society, now supply a multitude of Schools, where the Native Youth are instructed in the Gospel of Christ: full 6000 children in the Presidency of Bengal are constantly taught out of the Gospels from our Depository: this is surely a subject of lively congratulation. I have myself examined several thousands of the Bengalee Youth; and can solemnly aver that I never witnessed such proficiency in the knowledge of Scripture, in our English Schools, as I have seen in the Village Schools of Bengal. It cannot be contemplated without the deepest interest, that these Boys should be annually returning to their families, well taught out of the Sacred Scriptures of Truth; and carrying with them those convictions or prejudices in favour of Christianity which we know, from experience, always arise from a course of patient and judicious education: and our Collectors, as well as Secretaries of the Associations, may well rejoice that

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their labours of love are fraught with such manifest blessings to a people who are sitting in darkness and the shadow of death.

In adverting to the INDIRECT influence of the Society, the subject opens surprisingly. Its effects on the public mind cannot be adequately conceived, except by those who know the apathy and prejudice which once prevailed in India, and opposed every attempt to enlighten the Natives. The formation of the Calcutta Auxiliary Bible Society broke, as it were, the ice: in no long time, the Church Missionary Society began to assume a public character: then followed the auspicious introduction of our own Church, in its maturity of Episcopal Government: Bishops, and Societies in immediate connection with our long-established Church Societies, have since added their weight of influence: Christians of other Denominations have entered the field. These all have their Presses, Seminaries, and Schools: and Calcutta now presents to our delighted eyes the same varied combinations of Societies and Ministers which we see in our own Country; with this difference, that, in India, the Natives themselves now bear their full proportion of labour. We have now Societies formed by Europeans alone; others, in which Europeans and Natives are associated; and others, again, in which Natives act alone: these all, in different ways, labour for the intellectual or religious improvement of the Natives: they directly or indirectly aim at the downfall of ignorance and superstition: possessed themselves of different views, they yet labour (many of them unconsciously) for the same end. The fabric of Idolatry is assaulted even by Idolaters themselves; who, while they unite for the introduction of the English Language, Arts, and Sciences, know not how widely they open the door to Christianity. In the mean time, new Missionaries are arriving, new Presses are established, new Books are in a course of publishing and distribution; and Bishop's College is actively preparing new Missionaries and Schoolmasters, taken from among those born in the country, to bear their parts successively in this great work.

These are the BEGINNINGS of good—some of them very recent; but all, taken together, must be considered as a magnificent seed-time; to be followed, we may

reasonably hope, by a blessed and extensive harvest. *The Lord is a God of judgment: blessed are all they that wait for him! The vision is for an appointed time; but, at the end, it shall speak, and not lie: though it tarry, wait for it, because it will surely come: it will not tarry.*

## Ceylon.

### WESLEYAN MISSIONARY SOCIETY.

FROM a communication received from Mr. Clough, dated Nov. 5, 1825, we extract some information relative to the state of the Natives.

#### *The Faith of a Buddhist Priest shaken.*

A few days ago I observed a priest coming up the steps of my house; and, from his robes, I perceived him to be a man of eminence. On my going out to meet him, I found he was from the kingdom of Kandy; that he was at the head of a temple; had often, since the conquest of Kandy, heard of me, and wished to have some conversation with me on subjects of importance; and that this was the sole object of his visit. We sat down together, and continued our conversation, which, by the bye, was for the most part an ardent dispute, for more than four hours. I soon found that he was, according to their system, a learned and well-informed man, and a keen reasoner and supporter of a bad cause. Toward the end of our contest, I said to him, "My friend, you are aware that one of the most sacred names or epithets of your god is, 'The all-wise,' or, 'The omniscient one.'" "That is true," said he. "Then, of course, it is an article of your religious faith, that all which he has said and caused to be recorded is infallible, and consequently divine;" (for the Buddhists worship their sacred books!) "Most certainly," said the priest. "Then, may I ask how it happened that your god should, in the course of his orations and religious revelations, have given to the world so erroneous a view of the geography of the world?—a system, which was not only false at the very time that it was delivered by him, but one that has kept his adherents in error to the present day." "Oh, Sir," said the priest, "this is impossible." "But I can prove it to be false." "What," said he, "can a mortal dispute the word of a deity?" I replied, "If a divinity, or pretended divinity, make a revelation that contradicts my

experience and daily matter of fact, have I not just cause to call in question such a revelation?" This he acknowledged. "Well, then," said I, "I think I can prove to you that this is precisely the case with the orations and revelations of Buddhu, as given in the *Jatakas*." Here he was roused almost to indignation. However, I produced some maps, a globe, a quadrant, and a compass; and proceeded to give him as correct an outline of our geography, navigation, &c., as I could; and shewed him, by a variety of experiments, which he readily understood, how we must, in the nature of things, understand this matter. "And now," said I, "not a day passes but we make fresh discoveries that Buddhu mistook. He represents the world as a vast plane. Now," said I, "on this principle, if a ship leave a port, and for two years together continue to sail at such a rate in a direct westerly course, then at the end of that two years she must be so many thousand miles from the place she left." "Certainly," said he. "But," said I, "our ships have often tried this; and, at the end of two years, instead of finding themselves many thousand miles from the place they left, they have found themselves in the port from which they sailed." Having a globe before me, I now explained the matter, and he immediately apprehended it. "Besides," said I, "here is this quadrant, and this compass, by which instruments we find our way to every part of the world. And I can assure you, that Buddhu has referred to oceans, to continents, to islands, and empires, and people, which never had an existence! Besides," I added, "he pretends to have described the whole world." And here I handed him a list of all the places mentioned in their books, as well known by him; and, shewing him a map of the world, said, "This list of yours does not include one quarter of the world."

By this time the Priest was in a pitiable state: his face, though a native, turned pale—his lips quivered—and his whole frame was agitated. When he recovered, he excused himself, and apologised for his agitation, and said, "Sir, I have heard with amazement these things. I see the truth of what you state on these points; but how are we situated in other respects?" "Well," said I, "your astronomy, your history, and, in fact, the whole system of your theology, is precisely in the same state.

It is all error!" With great emotion he now rose, took me by the hand, shook it in the most hearty manner, and said he never could have expected such discoveries to be made to him; thanked me much for the time that I had spent with him, and begged me to become his spiritual instructor.

*Growth of Christianity among the Heathen.*

Br. Gogerly, at our Missionary Meeting a few days ago, related, that, at a place in the Negombo Circuit, such a desire to hear the Gospel had manifested itself among the people, that the Chapel, which was opened four years ago, was too small to contain half the people. They resolved upon enlarging it; and consulted a builder, who gave it as his opinion, that a new one must be built. But as this neighbourhood is situated at a great distance from building materials, it is very expensive to obtain them. The consultations, however, went on. At length the inhabitants of four villages came forward, and stated, that, some time ago, they had united to build a Heathen Temple, which they had done of the best materials, and at a great expense; that this temple was situated not very far from the spot; and, as they now began to see the folly and wickedness of Heathenism, if the Missionary would accept the offer, they would agree to turn out the idols, and convert it into a House for God: or, if the Missionary preferred it, they would pull down the temple, carry the materials to the place of our present Chapel, and with them build a new Chapel. The offer is accepted.

In several of our circuits in the south of Ceylon, such crowds of people attend our little Chapels to hear the Word of God, that the places are too strait for them. The chief instruments in this glorious work are our Native Assistants. Nothing will check their efforts, not even personal danger.

That worthy young man, Perera, has faced many difficulties and dangers, and even many deaths, in the Kandian Countries, for the sake of Christ: the other day he was giving me a history of his proceedings, when he mentioned, with great simplicity, the following relation—There was one place which he was accustomed to visit and preach at, at the frequent risk of his life, owing to the number of elephants that beset his path—

But (he said) the poor people are always so glad to hear about the Lord Jesus Christ,

that I never mind my life. One day I was going there, and, when passing along a narrow crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die; but I have a gun: I will fire, but no hope to send him away. But I lift my gun—I pray to the Lord Jesus Christ—and then I shoot. After that I stand like a pillar, and expect every moment I be under the elephant's feet. But when the smoke of the gun cleared away from my eyes, I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars, among the jungle and the trees. Immediately my heart praised God; and I think now what a great mercy I was going on God's work, therefore He save my life. I now not fear go any where in the work of my Lord Jesus Christ.

It is a fact, that sometimes elephants will chase their hunters after having received 20, 30, 40, or even 50 shots: there is, however, one part of the head where a single ball will prove fatal.

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

FROM various communications of the Missionaries and Settlers, we shall collect intelligence relative to this Mission which cannot fail to interest our Readers.

#### *Improvement in the Views and Feelings of the Natives.*

The Monthly Meetings for Prayer are continued with much benefit to the Labourers: at one of these Meetings, the state of mind manifested by the Natives in respect to the reception of the Gospel was taken into consideration, when the following conclusions, as stated by Mr. Williams, were assented to by his Brethren—

The Natives acknowledge their ignorance; and when any one goes among them, they will assemble, young and old, to hear, and to ask questions. We have been asked by some Chiefs, whose places we have passed by in going to others, why we would not visit them, and give them instruction in religion: at another place, they tabooed a drinking-vessel for us, that we might have some clean water when we came to converse with them: at a third place, as soon as they saw us coming they would fetch a piece of plank, and place it for a seat for us. As we visit them for one purpose only, these



little marks of attention may be considered as encouraging intimations that the power and influence of the Wicked One over these people is beginning to give way, though gross darkness yet prevails through the land. The observation of each Member is the same as my own; and, in some cases, there are very striking intimations of this nature.

The children in the Schools are very quick in learning; and I doubt not, but, in a little time, a considerable number may be assembled, which shall not be so fluctuating as at present.

These are great encouragements; and though there are many seasons of trial and perplexity, they are not greater than might be expected, in one shape or other, in most situations. May our prayers be more fervent! then will they be more effectual; and this people will soon be delivered from their present bondage into the glorious liberty of the Children of God.

Mr. Williams adds, in December last—

Within these nine months the general behaviour of the Natives is surprisingly altered; and the desire for instruction is become more general. Those who are in our employ are mostly grown up; but they shew every disposition to learn to read and write, and are not backward in conversing on religious subjects.

Mr. Richard Davis writes, in the same month—

A very material and visible change has taken place in the Natives, during the last six months. If we are diligent, the Lord will soon abundantly bless our labours: nay, He has blessed them already in an encouraging degree—to His great Name be all the glory! We have, this summer, made it a point to dissuade the Natives from going to war: and, blessed be God! we have succeeded far, very far, beyond our expectations.

Mr. Clarke, in the beginning of January, thus enters, somewhat at large, into this subject—

You will learn with pleasure that our prospects of usefulness are daily brightening—that prejudices are daily giving way—that ignorance and superstition are giving place to the light of the Gospel. This will appear evident, if we compare the past conduct of the Natives with the present.

When I first arrived in New Zealand, it was no uncommon thing to hear the

Natives say that we came among them with the design of serving ourselves: their land, their timber, their pigs, and their potatoes, they expected would most demand our attention: and hence it was common to hear them say, "Will you come and live with me at my place, for I have plenty of good land, good timber, and abundance of pigs and potatoes? will you not come and live with me?" Now, we rarely hear such things mentioned; and, at a Meeting held with the principal Chiefs at Kiddeekiddee, they frankly acknowledged that they believed that we were acting from a principle of love to them; and condescended to give us a candid hearing on a point which, of all others, was most calculated to raise their prejudices and create disgust—the present and eternal consequences of their cruel wars; but, contrary to all expectation, they declared, that they were not only not angry, but that it was good for us to speak to them.

But a very little time since, the Captains of Ships were, in the estimation of the Natives, the only good people, because they sold them muskets and powder: they were cherished, and the Missionary slighted: but now, they feel, that, in seasons of trouble, they can depend on the Missionary, whom they acknowledge ready to supply their real wants, and that they are always at hand when ships are not, therefore could not, if they would, relieve them.

Nor does Superstition, which once reigned with an incredible sway, make them the dupes of a mere phantom, as it once did. The native taboos begin to be broken, and the rising generation no longer feel themselves bound to wear the shackles of their fathers: this appears very evident from many little circumstances which are daily occurring. I will name one or two. In planting sweet-potatoes in my garden this season, about which the Natives have many ceremonies, I asked the children and adults who were with me, whether it would not be necessary for me to call in a New-Zealand Priest, that the ground might be made sacred on which they were to grow, and that some person might be made sacred to dress them, as is the native custom: they replied, that they had been led to disregard all such nonsensical ceremonies. Eating in the same houses in which they sleep, was a thing unheard of twenty years ago, but is now very commonly practised among



our children and adults. The head, which is by far the most sacred thing in a New Zealander's estimation, the hair of which, when cut, is carefully collected together and buried in a sacred spot, now stands the chance of every wind and storm.

I might mention many other instances; but let the following remarks suffice to shew how they begin to disregard these sacred rites. Whenever a Native who is tabooed comes to see us, he is ashamed of his taboos, and generally breaks through them. They are also gaining a knowledge of the theory of religion; and there are some very curious inquiries among them, to know who that Great Saviour is that we so much talk to them about. In addressing them in a body, it is no uncommon thing to hear them say—"Well, this is what my child told me the other day; and though I do not know much about what the Missionaries say, yet my child does." The Young People are also very useful to us; for they often explain what we say to the Old People, and thus render us a great service. At the places which we visit on the Sundays, we are, for most part, kindly received; and the Natives are attentive to what is said, and many very pertinent remarks are made. They are very cautious about their words, when in our presence, that there is nothing repulsive or disgusting in them.

These symptoms of improvement in the Natives will be hailed with thankfulness, by all who know the strength of their superstition and the depth of their depravity: their general state is still such, as we shall shew from the documents before us, that it loudly calls for a persevering application of the sovereign remedies of the Gospel, and for fervent prayer for the gracious influence of the Holy Spirit to render them effectual.

*Native Superstition relative to Witchcraft.*

Mr. W. Hall writes on this subject—

Mr. King and myself, in going to Kiddeekiddee, when about to land at a spring well to get some water, were alarmed by nearly running the boat's head on three human bodies, which lay close together by the water's edge among

some rushes: they had all been killed, either early that morning or the evening before. There was a large cooking-place near the bodies, and a great bundle of sticks lying close by, as if prepared to cook them: a canoe was anchored at a short distance from the bodies, with marks of blood in it; but we saw no Natives near. When we arrived at Kiddeekiddee, we were told by the Natives there, that the dead bodies were those of three Slaves, who were killed for makootooing a Chief, i. e. bewitching or praying evil prayers against him, which caused his death. Many of their prisoners-of-war lose their lives in a similar manner, entirely under the influence of their superstitious imaginations.

Mr. Williams seems successfully to oppose this cruel superstition in the vicinity of Pyhea: he writes—

A Chief, who raised, on one occasion, a great disturbance at Pyhea, "kirakied" or cursed us, and all belonging to us: the belief of the Natives is, that he can bewitch any one whom he chooses. A few days after the affair a Native Girl who lives with us, a near relation of Shunghee, was taken ill with an inflammation of the chest. I gave her medicine, and put on a blister. The breathing not having returned, I proposed to bleed her. This, with them, is a most desperate operation: they cannot comprehend it: but, as she did not object, I took from her a large quantity. In a short time after, her friends who lived near, hearing that she was ill, came to see her, and cried over her as though she were dead: they shook their heads, telling me that she would certainly die: I told them I knew that, for we should soon all be dead: but they said the Chief who had been to fight us, being a great Priest, had bewitched her: both the girl and her relations felt convinced that she must now die: she still remained with us, and they departed. Before we retired for the night, she awoke, and was greatly agitated, and alarmed all the Natives about us: they feared that she was about to die; but, feeling her pulse and the state of her skin, I was convinced that her trouble arose from fright. I therefore ordered every one away; and, in the morning, she was considerably better; and continued to improve till she was able to return to her work.

A second female was taken in the same way, which was attributed to the

same cause. She was the wife of a neighbouring Chief, a friend of mine: her husband came to me, and I treated her nearly in the same way: she got quite well in a few days.

These two cases may appear of little moment, at first sight; but, remembering under what superstition these people labour, I consider, that, in this neighbourhood, the art of bewitching has received a considerable shock. Many have expressed their astonishment, and have said, that, when they are ill, they also will come and be bled.

*Frantic Behaviour of a Chief.*

This was the Chief just alluded to, as having laid the Missionaries under his powerless curse: he was a Chief of some consideration, and a High Priest. The particulars of his behaviour, as given by Mrs. Williams, will shew the wild and lawless manner of the Natives, and the proper way of treating them when in these humours.

A most troublesome Chief, named Towee Taboo, who lives about two miles from us, threw us all into confusion. Instead of knocking, in the usual manner, for admittance, he sprung over the fence, made of "tyope," or tall thin poles or branches of wood. Mr. Fairburn told him that he was a "tangata keni" (bad man); that it was coming in like a "tangata tahi" (thief), and not like a "ranga-tira" (gentleman), to climb over the fence: he immediately began to stamp and caper about like a madman, attracting all around him by his vociferous gabble, and flourishing his mary (a war implement of green stone which every one has concealed beneath his mat), and brandishing his spear, with which he would spring like a cat, and point at Mr. Fairburn apparently in earnest. Mr. Williams told him that his conduct was very bad, and refused to shake hands with him: the savage, for so he now in very truth appeared, stripped for fighting; keeping on only a plain mat, similar to those worn by the girls. Mr. Williams and Mr. Fairburn looked on, with great appearance of indifference: on their leaving him, he sat down to take breath; and, on their going down to the beach, he went out.

When Mr. Williams returned, he saw some mats, thrown down apparently in

haste, which he imagined to belong to Towee: pulling them outside, he shut the door, and went to the back of the house. Shortly after, this furious man ran up from the beach; and, snatching up a long pole, drove at the door, which not yielding to his violence, he again sprung over the fence—resumed all his wild antics—and, when Mr. Williams appeared, couched and aimed his spear at him. Mr. Williams advanced, heedlessly, toward him; but the savage, though trembling with rage, did not throw the spear. He said that he had hurt his foot, by jumping over the fence; and demanded "hootoo," or payment, for his hurt: being told that he should have none, he walked toward the store, and snatched up an old iron pot for the "hootoo"; and was springing toward the fence, but, being retarded by his unwieldy burden, he made for the door, when Mr. Williams darted upon him, snatched the pot out of his hands, and set his own back against the door to stop his retreat, and called to some one to take away the pot which Towee made several attempts to snatch away, at the same time brandishing his mary and his spear with furious gestures; while Mr. Williams folded his arms with a look of determined and cool opposition. As I looked through the window with no little feeling of trepidation, I thought the scene resembled a man, who, attacked by a furious wild bull, steadily eyes the monster and keeps him at bay. Our blacksmith now came forward; and, snatching up the pot, shoved his shoulder against Towee, who seemed rather daunted, yet still flourished about. The agility of this huge man was astonishing: he would run to and fro with his spear in his hand, like a boy playing at cricket, excepting that the New-Zealand Warrior dances side-ways, slapping his sides, and stamping with a measured pace and horrid gestures, every now and then stooping or squatting down, thumping his breast, and panting as if trying to excite his own rage to the utmost before he made a fatal spring. Mr. Fairburn came back as Towee sat down to take breath, and they had much talk together: Towee demanded his "hootoo," and said that he should stay here to-day, and to-morrow, and five days more; and he should make a great fight; and to-morrow, "ten, and ten, and ten, and ten men," holding up his fingers as he spoke

"would come and set fire to the house and burn the store." Mr. Williams and Mr. Fairburn, when they could edge in a word, replied "What care I for that, Mr. Towee—a great deal of talk—you have a great deal of making game, Mr. Towee."

During prayers he was more quietly seated at the back of the house, at the natives' fire, that of our own native boys and men. His wife, some females and natives who came with him, Apo the wife of Uarkee a staunch friend of ours, and others, were looking in at the window, and one or two Chiefs sat in the room. Tekokee, our Chief, was absent.

After prayers, Towee came to the window; and, without any ceremony, put one leg in, pointed to his foot, and demanded the "hootoo" for the little blood that was spilt. Mr. Williams, told him to go away, and to-morrow to come again like a gentleman, to knock at the gate like Mr. Tekokee, Mr. Wattoo, Mr. Eurota, Mr. Uarkee &c. and he would say "How do you do, Mr. Towee Taboo, and invite him to breakfast with us:" he answered his foot was so bad that he could not walk, repeated his intention of staying here many days and of burning the house; and, after talking some time, again worked himself up into a terrific passion. Our friends, looking in at the window, frequently one and another called to me "eh modder" (Mother—being the title by which the girls and our friendly females address the Missionaries' wives)—"arri mai" (come)—and would tell me "ap-opo &c." (To-morrow you see a great fire: the house—oh yes!—the children dead—all dead—a great many men—a great fight—plenty muskets).

Mr. Williams now came in, desired me to go to bed, closed the windows, and gave the blacksmith strict orders to keep watch. The friendly Chiefs wrapped themselves in their shaggy mats, and went to sleep on the bundles of "tyope." While we were preparing for rest, Towee began to chant or yell a horrible ditty, which Mr. Fairburn called to us to tell us was bewitching us; this poor victim of superstition and slave of Satan imagining that he could, by this means, insure our death.

We were waked very early by the noise of Towee and others, who were continually arriving until our premises were surrounded. Before breakfast, Mr. Williams had been obliged to turn him

out of the yard by main force, in consequence of his having snatched up in a rage a poor young kid: at breakfast I made a cup of tea for several of our friends, and wishing to see how Towee would receive it, we sent a tin pint-pot full to him outside the gate, where he was sitting on the ground in sullen majesty, surrounded by a number of his followers who had assembled for the fight. We saw him, through the paling, drink the tea, and I hoped that it would prove a cooling draught; but he was soon again prancing about the yard, with many other warriors, all hideous figures, armed with spears and hatchets, and some few with muskets.

Our Native Girls were all out, and Mrs. Fairburn and myself were close prisoners, with our windows blocked up the whole day by ranges of native heads looking in. I became soon so tired of them, that I ceased to be amused with their remarks: we were excluded from pure air in an intensely hot day: the poor children began to pine for air and liberty. About five o'clock, Mr. Williams, who had been among the people, came to the bed-room window, and said that things were more tranquil and many of the Natives were dispersing. I put, therefore, two of the children through the window; but scarcely had their feet touched the ground, when a sudden noise was heard of loud strokes, apparently against the outward end of the Store: it seemed as though they were cutting a breach to force an entrance through the wooden walls. The children were now hurried in again at the window, and Mr. Williams ran to the spot. The noise and clamour became very great. The children were under a strong impression that the Natives were going to kill their father. As I sat in the centre of the bed-room, with the infant at the breast and the three others clinging around me, I saw, through the little back window of the sitting-room, the mob rush past, a man point a gun at the house, apparently making a rush to enter, and my Husband step in between: my feelings were now completely excited, yet I enjoyed an elevation of soul, which it is worth much suffering to pass through to possess even for a few moments. Oh, that we did not so soon drop down to earth again! The dear children, sobbing and crying, fell on their knees, and repeated after me a prayer prompted by the scene. The

noise continued: they repeatedly shook our slight rush walls, but the house remained unbroken, and the children grew more calm. Our eldest little boy said he liked to say,

"Jesus, Thou our guardian be!  
Sweet it is to trust in thee:"

he should like to say it for a month; and then, when the fight came again, he could pray to himself—and he would pray the Great God to make these poor creatures know Him, and love the Lord Jesus Christ, and then they would leave off fighting: he would then repeat my words to his little sister, and tell her that a woman and four little children could do nothing; but they could pray to the Great God, and He could keep the Natives from hurting poor papa: it was not the Natives that we ought to be afraid of, for they could not keep us out of heaven, if they killed us; but we should be afraid of sin. I told him that a great many of the Natives were our friends, who would try to save papa: "Oh mama," exclaimed the child, "what frightful creatures our friends are!"

The females outside kept coming up to the window, exclaiming "Eh modder! eh modder! tine raka koe Modder." Apo at length put up her good-natured face; telling me, in her own language, that there would be no more fight to-day, and all the men were gone away, and that she had been making a great fight for us—for women fought in New Zealand. I gladly unbolted the door for Mr. Williams to enter: he told us that all was over. This second disturbance was quite distinct from the first. Towee had remained quiet during the last scene, and indeed rather inclined to side with us: in compliance with the united request of our friendly Chiefs, the disputed iron-pot had been given him, and he had departed.

Our Readers will be struck with the contrast, between the heavenly calmness of the beautiful domestic scene which we have just copied, and the frantic fury which was raging outside the poor rush walls. This fury seems, in part at least, to be assumed and artificial; but it must require experience to discern how far this is the case, and much courage to treat it properly. Its appearance, however, even when known to be entirely assumed, pre-

sents, as we can testify from what we have seen of New Zealanders in England, a most terrific reality to the imagination.

#### *Domestic Difficulties from Native Servants.*

Mrs. Williams's lively report of the nature of the domestic service, at present rendered by the Natives, will enable the Reader to enter into some of the smaller trials of the Missionaries.

The Missionary's wife must, for the sake of cleanliness, wash and dress her children, and make the beds for herself, children, and visitors: she must be house-maid, chamber-maid, and nurse-maid, and must superintend every thing with regard to cooking. The best of the Native Girls, if not well watched, would strain the milk with the duster, wash the tea-things with the knife-cloth, or wipe the tables with the flannel for scouring the floor. The very best of them, also, will, on a hot day, take herself off (just when you may be wishing for some one to relieve you) and swim; after which she will go to sleep for two or three hours. If they are not in a humour to do any thing which you tell them, they will not understand you: it is by no means uncommon to receive such an answer as "What care I for that!" The moment a boat arrives, away run all the Native Servants—men, boys, and girls—to the beach. If there is any thing to be seen or any thing extraordinary occurs, in New Zealand, the Mistress must do the work while the servants gaze abroad: she must not censure them; for, if they are "rangatiras," they will run away in a pet; and if they are "cookies," they will laugh at her, and tell her that she has "too much of the mouth:" having been forewarned of this, I wait, and work away, till they choose to come back, which they generally do at meal-time.

It will be long before the Native Girls will do me any work with the needle; for in this as in every thing else, as soon as you have cleaned and clothed them and they are beginning to know something, they will leave. Still, I cannot help thinking that even this fickleness is overruled for good: a knowledge of our modes and customs is more widely diffused, and a contempt of their own dirty habits is imbibed. As a proof of this, one of the boys came to me the other day, quite distressed that he had

got a stain of red ochre on his Sunday trowsers, and that they were not fit to go in to Rangheehoo: the Natives, in a usual way, delight to daub themselves with red ochre and grease.

The Natives are all particularly anxious to get soap, of which they seem to know the value: they are also anxious for combs. Tea and sugar, also, are in much request: we give the tea away to those who are sick, and lend them a can to drink it out of. Our Chief Tekokee comes very frequently to "kiki, te wai," (drink tea); and sometimes we have a circle of Chiefs to breakfast or tea.

*Launch & First Voyage of the "Herald."*

The vessel which Mr. Williams had built at Pyhea being finished, she was launched in the presence of many of the Natives, and soon after accomplished her first voyage. Mr. Williams writes, on the 14th of February—

The launch of our vessel took place this day three weeks, to the delight of numbers and relief of my mind. She is now near the Settlement at anchor, ready for sea. Mr. and Mrs. Puckey and their daughter are on board, proceeding to Port Jackson. The sailing of the first vessel from this place creates much interest. The son of Tekokee is going up to see the Governor: he has brought his sea stock of provisions, consisting of one pig, two kits of potatoes, and two of fern-root.

Mrs. Williams writes on the 20th—

I write immediately on the departure of my dear Husband, in his Schooner, to Port Jackson. I can see nothing in the foreground but his little bark, labouring in a gale of wind, accompanied with tremendous rain, which has continued since morning. On Thursday they worked out of the Bay.

She adds, on the 6th of March—

The history of our little vessel, and the various difficulties and contrary opinions, with the singular assistances and providential helps from time to time thrown in the way to forward the work when likely to stand still, would form an interesting narrative.

Mr. Williams had incessant fatigue and little sleep, during the last of his stay. The vessel was ready to the appointed day. I wish I could describe the launch of the Herald: a thousand Natives, I think, were present—all in Dec. 1826.

peace—no disturbance whatever! Several boats from the Whalers were present, and the Captains dined with us afterward.

May our dear Brother and Sister reap with us the first-fruits of a spiritual harvest—now, I firmly believe, budding in some; and preparing we know not in how many. I think we are not too sanguine: we cannot be so as to the event, though we may as to the time.

While at sea, Mr. Williams writes, on the 3d of March—

Now am I on the way. The Herald, our vessel, is at sea, under my orders, as Commodore: there is a young man on board who acts as Captain; and will, I hope, answer our purpose well: yet I reserve the privilege to myself, when on board, to have her conducted as I wish. Our voyage has been protracted in consequence of light winds, and of our having few sails to set. We have three native men and three boys, as crew—two English Seamen, a Captain, Mr. Fairburn as Supercargo, and William Puckey as Mate—passengers, Mr. and Mrs. Puckey and daughter, a sick carpenter, a Native Chief, and myself.

As the period for her being launched advanced, numbers of Natives assembled from all quarters, and took up their abode near us. They behaved very well, and manifested great curiosity to know how she was to be conveyed into the water. The morning at length arrived, when the Natives assembled by the dawn of day. She was decorated according to custom, and the whole scene was very imposing. Not less than fifty canoes and boats were afloat. At seven o'clock the signal was given for her moving, when she instantly glided off without any thing giving way. I hope I am now discharging my last duty toward her, in conducting her to the Colony.

The Rev. W. Williams, who had, with his companions, reached Port Jackson from England in December, thus speaks of the vessel and the arrival of his brother—

Mr. Marsden had been desirous, for some time, of seeing us safe on board, on our way to New Zealand; when, on the 7th of March, we went to Sydney to make some final arrangements; and were there most agreeably surprised, by meeting with my brother, who had that morning arrived from New Zealand.

This was the very event to be desired, as it gave me an opportunity of profiting by his advice before our departure.

The schooner had sailed remarkably well, considering the very light winds that she met with; and, when completely rigged, will be a smart vessel. The opinions of various persons had been unfavourable toward the plan of building this vessel; but now that she has been completed, most if not all objectors have changed their views. She will no longer be a hindrance to my brother; and I feel the more convinced of her value, the more I am enabled to judge for myself. The evils from the constant intercourse with shipping, which before was necessary, are so great, that this alone would be sufficient to repay the Society. My brother was enabled to despatch his business in the Colony and return with us in the "Osborne," leaving the schooner to return in charge of the young man who went with her, and who is quite equal to the charge. Mr. Marsden will inform you how much she is likely to cost the Society yearly; but the expense will not be great.

*Rev. H. Williams's absence from Pyhea, and return.*

Soon after Mr. Williams left Pyhea in the Herald, Mrs. Williams writes—

I cannot preserve my mind so free from anxiety, as I feel it my duty to do. I seem to have been startled out of a dream of eight years' happiness; and my heart has been assaulted with a feeling of desolation, which it knew not the depth of before, and shall not now, I am resolved—trusting to that Strength which hath ever yet supported me in my day—sink under. In my better moments I have no fears or anxieties, but every thing to excite gratitude and love to our Blessed Saviour; who has permitted us to work together with and for Him, and under the shadow of whose wing we alike abide on land or on sea, in the night-watch, in drenching rain, or beneath the sheltered roof.

She afterward adds—

Since the Herald sailed (nearly three weeks) we have been in perfect peace from the Natives. All the neighbouring Chiefs have kept their promise, of not coming near me or Mrs. Fairburn during the absence of our husbands. Our Domestic Natives have behaved remarkably well; and the Schools go on just as

usual—that of the Boys, in the mornings at Mr. Davis's, and in the evenings at Mrs. Fairburn's; and that of the Girls, here on Sundays, and daily at their respective houses. Mr. Williams took Ranghetukee and six other Natives with him as passengers: five are left with me, and one is sick at home. There are now, in the three families, upward of 20 Natives, daily taught here: of some of them, I could relate very pleasing circumstances. Mr. Davis and his family are exceedingly kind: we are very happy in one another. Their three elder girls have, for the last six months, been my pupils twice a-week.

Last night, the wives of Tekokee and Ranghetukee brought me twelve baskets of potatoes, as a present; seeming rather offended, when Mr. Davis, who makes all purchases for me in Mr. Williams's absence, asked the price. Though short of every kind of food when the Schooner sailed, the Natives belonging to Tekokee brought my husband a plentiful stock of potatoes and pork for the voyage; and though he left us without these provisions, we were immediately and amply supplied. Peaches, also, which we never used to see, except as presents from the other Settlements, have been brought to us in abundance.

Of the arrival at Pyhea of Mr. Williams and his friends, he thus writes on the 31st of March—

On Saturday last we arrived in the Bay, and were all landed by eight o'clock. My wife did not expect me. Our passage had been agreeable: my absence was five weeks and three days.

Never did any thing appear more pleasing to me than the sight of our little cottage; for I had heard that all were well. The moon shone bright—the Bay was calm—and the Natives were rejoicing on all sides, that their long looked-for new countrymen were come. The evening was cool; and my wife had furnished a bright fire, and supper was all prepared. All the members of the Settlement assembled at our house, to bid us welcome. We closed the evening with prayer and praise; and, with it, one of the happiest in my life. The following day, Sunday, perhaps the largest congregation of Missionaries and Settlers met together that had ever assembled in New Zealand. My brother preached. It was Easter Sunday. It was truly an agreeable, and, I hope, a profitable day.



Mr. W. Williams writes from Pyhea, on the 1st of April—

Our passage from Port Jackson was very expeditious: we sailed on Saturday Morning, March 18th, and arrived in the Bay of Islands on Saturday Evening, March 25th. The sun was setting as we entered the Bay; but it was light enough to allow them to see the vessel from Pyhea, distant 14 miles; and two guns, fired during our progress down the Bay, gave notice who was in the vessel. Almost as soon as we anchored, Mr. Davis came on board, and conducted us to the shore; where we received a hearty welcome from our different friends.

### South America.

BRITISH & FOREIGN BIBLE SOCIETY.

JOURNEY OF MR. JAMES THOMSON.

MR. Thomson's Journey from Lima to Bogotá was briefly noticed at p. 179 of the Survey: some extracts relative to a country so little known, but which has lately awakened much hope and expectation, will interest our Readers.

I have one Bible with me, to shew as I go along, by way of specimen, in order to excite curiosity and a desire to possess it, when it may be supplied to all those places. This copy I bought in Lima for this express purpose, and hope it will serve the end in view. I have brought about 800 New Testaments with me.

#### *Zeal of a Bible Distributor at Truxillo.*

I wrote the Society some time ago of our having found a useful and zealous co-labourer in Truxillo, and that I had forwarded to him from Lima a supply of New Testaments. At first he met with some difficulty, owing to the Ecclesiastical Authorities of the place: these were at length overcome, and he was allowed to commence the sale of the Scriptures publicly: when he had obtained leave to do so, he printed an advertisement, and posted it up in the public places of the town, intimating the sale: the consequence was, that he had sold when I was there about 100 copies. He had also written to his friends, the Vicars in the provincial towns; but he had not then, from the shortness of the time, received answers to his Letters: when these arrive, he expects several orders for New Testaments, to be sent to the various towns in the department of Truxillo, which contains a population of upward of 300,000.

In addition to this mode of circulating the Scriptures, my friend informed me that he was about to put in practice a method of lending the New Testaments, in the different houses which he is in the habit of visiting, and in others which he intends to visit for

that purpose: his medical duties give him a facility for carrying this into practice. He intends to lend the New Testament for a day, or for two or three days, as circumstances may direct; and to call again for it himself at the given time: on calling for it, he says he will ask them if they wish to purchase it; and if so, he will sell it at a price corresponding to the circumstances of the individual; and if they do not wish it, he will take it with him and lend it to some other, to whom in turn he will put the same question, and thus sell it, or take it with him, as circumstances require. You will easily see that this will cost him a good deal of labour and care; but he seems to count nothing of these, if, in this manner, he may be the means of circulating the Word of God, and of drawing the attention of the people around him to its all-important contents. As he makes all his rounds on horseback, he will, I hope, be enabled fully to verify his benevolent purpose. He shewed me a pair of saddle-bags, which he told me that he had got made for the purpose of always carrying about with him a supply of New Testaments.

#### *Rapid Sale of the Scriptures at Guayaquil.*

As soon as I had reached Guayaquil, I mentioned to some persons that I had a supply of New Testaments for sale; and, in consequence, I sold 168 copies. After thinking for some time on what would be the speediest and most effectual way of disposing of the New Testaments, it occurred to me that the best thing that I could do would be, to print an advertisement, and to give notice of the sale by posting it up in the public places of the different towns which I pass through on my journey. I accordingly wrote out an advertisement, and got copies printed in the Government Printing-Office, and caused some to be put up, announcing that the sale would continue for THREE days only: in a few minutes after posting them, I enjoyed the great satisfaction of seeing them produce much better effects than I had anticipated: at noon, the notices were put up; and, at one o'clock, I had sold 15 copies: in the next hour I sold 47: in the course of an hour-and-a-half, during the time the store was open in the afternoon, I sold 112. Next day I sold 262 copies. The day following, which was also one of the three days of sale, happened to be a festival-day: the stores, in consequence, were all shut, and public business suspended: nevertheless, there were 11 copies sold during a few minutes before breakfast, when the store was open for some particular purpose.

The whole number disposed of in this place is 615; and, for these, I have received 542 dollars 2 rials. The greater part were sold one by one, at eight rials each; but, sometimes, I sold a dozen or two together, and in that case sold them somewhat cheaper. If to the number of copies already mentioned, be added the 30 disposed of as noticed in my last, and three copies sold in Truxillo of those in superior binding, the total of copies sold since the commencement of my tour will be 648.



P.S. Our boat did not sail yesterday, and thus gave me the opportunity of adding 71 to the number of copies formerly mentioned as sold, and 71 dollars to the amount received.

P.S. The preceding sentence was written this morning; since when, I have sold 52 additional copies, making the whole number disposed of in Guayaquil, 738.

*Favour of the Governor of Guaranda.*

Guaranda contains 1500 inhabitants; and is the chief town of a district embracing several villages, the total population of which amount to 14,000. The whole of this district is situated on the Andes, at a very considerable height above the level of the sea; and, notwithstanding its proximity to the equator, the productions of the district are, with very little exception, the same as those of England. Soon after my arrival, I called on the Governor, who resides in Guaranda; and made known to him the object of my journey in this quarter. I found in him a man of intelligence, and a friend of the British and Foreign Bible Society. He was much pleased with the Brief View of the Society which I gave him. He wished to see the New Testament, and purchased the first copy himself: he also called upon those around to buy for themselves, by telling them to come and learn to be Christians from this book. I received many friendly attentions from him during the two days that I remained in that place; and I think we formed a kind of friendship, which may contribute to forward the objects of the Society in that quarter on future occasions. Notwithstanding my printed notices, and the encouragement of the Governor, I sold but very few copies in Guaranda, the whole number being 13: one cause of so few being sold there is, that almost all the inhabitants are Indians, and do not understand Spanish.

*Journey across the side of the great Chimborazzo.*

Guaranda and the villages around it lie upon the Andes. They are not, however, at the top; but on the western side or declivity of the great ridge or Cordillera. After leaving Guaranda, there is nearly a whole day's climbing before you reach the top: on reaching the highest parts of the ridge, you have something like a plain, though of no great extent; and out of this plain, or rather this mountain, and from your very feet, rises the great Chimborazzo. From Guaranda we turned our faces toward this great mountain, and began to ascend. The rain in a little time began to fall very heavily; we pushed on: hail succeeded, accompanied by vivid lightning, whose rapid flight, from our elevated situation, we could trace from heaven to earth: to crown the whole, the loud thunder rolled along, as if Chimborazzo were tumbling down upon us. To pursue our journey under such circumstances would have been perhaps fatal. We accordingly began to descend, in hope of finding shelter in some hut: after some little time we descried a thatched cottage; but we could not reach it, as the descent to it from the ridge, along which the road lies, was too rapid for our mules: another and another

we had to pass in this way, without being able to take shelter from the storm. We at length saw a house to which we could descend, and I rode on toward it, and made inquiry if we could be lodged there: I received an answer in bad Spanish, saying that they did not understand what I said. I was obliged, therefore to wait till the guide arrived, who understood the Indian Language: on his putting the same question which I had put, we obtained refuge from the storm; and found, in our circumstances, the cottage converted into a palace.

I thus found myself in a cottage belonging to one of the indigenous inhabitants of the country; and had an opportunity of learning some things, which could not have been so well learned in any other situation. I ascertained that the inhabitants of this hut understood only their native language, and learned that this was the case with all the rural inhabitants of these quarters. The language spoken is that of Peru, into which, through your beneficence, the New Testament has been translated, and part of which will soon be printed. The need of having the Word of God translated into this language is thus rendered more evident, and we see the field to be watered by it increased.

Toward evening the sky cleared up; and, as the sun was setting, the aspect around became beautiful. I stepped to a little distance from the cottage, and reached the road on the ridge which we had left some hours before: as I walked backward and forward in this spot, enjoying the serene and peaceful evening, I felt gratitude rise in my heart to the Father of Mercies for my protection and shelter from the storm.

When all thy mercies, O my God!

My rising soul surveys,

Transported with the view I'm lost

In wonder, love, and praise.

Through all eternity to thee,

A joyful song I'll raise,

For, oh! eternity's too short

To utter all thy praise.

I was beginning to descend to the cottage, when I observed a person coming up, mounted on a very good horse, and leading another still better. I wondered to see him bending his course to the uninhabited mountains at such a late hour, and had the curiosity to wait his approach to make inquiry. "Pray friend," said I, "whither can you be going this way at so late a hour?" "I am seeking you," was the reply. "Seeking me!" "Yes," said he, "I have a Letter for you from the Governor of Guaranda." I opened the Letter, and read, that my good friend, dreading that I should be overtaken by the storm, had sent an excellent horse for me, with orders to his servant to travel on till he should find me, at whatever hour it might be, and to see me safe in Riobamba. Whatever might have been my feelings before, they were at least now "lost in wonder, love, and praise." I should have mentioned, also, that the servant delivered me a little basket, which I found filled with provisions for our journey. All these things, under the circumstances in which I found myself, had a powerful effect

on my mind, and encouraged me anew to hope in God and to persevere in His service.

In a few minutes we reached the hut, procured some provisions for the horses and some repast for ourselves, and passed the night in the most comfortable manner that we could. Early next morning we began to prepare for our journey. After travelling for some time, Chimborazzo looked out from the clouds; and its first appearance, I confess, filled me with a kind of dread. As we went on, however, the day brightened; and, after gaining the mountain, we took up our lodging in an uninhabited house on the side of it. During the evening the clouds entirely disappeared, and next morning we set out on our way to Riobamba.

#### *Favour of the Governor of Riobamba.*

At mid-day we reached Riobamba, which contains about 3000 inhabitants, with a considerable population in the villages round. I called on the Governor; and presented him a Letter of Introduction, which I had brought from the Governor of Guaranda. In this Gentleman I also found a friend. On stating to him my object, and shewing him the advertisement which I wished to fix up in the public parts of the town, he ordered his clerk to fill up the blanks according to my directions, and then sent one of the alguazils to put them up. He bought six New Testaments himself; and, during the two days of my stay here, I have disposed of 35 copies. To-morrow I set out for Ambato; accompanied by a soldier, whom the Governor has ordered to attend me by way of a guide and a guard. Considering the shortness of my stay here, and considering that many more New Testaments would have been bought had time been afforded, I thought it advisable to leave 50 copies in the hands of the Governor, who undertook to dispose of them as circumstances offered. For the same reason I left 50 copies with him, to be forwarded by the first opportunity to the Governor of Guaranda. I have also had another object in view in doing so; and that is, to convert, as it were, these individuals into members and agents of your Society, the importance of which you will at once see.

In this town the Prior of one of the convents and the Rector of the town have promised to forward our object as far as lies in their power; and, on my part, I have promised to send them some copies of the translation as soon as they are ready.

On the whole there is great cause for thanksgiving, in seeing the Scriptures meet with so ready a reception in this quarter; and the more so, when we consider that this is the first time that this treasure has been offered to the people. Let us pray that the Word of God may have free course in this place, and that it may be glorified.

#### *Want of the Scriptures in the Quichua Language.*

I have already noticed to you that the rural inhabitants of the district of Guaranda speak the Indian Language only. The same applies exactly to the inhabitants of the district of Riobamba, which is far more popu-

lous than that of Guaranda. The same also may be said of all the districts in this quarter as far as Quito. I formerly stated to you that in Peru a million of souls stood in need of the translation of the Scriptures into Quichua, and you now see how many thousands more may be added to this number.

#### *Eagerness of the Rector of Ambato for the Scriptures.*

I had bought, as before stated, one Bible in Lima, to carry with me by way of a specimen, and to excite an interest to purchase when a supply should arrive. All my expectations, in regard to this, have been fully realised. The many offers which I have had to purchase this Bible have filled me with pleasure and with pain—pleasure, to see so great a desire for the Word of God; and pain, in not being able to satisfy that desire. Of many instances of this kind, none was so pleasing on the one hand, nor so painful on the other, as that which occurred in the house of the Rector of Ambato. He had been to visit me; and I went to his house, to return his kindness: after receiving much attention from him, he, in a very earnest manner, urged me to sell him the Bible. I stated to him, on this occasion, what I had been called on to state on many other occasions—namely, that the Bible which I had was a kind of common property; and that my object in carrying it with me was, to shew it to all, and to encourage all who wished for it, by informing them that a number of copies were coming and that their desires would be realised in the possession of this precious volume. He, however, renewed his request, besought me to let him have it, and urged his claim in the name of all his flock, for whose use, he said, he particularly wished it: my difficulty here was great; yet I considered my reasons for not parting with this volume still greater, and was thus obliged most unwillingly to withhold what, under other circumstances, I would most gladly have bestowed. He said, among other things to induce me to yield to his request, that I should be able to find a copy in Quito; for he had learned that some had been sold here some time ago: as was actually the case, for 40 copies of the 500 sold in Lima were brought hither. I told him, that there were some doubts as to my obtaining a copy in Quito: but that I would make inquiry when I should arrive there; and, in the event of finding one, I would send him my own copy, at the price at which I purchased the other. Upon these terms we came to an agreement: and he begged that I would not hesitate to charge whatever price I thought proper, for he would willingly pay it.

#### *Sale of the Scriptures in the Convent of St. Dominic at Tacunga.*

There is a town called Tacunga or Latacunga, about 20 miles distant from Ambato, on the straight road to Quito. From the consideration of having been much detained on my journey from Guayaquil, I wished to reach Quito as quickly as possible; and, on that account, I intended not to stop at Tacunga, but to push on to a village called

Mulato, and to pass the night there, in order that I might reach Quito on the following day. I was the more inclined to do so, as I understood that Tacunga was inhabited almost wholly by Indians, none of whom could use our books. Another arrangement, however, had been determined by a higher authority than mine, and for a purpose which you will presently see.

I had scarcely left Ambato, when a Friar, travelling for Quito, came up with me on the road. As he was accompanied by a servant only, and unencumbered with luggage, he could get faster on in his way than I could, accompanied as I was by the loaded mules: we, notwithstanding, rode together for some time, and fell into various conversation. He urged me to go forward with him, and to leave the loaded mules to follow us; which, after some hesitation, I complied with, and we went on together at a gentle trot. His intention was to stop all night at Tacunga, as he had some concerns to arrange there: he invited me to stay there also, during the night, in order that we might go on together next day toward Quito; offering me a hospitable lodging in the Convent of St. Dominic, to which he belonged. I still, however, thought it my duty to push forward, so as to reach Quito next day, and which I could not do if I stopped all night at Tacunga. Before we reached the place, in passing a river, my horse on reaching the bank, which was rather difficult of access, stumbled, plunged again into the river, and nearly threw me into it: I got safely out, though considerably wet: this circumstance determined me to stop at Tacunga till I got my clothes dried. On reaching the town, I went with my friend to the convent; where I got myself comfortably dried, and prepared for the journey. Before I was ready to set out, there came on a thunder-storm; and, by the time the weather cleared up, it was rather too late to set out. My good friends in the convent strongly urged me to pass the night with them, which I consented to do.

I found the town larger than I expected; and, as I was to pass the night there, I was anxious to seize the opportunity of offering the Word of God to them, although I had not much confidence as to the success I should meet with. In carrying this purpose into effect, I found myself rather embarrassed. I was lodged in a convent, and knew not what disposition the friars might have to the distribution of the Scriptures, especially to their being sold in the convent. I wished myself lodged elsewhere; and, indeed, any where else: but could not with any decency remove, as my friends loaded me with kindness. Had I known, on my entering the town, that I was to have a sale of the New Testaments there, I would not have gone to the convent; more especially as I had Letters of Introduction to the Governor, and to another Gentleman in the place. After some hesitation, I resolved to make an attempt where I was. I went pensively to the case in which the New Testaments were, took out one, and went direct to the Prior, to shew it to him, praying all the while, as I went,

that the God of Heaven would dispose his heart and the hearts of the rest to befriend the circulation of His Holy Word. My prayer was heard. The Prior was much pleased with the New Testament, and bought it: he shewed it to one of the rest, and recommended it; while I did not fail to put in a word to the same effect, pointing out the advantage of the Scriptures to all, and how more immediately it concerned them, as Ministers of Religion, to possess it and to recommend it to others. "Yes," said one of them, "it is the very book which concerns us, and we would gladly encourage others to receive it." I then told him that I had a number of copies, and that I wished to expose them for sale in that town. I shewed the Prior the advertisement; and said that I should be glad to have the sale in the convent, if it were agreeable to him. "By all means," said he; and immediately he filled up the blanks in the notices with his own hand, and sent a person to fix them up. The advertisements were scarcely up, when one, and another, and another came tripping in to purchase a New Testament. In a little time the buyers thickened, while all the friars stood around, enjoying the sight; and warmly recommended the Sacred Volume to all who came, and assisted me in the sale when occasion required. The result was, that, in two hours-and-a-half, that is, till the night came on, I sold 104 copies; which was more than I had sold in Guaranda, Riobamba, and Ambato, taken together, although I remained two days in each of those places. You see, by this time, I dare say, why superior arrangements called me to stop at this place, contrary to my own intention.

Among others whom the sound of our horn brought together, came the Vicar of the town: on learning who he was, I made my obeisance, and entered into conversation with him, as to the advantages of the Word of God and the duty of making it known to all; and, to my great joy, I found, in him also a friend to this object.

At an early period of our sale, I brought out the Bible of which I have spoken above, and for the purpose there mentioned: it had the desired effect: it arrested the attention, and might have been sold many a time: I told all who wished to purchase it, that there would arrive, in a few months, a number of copies, and all would be supplied: none being able to obtain it, a little circle resolved to improve the occasion to learn what it contained, while a friar in the middle kept reading aloud for a considerable time. There was another attraction, namely, the Brief View of the Bible Society: this also drew the attention, and was eagerly read: their approbation of the object of the Society, and their wonder at the effects already produced by it, alternately drew forth corresponding expressions. You need not be told that I relished the scene before me, and enjoyed a high entertainment. I could not refrain from silent thanksgiving to the God above, as I brought out another and another parcel of New Testaments; to which I joined a fervent prayer, that, on this occasion, the Word of God might be sown in

good ground, and might produce in some thirty, in some sixty, and in some a hundred fold. I felt also my heart warm within me, while the contemplation of the British Character, which was thus brought under review, called forth the just praises of my native land. O favoured isle! garden of God! where the fruits of righteousness grow more abundantly than in all the world beside, peace be upon thee! In thee may the will of God be done, *as it is done in heaven!*

When the evening came on, our sale closed: after which, we retired to one of the cells, and entered into general conversation. We were all pleased with each other. My friends, on the one hand, seized every opportunity to shew their kindness and attention; and I, on the other, in return for their kindness, amused them with my mountain-barometer, thermometers, and pocket-compass, all of which were perfectly new to them, and highly entertaining. At a proper hour, the friars retired to their cells; and I also retired to mine: where I passed part of the night in contemplating the scene which had just passed before me, and the rest in repairing the fatigues of the day.

I told the Prior of the Convent and the others, that the sale which had been effected in this place, so much greater than in the other places I had visited in their neighbourhood, did great honour to their town. I took occasion, also, to return them my sincere thanks for the very active and friendly part which they had taken in this matter; and told them I should have great pleasure in communicating the same to the Society of London. The Prior said, that he should be very glad, on any future occasion, to forward the objects of the Society, as far as he could; and that, in regard to any other supply of the Scriptures destined for Tacunga, he would most readily take charge of them, and dispose of them according to the directions which might be sent with them. The other Friars heartily seconded the Prior in all these matters. In conversing about the Bibles that were to come to them from Guayaquil, it was agreed that not fewer than 50 copies would be required for Tacunga: and I promised to write to Guayaquil, in order that this number might be sent to them, upon their arrival there from Lima. At the same time, I wrote to Lima, to forward to Guayaquil a sufficient supply of your Second Edition; which must, I should think, be already in Callao, or near it.

#### *Sale of the Scriptures in Quito.*

When I set out from Guaranda, on my way to Riobamba, I left four boxes of New Testaments behind me, partly because I was going out of the straight road to Quito, and partly because mules could not readily be had to carry them. On my arrival at Quito, I had many inquiries for them, as it had got abroad that I had brought with me a good supply. At length a part arrived, when I gave notice publicly of the sale, as I had done in other places; and, in a short time, all were sold, amounting to 137 copies. After these were all gone, the inquiries after them continued, and I had to put off the ap-

plicants with telling them that there were two more boxes expected every minute. Day passed on after day without the arrival of these, until I was beginning a second time, to think them lost. At length they safely arrived; and, as soon as they were opened, 80 copies were paid for and carried off by a highly-respected Clergyman: 50 of these were for the use of the Schools here; and were purchased on account of the Government, agreeably to an order given to that effect some days previous to their arrival: 25 of the 80 were purchased at the request of the Provincial of the Convent of St. Francis, for the express purpose of putting a copy into the hands of each friar in the convent.

I have noticed to you, in my preceding Letters, the desire manifested, in the places which I have passed through, for the **WHOLE BIBLE**. This desire has also been manifested in Quito, and in a strong degree. In order to increase this desire, rather than supply the wants of these places, I have written to Guayaquil, directing the 50 Bibles, which I formerly ordered from Lima to that place, to be sent to these parts in due proportions: only 10 or 12 of these will come to this place, and these are already bespoken. I have also ordered to be sent to the different towns mentioned in my former Letters a considerable number of copies of the small New Testament, and of the Books of Psalms, Proverbs, &c.: the proportion for Quito is 200 New Testaments and 200 of the latter. These I expect will meet with a very favourable reception, and will fall short of the demand for them.

The city of Quito is large, and contains upward of 50,000 inhabitants: it is also surrounded by a populous country, of which it is the capital and the centre. On this account I have ordered to it 500 copies of the whole Bible; with a request to our correspondent in Guayaquil to remit 500 more, if the wants of the latter place will admit of it.

#### *Formation of the Colombian Bible Society.*

Our Society has obtained a fair and firm establishment: I say a **FAIR** establishment, because the whole of our transactions were done in open day, and because all who wished to state their objections were not only permitted, but encouraged to do so. Our Meeting was very well attended, and consisted of the most respectable class of the community in this city, both Clergy and Laity. The two Ministers of Government, who were present, Mr. Gual and Mr. Castillo, very ably and at considerable length defended and supported the object of the Society; and pointed out that there was nothing of a clandestine nature in the establishment of this Institution, and that it had the full and open approbation of the Executive Government of the country, and also of the Ecclesiastical Authorities.

After our plans respecting the Society had thus been clearly and openly stated to the assembly and nothing kept back, and after we had heard all that was to be said in support of its adoption in Colombia and also the objections urged against it, the sense of the

Meeting was taken by vote. The question put amounted to this—"Is it compatible with our laws and customs, as Colombians and as of the Roman-Catholic Church, to establish a Colombian Bible Society in this capital as a National Society, and whose only object is to print and circulate the Holy Scriptures in approved versions in our native tongue; and does such a Society meet with the approbation of this assembly?" This question was triumphantly carried in the affirmative, and almost unanimously.

The President, Vice-Presidents, Treasurer, and Secretaries, are of the most respectable inhabitants of this place; and this gives, at once, a tone and stability to our Society. There was chosen a Committee, consisting of 20; one half Clergymen, and the other half Laymen: the Gentlemen of the Committee are also of the same highly respectable class as those whose names are mentioned in the paper. It is intended to publish, as soon as possible, an account of the origin and actual state of the Society; to which will be added a short Address to the people of South America, on the object and advantages of the Society. The subscriptions already amount to 1380 dollars. All the Meetings on this matter have been held in the Chapel of the University, which is in the principal Dominican Convent of this city. The Rector of the University and the Prior of the Convent have been and are our very warm friends and supporters.

#### *New Testaments disposed of in this Journey.*

At Truxillo, 3—Paíta, 27—Puna, 3—Guayaquil, 741—Babahoyo, 51—San Miguel, 1—Guaranda, 13; and 50 left for sale—Riobamba, 35; and 50 left for sale—Ambato, 47—Tacunga, 104—Quito, 364—Otavallo, 13—Ibarra, 22—Tulcan, 2—Pasto, 6—San Antonio, 1—Popayan, 30; and 48 left for sale—Yahuara, 1—Neiva, 13—La Purificación, 8—La Mesa, 1—Bogota, 2. Total, 1636.

Of this number, 148 were left for sale; and the sum of 1473 dollars 2 rials was received for 1488 copies.

### **N.-W.-American Indians.**

#### **Red-River Colony.**

#### **CHURCH MISSIONARY SOCIETY.**

SOME account of this Mission was given at pp. 279, 280 of the Volume for 1823; and at pp. 97, 98 of that for 1824. We much regret that the necessity which we have been under of abridging, in the late Surveys, our statements relative to the North-American Indians, has prevented us from giving such a view as we wished of the proceedings in this Mission. In now laying before the Reader an abstract of these pro-

ceedings, we shall avail ourselves, not only of the communications of the Missionaries to the Society, but likewise of a Volume published by the first Missionary, the Rev. John West, which contains the substance of a Journal kept by him during his connection with the Colony.

#### *History and State of the Mission.*

(WITH AN ENGRAVING.) *A. 577.*

This is the Ninth Mission of the Society, and is the last which it established. The first Missionary, the Rev. John West, reached the Settlement in October 1820: he was accompanied by a Schoolmaster, Mr. G. Harbidge; who was afterward married to a young woman from England. Mr. West left in June 1823, and landed in the Thames in October; after an absence of more than three years employed in laying the foundation of the Mission. The Rev. David T. Jones arrived as Missionary in October 1823; and the Rev. W. Cockran, with his wife and child, in August 1825. Mr. Harbidge and his wife returned to England: and the School was committed, in August 1825, to Mr. W. Garrioch: another has been opened at a second Station under Mr. Bunn, an intelligent Half-breed, educated in England.

On leaving the Settlement, Mr. West gave the following view of its progress: alluding to the death of a Gentleman who fell in one of the unhappy conflicts which took place some years since between the Hudson's-Bay and North-West Companies, he writes—

I have just had the happiness to see the accomplishment of the wish so feelingly expressed by the late Mr. Semple, who fell mortally wounded near the spot where our buildings are erected. In a Letter, dated in the year 1815, he observed—

I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a Place of Worship, even upon the smallest scale. I blush to say, that, over the whole extent of the Hudson's-Bay Territories, no such building exists. It is surely high time that this foul reproach should be

done away from among men belonging to a Christian Nation. I must confess that I am anxious to see the first little Christian Church and Steeple of wood, slowly rising among the wilds; and to hear the sound of the first Sabbath-bell which has tolled here since the Creation.

As I was returning from visiting some of the Settlers about nine or ten miles below, one evening, the lengthened shadows of the setting sun cast from the buildings, and the consideration that there was now a landmark of Christianity in this wild waste, and an asylum opened for the instruction and maintenance of Indian Children, raised the most agreeable sensations in my mind; and led me into a train of thought, which awakened a hope, that, in the Divine compassion of the Saviour, it might be the means of raising a Spiritual Temple in this wilderness to the honour of His Name. In the present state of the people, I considered it no small point gained, to have formed a religious establishment. The outward walls, even, and spire of the Church, cannot fail of having some effect on the minds of a wandering people and of the population of the Settlement.

During winter, the severity of the weather is such as sometimes to preclude the Settlers from assembling for Divine Worship; but, from the beginning of March till the middle of June, my Congregation on the Sunday consisted, on an average, of from 100 to 130. The afternoon we devoted to gratuitous instruction of all who would regularly attend; and we had generally 40 or 50 Scholars, including some Adult Indian Women, married to Europeans, besides the Indian Children on the Missionary Establishment.

On leaving the Settlement, I addressed a crowded Congregation in a Farewell Discourse; and, having administered the Sacrament to those who joined cordially with me in prayer, that the Missionary who was on his way to officiate in my absence might be tenfold, yea, a hundredfold, more blessed in his Ministry than I had been, I parted with those of the Church-Mission Establishment with tears. It had been a long, and anxious, and arduous scene of labour.

The Engraving connected with this article is taken from a Drawing made by Mr. West: it represents the Church and School House alluded to in the preceding extract: the

Dec. 1826.

Church is an humble structure; but it is an object of much interest, as being the first Protestant Church ever built in these extensive regions.

The Twenty-fifth Report of the Society furnishes the following view of Mr. Jones's proceedings, on his succeeding Mr. West in the care of the Mission:—

Mr. Jones entered, immediately on his arrival, on the sphere of labour occupied by his predecessor: and has met with countenance and support therein, from Governor Simpson, of York Factory; from Governor Pelly, of Fort Douglas, at the Red-River Settlement; and from the respective Councils. Mr. Jones had himself a seat in the Council at Fort Douglas; but resigned it, on feeling that its duties interfered with his proper work as a Missionary.

In the exercise of his Ministry, Mr. Jones has had much encouragement. He was gratified to find, on his arrival, that several persons had been accustomed, from the time of Mr. West's departure, to meet weekly for the purpose of social prayer. In June, he gives the following view of the progress of religion:—

The Church has been crowded all the Winter by Europeans, Half-breed Natives, and Native Indians, many of whom I have had the consoling sight of seeing in tears at the love of Jesus being unfolded to them. Two Half-breeds, have, I trust, been added to the number of those that shall be saved. The influence of religion has, last Winter, shewn itself at the hunting-grounds in the plains—in the observation of the Sabbath by many who had been accustomed to pay no regard to it; and who, I was glad to hear, endured with patience the scoff and ridicule of their less-thoughtful countrymen. I could particularize many very pleasing instances of what I hope is the beginning of the work of grace; but I am yet able only to rejoice with trembling, and therefore forbear. I may, however, add, that I feel confident that that *tree of life* is now striking root at this place, which will eventually drop its fruits over this immense continent, and whose leaves will be for the healing of the bewildered Indian.

On another occasion, Mr. Jones writes—

It is truly gratifying to my soul, on the Sunday Morning to look out of my windows, and see the people coming in groups, as far as the eye can reach: and my pleasure is doubly heightened, when I perceive them, as they pass, to be principally Half-breed Natives and Indians.

The increased attention to religion among the Settlers has rendered a second



**Church necessary.** On this subject Mr. Jones thus speaks—

For several Sundays past, the Church has been much too small to contain the people; and it becomes an object of consideration what step should be taken to remedy the evil. The enlargement of the present building might easily be accomplished; but this would be but an inadequate relief, as there are numbers of people, between this place and Lake Winnipeg, who never attend Church: their hearts not being under the powerful influence of religion, their distance from Church affords them a plausible pretext for their absence; and even should some of the men make an effort at times to come, their families, which are chiefly Indian, are still entirely destitute of the means of grace.

A few days ago, I mentioned to some of the principal Settlers how desirable it would be to have a Place for Worship at a convenient distance from these people; and was glad to find that the eligibility of the measure was immediately acknowledged, and likewise its practicability if unanimity prevail among the Colonists.

When this was communicated to the Governor, he drew up, with his usual readiness to promote the interests of religion, a statement of the proposition, and sent it round the Settlement for subscriptions; and I am now encouraged to think that we shall see a second roof pointing to heaven in this moral wilderness, soon having under it an altar to the God of Israel.

In July, Mr. Jones adds—

Our Church is going on: and I hope will be so far finished before Winter sets in, as to admit of Public Worship. The Settlers have subscribed liberally, considering their means, as we have already enough to put up the shell of the building. This Church cannot be said to be connected with the MISSION, but has a strong collateral influence on its concerns, as the most part of the Settlers in that vicinity have INDIAN FAMILIES, who cannot attend Worship at the present Church, and they are as much bereft of the means of religious instruction as when in their native forests. When the building is completed, I purpose to establish Worship for the more immediate benefit of this interesting but long-neglected and injured class of fellow-beings.

At the end of August he writes—

Every thing wears a promising aspect. My hands are quite full; and it would be unwise in me to endeavour to extend the sphere of my labours, while it would lead, inevitably, to the neglect of the small vineyard which is under my care. In a wilderness, a newly-cultivated spot is quickly overrun with weeds, if left to itself; which, by constant watchfulness, promises a rich harvest.

At the last dates Mr. Jones gives the following view of the Mission:—

When I take into consideration the onerous and dreadful prevalence of irreligion in this country, the scattered state of its inhabitants, together with the inclemency of its seasons, and many other inconveniences which the

Servants of the Lord have to encounter, my wonder is, not that more has not been done, but that so much has been accomplished. We want nothing but faith, and humble dependence on the promises of God, which are *all Yea and Amen* in that Saviour, whom we endeavour, day and night, to recommend to the notice of all around us.

The preceding extract respects the progress of the Mission in the year 1824: the following passage of the Twenty-sixth Report states its progress in 1825:—

Mr. Jones's health has suffered from the extremes of heat and cold which characterize the climate; but he reports, in May, that it was then better than it had been since his arrival in that country. In the month of June he was in the enjoyment of good health.

With reference to his Ministry, Mr. Jones writes—

The Lord is daily adding new encouragements to the friends of Religion in this Colony: every thing in and out of the Colony wears a very highly interesting and promising aspect. I preach at both Churches every Sunday, and, if I have no calls to visit the sick &c., catechize the Indian School, at my own house, in the evening. I have two Weekly Lectures; one on Tuesday Evening, at the Image Plain, about ten miles from my residence; and the other on Wednesday Evening, at the Upper Church.

The New Church, which the last Report stated to be in progress, has been completed, and was opened for Divine Service on the 30th of January. The Congregations at both Churches are large and attentive; and although, during the winter half-year, the Afternoon Service is not so well attended as that in the Morning, in consequence of some of the people having to return home nine or ten miles, yet the circumstance of their coming from such a distance indicates an anxious desire for Divine Truth, which must be most gratifying to those who are labouring among them.

Mr. Garrioch gives an encouraging account of the growing seriousness and attention of the people in the vicinity of Image Plain. A Prayer-Meeting has been established there, which is well attended; and several engage in public prayer, in behalf of a Cause which they once opposed. In March, Mr. Jones attended this Meeting; of which he gives the following account:—

I believe and hope that the Word has taken hold of many in that quarter. To God be all the praise! I read and expounded to them the latter part of the viith of Romans.



The attention was great, and many shed tears: at the close, they blessed the Lord for sending me to them; and begged that I would come again; which I promised to do, as often as my duties would allow, and travelling was practicable.

And, on another occasion, in the same month—

The track was so extremely bad, that I was obliged to leave my horse, and wade, for the last three miles, through water lodged on the surface of the ice to the depth of 18 inches. A crowded audience as usual.

Mr. Jones mentions the following circumstances, to shew the improving spirit of industry among the people:—

Several Indians, young men from 15 to 20 years of age, have been very urgent lately to be admitted into our establishment: they say, that their parents want them to leave off the Indian life; and that they would work in the day, and learn to read in the evening.

The general state of the Mission will be seen from the following view given of it by Mr. Jones:—

The work of the Lord is growing daily: I am hardly a day without some new encouragement to proceed: both Churches are always crowded, and our weekly social meetings are still increasing.

Of himself, Mr. Jones says—

Though far from enjoying good health, the Lord deals very gently with me; and I trust I can say, that, while the outward man continues to remind me of the eternal world, the inward strengthens daily: my labours are my comforts—my weakness is my strength—and my encouragements my constant joy in the midst of my tribulations.

The Committee will conclude their review of this Mission with an Extract from Mr. Jones's Journal; which, while it describes the improvement already effected by Christianity, points out the prospects which are opening on North-West America:—

To watch the progress of the Gospel in a foreign land, to which it has of late been carried, is, to the mind of the Christian, the most interesting of all subjects: the gradual diminution of the opposition to its propagation—the growing attention to the preaching of it—the increasing veneration for its ordinances, precepts, and injunctions—the more steady and full attendance on public worship—and the community, in proportion to its extent, assimilating daily to the scenes which the observer has been rendered familiar with in his native country—all these particulars, without coming to the vital part of the subject, are so many proofs that the Servants of God spend not their strength in vain, and that the liberality of a benevolent Christian World is not lost or thrown away in supporting the Cause of Missions. But when, in addition to this, we see the inward progress of Divine Grace on the human heart—when tears of repentance are shed—when those powers and affections, once devoted to

the service of the god of this world, are beginning to flow in a different channel, and in an opposite course—the subject becomes an interesting and an animating one indeed; and, with such prospects and such feelings, let not the Missionary cast one lingering look behind—let not Christians grow tired or weary in well doing: our reward is sure! All this, I may venture to say, I daily witness at Red-River Colony; and I feel perfectly sure, that, ere long, we shall see greater things than these; or rather, that we shall see these things in greater perfection.

With such a prospect am I animated; and, though the work of a Minister in this Country is attended with peculiar toils and privations, it is also attended with peculiar encouragements. I cannot for a moment doubt but that the Lord has sent me to this place: He has given me my work for the present: and I hope, that, if I see the cloud and pillar move, I shall be ready to move also. This is the work—this the glory!

From the despatches of the Missionaries we shall add some other circumstances, and carry down the history of the Mission to the latest dates.

We shall extract a few notices of the Sundays as given in Mr. Jones's Journal:—

—The Church was so crowded to-day, that it was with difficulty I could get up to the Reading Desk: I hope and pray that this influx may be the effect of *hunger and thirst after righteousness*: preached from 1 Cor. i. 30. The attention which is always paid encourages me to hope that the people are in earnest.

—A very rough and stormy morning, the snow drifting in astonishing quantities: cleared up about ten o'clock, and the Church was well attended. I was much affected, at the close, to hear the Congregation—English, Scotch, Swiss, Germans, Canadians, Norwegians, Half-breeds, and Indians—singing, with much energy and apparent interest, "Crown Him Lord of all!" Little did I think, when I first read that Hymn in Welsh, in the account of the formation of the London Missionary Society, that it would be brought to my mind with so much force and interest in the wilderness of America.

—A fine day, and the Church more than full. It is very pleasing to witness the attention paid to the Sermon here: the Congregation, consisting of various nations, all of them knowing English but imperfectly, they are seen listening with their eyes, as it were, as well as their ears: preached from Acts xxvi. 26—29.

—Had the Sacrament this morning,

when four persons were admitted, who, I trust, are lately made acquainted with their sinful state, and with the efficiency of the Redeemer's sacrifice; three of whom are Scotch Highlanders, and one a Half-Breed Native. These are a few evidences that the seed is not sowed in vain.

—The Church was crowded: preached from Exod. xii. 13, 14. After Service several came to ask to be admitted to the Communion: with most of them I was well satisfied, and admitted them without hesitation. In the evening all the Communicants were present, when I addressed them from Heb. x. 16—26. This has been to me indeed a day of gladness.

—Another happy Sabbath is gone: preached from Eph. iii. 8, 9. Last night I felt as if my comfort was *clean gone for ever*: my barren heart seemed divested of every thing worth possessing; but this season was of short duration, and to-day *my cup has been full and running over*.

In July, Mr. Jones writes—

In visiting the people, I found, at one house, a Settler's wife (the most respectable of our Half-Breeds) lying near her dissolution: she could speak only in a very low whisper: I addressed myself to her husband and relations weeping about her; and was going, in a short time, to withdraw, lest, from the peculiarity of her case, my presence might be burdensome; but, just as I was at the door, she burst into tears, and asked her sister if I was going to leave her without calling to God on her behalf. I returned, and wept too—earnestly prayed with her—and left her in a very composed state of mind.

At Christmas of last year, Mr. Jones had the happiness of admitting to the Lord's Supper the first Native Indian: on this subject he writes, on the 22d of December—

I have had several conversations with a female Native Indian of this Colony, in regard to her partaking of the Lord's Supper. She has been most assiduous in the use of the means for a long time, and her knowledge of Divine Things has been increasing so rapidly as to become a striking proof of the gracious and efficient teaching of the Holy Spirit. She came to-day again with her Half-breed Daughter, who is also determined to forsake the world and follow Christ. I

could not help shedding tears of joy at this additional proof of Divine approbation afforded to my labours: **THIS IS THE FIRST REAL INDIAN WHO HAS BECOME A COMMUNICANT.**

Last Fall, an Indian came to the Settlement for the benefit of medical assistance, having had his hand shattered by the bursting of a gun. He is a very extraordinary man: his inquiries concerning our religion manifest a degree of intelligence, which would make him shine as a light in the world if illuminated by the Gospel. He is particularly anxious to learn all that he can before he returns to his wilds in the Spring, in order, as he says, to make his "friends and children more wise."

The Half-breed Young Woman, just mentioned, told me to-day, that she does all that she can to instruct him, but finds it very difficult to explain herself to him in the Indian Language on particular subjects: she said, "I was never so anxious to speak well to him as I was this morning, and never made a worse hand of it: my sister and I both tried, again and again, but could not get on well at all." "My young friend," said I, "what were you so anxious to tell him of?" She replied, "I was endeavouring to tell him what the Saviour suffered for him, and why it was necessary that He should suffer as He did, in order to save sinners." I encouraged her to proceed in her instructions with him and his wife, by setting before her the promises of God which bore on the subject. At the same time I could not but think how delighted many Christian Ladies in England would be with this my young disciple. Two years ago this young woman was as ignorant as any Indian in the country; but now has learned to read her Bible, and has found a Saviour there, the sweetness of whose love makes her long for the time when her poor countrymen shall participate therein. Let the friends of Missions then go on, and *they shall reap if they faint not*; yea, they do reap, in part, already.

#### *State and Progress of the Schools.*

The following arrangement with reference to the Children of both Natives and Settlers has been made by the Society—

Mr. West placed the Schools on such a footing as to secure the benefit of them not only to the Indian Children whom

the Society has primarily in view, but also, on the payment of a small sum annually, including books and all expenses, to the children of the Settlers. Fifteen Indian Boys and Fifteen Girls are to be received, for maintenance and education at the Society's charge, as soon as they can be collected from the Indians; while the children of the Company's Officers and of the principal Settlers are educated on the payment of 40s. for each per annum, and those of the Company's Servants and of the body of the Settlers for 20s. per annum each—half of these sums to go in aid of the Society's Establishment, and the other half to the Schoolmaster.

The charge of maintaining Indian Children is found to be, at the current price of articles, about 5*l.* each per annum for clothes, and 9*l.* each for food.

The following notices occur in the Twenty-fifth Report in reference to the Schools:—

The number of Scholars under instruction, on Mr. Jones's arrival, was between 70 and 80: in October (1824) it had greatly increased. Twelve Indian Boys and two Girls, with a few Half-breeds and Children of Settlers, were taught in the Daily School: they received instruction also in the Sunday School, with the addition of others which carried the whole number of Sunday Scholars to 169, as follows—Scottish Settlers: 20 men, 9 boys, and 3 girls—Half-breeds: 69 men and boys, and 54 girls—Indians: 12 boys and 2 girls. The average attendance in the Sunday School for the year was 102. Mr. Jones writes—

The difference between the nominal number and the average attendance was occasioned by the scattered state of the Settlement, the severity of the winter, and the young men being employed in the Spring as "voyageurs" to York Fort.

The Sunday School is divided into eight classes: of the first, Mr. Jones takes charge; and, in the care of the remainder, is assisted by Mr. and Mrs. Harbidge, two retired Officers of the Company, a Settler, and a Half-breed Communicant. Of the Indian Children in the Day School he writes—

The progress which these children have made, and are making, is highly encouraging. I trust I can say that no pains are spared to sow in their minds the seed of eternal life. The two elder speak and read English quite fluently: but they must have a grammatical knowledge of some language, before they can be of much service in fixing their own,

which is Cree; and to this point I purpose devoting my attention this winter. I am looking forward with pleasure to the time when their number shall be increased; which I trust will be the case next Spring, as I am assured, by promise and by pledge, of assistance.

These Youths are beginning to be serviceable on the Farm. Mr. Jones writes—

I shall have to buy two oxen and some implements of husbandry; and I am confident that the establishment will soon be made to support itself in a great measure. The boys are bending to the hoe as fast as may be expected; but moderation must be used, in this particular: their spirits must not be broken; and their labour must, for some time, be partly their own voluntary contribution.

The Indian Children manifest a susceptibility of religious feeling which is very encouraging. Mr. Jones writes, in reference to one of his Sunday-Evening Catechizings—

The Indian Boys come, as usual, in the evening, to my house, to say their catechisms and to sing; and it is, indeed, the most pleasing part of the Sabbath to me, to join them in this simple Service, and to hear them singing the praises of the Only True God. This evening, I was more than usually interested, as it was the first time that I witnessed them shedding tears. In giving out to them the 236th Hymn of the "Sunday-Scholar's Companion"—"Lord, while little Heathens bend," it was natural that I should be led to tell them of the cruelties practised in the East, which are alluded to in that Hymn: they were all much affected; and one of them, an Assinibola Indian, asked, "SIR! IS NO SCHOOLMASTER THERE, TO TELL THEM NOT?" I told them that many were gone from home to tell of Jesus Christ; as I had done, to come to them: they looked at one another with smiles, which indicated their inward approbation.

In the Twenty-sixth Report the Committee state—

Mr. Jones gives a favourable account of the readiness of Parents to send their Children, and of the disposition which the Children manifest for instruction. He has engaged Mr. Bunn to keep the School at the New Church; and hopes to raise a sufficient sum among the inhabitants to pay his salary; many of the Settlers, Europeans, Canadians, and Half-breeds having professed their willingness to support such a charge.

Four Indian Boys from Port Nelson River have been received into the School, together with two others, the sons of Indian Chiefs, who were brought by Governor Simpson from the neighbourhood of the Columbia. While Christian Education is carrying on, habits of

industry, it is hoped, will be formed. On this subject, Mr. Jones writes—

The Indian Boys are hard at work, breaking up a very sturdy piece of ground for an enlargement of their gardens. They work well for a short time; and I wish not to force them, but, on the contrary, I order them to leave off when they begin to flag, and then they soon take up the hoe again; whereas, otherwise, they would be disgusted.

Of the First Class in the Sunday School, of which Mr. Jones took charge, he writes—

I have now taken them through the History of the Israelites, to their second settlement in Jerusalem under Ezra and Nehemiah. I commence every Sunday Morning with recapitulating what we have read on the preceding Sunday, and by this means they have obtained a very circumstantial knowledge of it: this I deemed necessary, in order to give them a clearer view of the links that connect the Old and New Testaments together, as well as to facilitate the explanation of various parts of the writings of the Prophets.

When Mr. Jones commenced the Service at the New Church, he was compelled to give up the instruction of this Class. He addressed them on the last Sunday of his attendance at the School; on which occasion they seemed to feel much at the separation.

Mr. Jones states an occurrence, which will make the Reader smile, while it may serve to put him on his guard in reference to his own mind.

I was amused this evening, by a very unexpected fracas, between my Roman-Catholic Servant and the Indian Boys; on a subject of which both parties wanted more knowledge before they commenced disputing. From what I could learn, it arose from rather harsh remarks, on the part of one of the boys, on the subject of LATIN PREACHING and IMAGE WORSHIP; which, in defence, called for the use of the words "Rosaries—Missals—primitive worship, &c." from the Catholic, which put the poor boys to a non-plus, not understanding what such language meant. One of the oldest Indian Boys, however, pulled a Tract out of his pocket, entitled "Andrew Dunn, the Irish Roman-Catholic," and offered to read a part of it to the company assembled in my kitchen: this extinguished all the Roman Catholic's patience, who snatched the Tract out of his hand, and terminated the dispute by committing it to the flames. Of course, I chided the boys as well as the man, and desired to hear of no more disputes of this kind.

How soon does bigotry creep into the mind! These boys, who were very lately as ignorant of God and His Word as the very beasts which they hunted, were now unable to bridle their Indian passions, in being accused as Heretics, and in hearing that their Church was not the Church of the New Testament.

In July last, Mr. Cockran says of the Schools—

Both the Sunday and Week-day Schools were in a flourishing state, in the winter: the children regularly attended, even when the weather was very stormy; but, since the latter end of April, we have all had to pass through many vicissitudes: from the 3d of May, the Settlers have been so dispersed that it is impossible for their children to attend the Schools. We hope that in a few weeks they will be more collected, and then our Schools will flourish again. The Indian Boys are making considerable progress in knowledge: some of them seem to attend with a great deal of sincerity when religious instruction is delivered, but it is natural to them to give close attention to every thing.

#### *Death of Two Indian Scholars.*

The Committee state—

Two of the Indian Boys under Mr. Jones's care died in 1825; one of whom, though far inferior to any boy of the School in point of intellect, gave satisfactory evidence of his Religious Knowledge; when asked—

"Should you die soon, where do you think you will go?" he replied, "I hope to the good place."—"Can you tell me why you hope so?" "Because Jesus Christ loves me."—"What reason have you to think so?" "The Testament says, He died for sinners."

This boy was named Joseph Harbidge, and the other William Sharpe. Mr. Jones thus describes the funeral of William Sharpe, who died first: he writes on the 26th of February—

This afternoon the remains of our Young Indian were deposited in the Burying Ground. The procession was solemn; being the first that ever proceeded from this infant establishment. Immediately after the coffin, (which was conveyed on a sledge) followed the only remaining boy of the Northern Indian Nation, Thomas Hassall, as Chief Mourner—next, a few neighbours who attended on the occasion—and, after them, the School Children to the number of about twenty: a few Native Women closed the

procession. After the Burial Service, the coffin being adjusted, I briefly addressed the little groupe on the brevity of life and the necessity of preparing for death, and then the grave closed between us and our departed young friend. We returned in the same order to the Church; and, after a hymn and prayer, dispersed. The recollection of this simple ceremony will long live in my mind.

Joseph Harbidge was the boy whom Mr. West obtained on his visit to the Indians at Beaver Creek, mentioned at p. 280 of our Volume for 1823; his father giving him to the Missionary because he stood between the Great Spirit and the Indians. He died about a month after William Sharpe. The behaviour of his relatives on this occasion shews the strength of natural affection among these children of the wilderness. Mr. Jones writes on the 25th of April—

While performing Divine Service yesterday, I observed a strange Indian looking in at the windows, which were open on account of the heat. It struck me that his features resembled those of the boy who died last. I saw nothing of him since until this morning, when he came and said that the boy was his sister's son. I was surprised at the strength of feeling which he manifested. I walked with him to the grave. As we approached, his countenance changed; and, at last, he burst into a flood of tears—fell down upon the grave—and mourned piteously for some time: he then took off his mocassins, and, with the sod of an arrow, dreadfully lacerated his flesh: remonstrance was in vain. He then walked away from the grave barefooted; his footsteps being marked with the blood from the wounds which he had inflicted. Poor creatures! In an Indian I daily see man, the noblest of God's creatures, in a state of ruin. Yet there are some qualities, which, like shattered pillars, shew the former grandeur of the edifice; and which would yet, under the influence of the Gospel, be honourable to fallen humanity.

On the 5th of May he writes—

To-day we performed our last duty to the departed Boys, by placing the following inscriptions, as simple memorials, over their graves:—

Underneath  
are the Remains of  
William Sharpe,

A Northern-Indian Boy, from the neighbourhood of Churchill Factory, Hudson's Bay. He had been at the Church Missionary School at this Settlement for one year and five months.

He died February 25, 1825,  
aged about 8 years.

*Remember thy Creator in the days of thy youth.*

Here lie

The Remains of Joseph Harbidge,  
a Cree-Indian Boy,  
from the vicinity of Beaver Creek.

He had been educated for four years at this Colony, at the charge of the Church Missionary Society.

He died March 23, 1825,  
aged 14 years.

*Be ye therefore ready also; for, at an hour when ye think not, the Son of Man cometh.*

On clearing the ground to arrange the graves, I noticed the arrow-sod, with which the deceased's uncle lacerated his flesh when he visited the grave: it was tied up in a small leathern bag, containing some red material similar to vermilion.

The following notices in Mr. Jones's Journal refer to this subject:—

June 22, 1825—This afternoon I noticed some Indians coming up to our fence, with horses laden after the manner of the Assiniboines: they seemed to be putting up for the night. I took no particular notice of them, until I heard the women setting up a most melancholy dirge; and then, suspecting them to be some of the friends of our deceased boy, Joseph Harbidge, I sent for them in to the house. They had come from Beaver Creek, a distance of 300 miles, "to cry over the grave." They had not eaten any thing, they said, for six days. Among them was the boy's Mother and Grandfather: the Father sent me four moose-skins, and said that he was not well enough to come and see me this year, and, besides, that "the grave was too new." I gave them an abundant supply of potatoes and fish, which they devoured voraciously: they then lay down to rest, and said that they would go and see the grave in the morning.

June 23—This morning, early, the Indians were on the alert, and anxious to see the grave: they said that they could not sleep all night, from the consciousness of being so near the spot where the child was laid. When my Indian Servant conducted them to the

Burying Ground, they set up a lamentable cry for a quarter of an hour, and then came away with their flesh dreadfully lacerated.

June 24, 1825—The Indians left us this morning, after I had addressed them. I feel assured that this dark dispensation will be productive of good, instead of alienation in the minds of the parents; as they left us expressing their gratitude and confidence. God works in a way which we cannot understand—the Missionary ought never to lose sight of this sentiment.

Mr. West gives a striking proof of the grateful feelings of the Father of this Boy toward himself: he writes—

One of the Company's Officers saw the Father of the Boy whom I had received from the Indian tents after my visit to that quarter, and asked him to part with a fine horse that he was riding, which he refused to do, saying that he kept it for the "Black Robe," a name by which they distinguished me from the Catholic Priests whom they call the "Long Robe," for taking care of his boy: he repeated his application, with the tempting offer of some rum; but the Indian was firm in his intention of keeping it, as a present for the kindness shewn to his child.

*Promising State of many Half-breeds.*

The Committee thus speak on this subject—

Mr. Jones hopes much from the future assistance of the Half-breed Youths in propagating the Gospel among the tribes of Indians which roam over these immense regions. It is with much thankfulness that he witnesses such favourable appearances in this class. He thus speaks of them :—

I look upon this as presenting by far the most promising and important part of my charge. The Half-breeds are the uniting medium between us and the Indians: they speak their language, and are accustomed to their modes and habits of life; and I trust I may add, that they are, taken collectively, a very promising part of our community: they have been regular and attentive to instruction, during the whole of the time I have been among them; and I have the happiness to see that some of them manifest a concern for their eternal interests.

A number of these Half-breeds attend the Sunday School held in the afternoon: of the eagerness of some of the Youths, who attend from a distance, to avail themselves of every opportunity of in-

struction, Mr. Jones gives the following instance—

After School in the evening, three Young Men came to my house, and said that they should like to be present at the catechizing of the Indian School and Family Worship on the Sunday Evening; as they wished, to use their own expression, "to make the most of it, as they had to come the distance of ten miles." I, of course, encouraged them in their resolution; and, at the same time, pressed upon them their obligation of being at home on the Monday Morning, in time for their labour in the service of their employers.

Mr. Cockran says of these children of European Fathers by Indian Mothers—

The Word of God flourishes most among the Half-breeds: it seems to sink deep into their hearts, and is become the rule of their lives.

Mr. Jones draws an affecting picture of one of the Christian Half-breeds upon his death-bed—

I went down the river 20 miles to visit a Half-breed Communicant who seems to be near his end. I found his mind calmly stayed on the Rock of Ages; though, at times, he suffers from the assaults of the Enemy. Death would be to him a blessing, in every sense of the word: for to such a scene of misery, as that by which he was surrounded, I never before was a witness: three men—three women—thirteen children—and a sick man—all in the same wigwam! How pre-eminently glorious is the salvation of the Bible! In the midst of this suffering and misery, the Witness from above consoles this dying Israelite with the application of that precious promise, *I will never leave thee nor forsake thee.*

*! Prospect of Extending the Mission.*

There is a fair opening for enlarging the field of labour in this Mission, when more Missionaries can be provided. Far to the westward, near the Rocky Mountains, on the shores of the Pacific, the Indians do not roam abroad, but live in villages and cultivate the soil: far also to the northward, on Hudson's Bay, access may be had to tribes of Esquimaux. Intercourse was opened with these Esquimaux by Mr. West, who paid them a visit; and with the Rocky-Mountain Indians, through Governor Simpson, who, with Governor Pelly, has ren-



dered every assistance to the Mission. Both these bodies of people have sent Children to the Society's School. Of the Governor's visit to the westward the Committee thus speak—

In August (1824) Governor Simpson was about to visit the country west of the Rocky Mountains, and thus writes to Mr. Jones from York Factory—

Our Council are most anxious to meet the views of the Church Missionary Society; and if you will only give us the hint in what respect we may further their wishes, you shall have the benefit of our best assistance.

Mr. West was very anxious to get Missionaries established among the Indians, who live in valleys on the other side of the Rocky Mountains. I shall turn my attention to that subject, in the course of my journey; and, on my return, let you know the result.

On his return, the Governor communicated with Mr. Jones in the most kind manner, and detailed a number of circumstances most favourable to such an object. The climate is healthy—the Natives are stationary—the Country rich and productive—the Indians are not only favourably disposed, but are earnestly soliciting the boon of Christian Instruction at our hands. Governor Simpson told him, that the only subject of importance with them was, whether they should have Missionaries to teach them the knowledge of the "Great Master of Life." On this subject, Mr. Jones thus expresses himself:—

I confess, I think there is something peculiarly grand in the prospect, and I hail the opening with emotions of the liveliest joy. The exertions of the Eastern and the Western World are hastening to a collision, with rapid and gigantic strides. The North-West-American Missionary may stand on the summit of the Rocky Mountains, and stretch forth his hand toward the waters of the Great Southern Sea, and hail his brother Labourers in the Islands; while he may in his horizon see the dawn of that happy day when the knowledge of Him, whom to know is life eternal, shall overshadow the whole world, as the mighty waters now cover the abyss of the ocean that separates him from them.

✓ The Governor has fixed on three Stations, at each of which an establishment might be formed, under the sanction and with the co-operation of the Company, with the most promising prospects.

Mr. Ross, a Gentleman who had lived 14 years on the North-West Coast, assured Mr. Jones that the inquiries of the Indians after the

Dec. 1826.

knowledge of the "Master of Life" were astonishingly earnest. Mr. Jones writes—

Mr. Ross told me, in reference to the parents of the boys brought to Red-River School, that they were very indignant when he first, at the instance of Governor Simpson, solicited their giving up their sons; and asked him if they "were looked upon as dogs—willing to give up their children to go they knew not whither:" but when he told them that they were going to a Minister of Religion to learn how to know and serve God, they said he might have "HUNDREDS OF CHILDREN IN AN HOUR'S TIME;" and he selected two, being the sons of the most powerful Chiefs in that part of the country.

#### *Destructive Inundation.*

The ruinous floods which visited the Colony in the Spring were briefly mentioned at p. 574 of our last Number. Mr. Jones's Journal, which we subjoin, depicts in a very lively manner the progress and effects of this visitation, with the happy influence which it appears to have had on the minds of the people.

May 1, 1826—The prodigious quantity of snow which fell during winter has been dissolved so fast, as to cause the river to swell with unusual celerity: the water has already overflowed its banks in many places: the ice has not yet moved, though elevated nearly up to the level of the banks; and it is unusually weighty, being in general four feet and a half thick.

May 3—The river rose six feet last night: several tents are now pitched on the most elevated spots: terror is strongly depicted on every countenance. Several people have taken refuge about the Church this evening, on account of its being the most elevated spot in almost the whole Settlement. A vast deal of property is now depositing on and about the Mission Premises, preparatory to the desertion of houses expected to take place to-morrow, should the waters continue to increase.—8 P. M. The ice has just started toward the Lake. The water keeps rising most alarmingly: eight feet more will bring it to the elevation of the Church. The weather is stormy in the extreme: the wind blows very high from the north; accompanied with sleet, hail, and driving snow. Fahrenheit's thermometer stands all this day at 5 degrees below freezing-point. The poor cattle must perish if this continues: turned out from their warm shelter, they low most piteously, and no relief can be procured for either man or beast. The prospect before us is gloomy indeed; but, to repine, is sinful—

4 M



to murmur, is to reflect on Infinite Wisdom. He, that feedeth the ravens when they are hungry, CAN yet, and WILL provide for us.

*May 4, 1826*—The water has risen within four feet of the Church and of our dwelling-house.

*May 5*—The prospect around us is still more melancholy than ever this morning. All the arable land is now under water; and where, according to the season of the year, the plough should be at work, the waves roll by the agitation of a piercing north wind. On a point of the river above us, four houses and a barn were swept off by the force of the ice, and the ruins floated past us to-day. Sixty-three persons sleep on our premises to-night; and, to-morrow, I expect as many more will take refuge here. Several told me to-day, that IF THEY MUST PERISH, THEY WILL PERISH BY THE SANCTUARY! The force of the ice is inconceivable: the loftiest elm-trees are carried away like the most inconsiderable twigs: several young maple and oak trees, in front of the parsonage-house, on which I placed considerable value, were all swept off to-day.

In the midst of all this, the spirit of the people is much calculated to exhilarate ours: they look upon this calamity, in general, as a chastisement from God; and, at present, seem prepared to wait the issue from His gracious hand. Every night we retire to rest with heavy hearts, and still hope the morning will bring signs of deliverance. We all hope, by the blessing of God, that now the waters will decrease, as the ice seems to have forced its way to Lake Winnipeg. The wailings of the poor shivering and starving cattle are very distressing.

*May 6*—This day has brought a very favourable change in the weather; but still the waters increase. The number of houses destroyed, according to this day's report, is fourteen. Ruins of dwellings, parts of haystacks, packages, and boxes are floating down the river, and we have not the means of saving them. I had been very anxious about the state of the lower Church for some time past: to-day a man told me that it was dry—that it was full of people—that he himself had slept there last night. Most part of the heavy ice is now gone, which must be so far in our favour. The language of the sufferers generally is, that judgment is wonderfully tempered with mercy. The water rose considerably during this day; and, toward night, the wind began to blow and the sky looked very wild and dreary.

The billows swell, the winds are high,  
Clouds overcast our wintry sky:  
Out of the depths to God we call;  
Our fears are great, our strength is small.  
O Lord! the pilot's part perform,  
And guide and guard us through the storm:  
Defend us from each threatening ill;  
Controul the waves; say, "Peace! Be still!"  
Amidst the roaring of the sea,  
Our souls still hang their hopes on Thee:  
Thy constant love. Thy faithful care,  
Is all that saves us from despair. COWPER.

*May 7, Sunday*—Very few could attend Church this day. Mr. Cockran preached in the morning, from Job v. 6, 7. This is a

happy day in England, but a very melancholy one in Red River: still we could say, I trust from the heart, *To whom should we go? Thou hast the words of eternal life.*

*May 13*—Since the last date the conflict between our hopes and fears has been incessant. The water during the whole week has been gradually rising: very few dry spots are now to be seen as far as the eye can reach. Since last Monday Morning, Mr. Cockran, Mr. Garrioch, and myself, have been endeavouring to secure all the property that we could, belonging both to ourselves and the Society; and though we were generally up to the middle in water, we suffered no inconvenience in regard to our health. Blessed be God! in every respect we are strengthened for the burdens which we have to bear. About ten o'clock last night, the water entered the Church, over the threshold of the door; and the appearance presented to us, this morning, was very dreary: still we cling to the hope, that the river is nearly at its height. An immense number of log-houses are floating down through the plains, at the back of our premises, this morning. We were busily engaged all this day in preparing a stage, in case the water should continue to swell; on which, for safety's sake, Mr. and Mrs. Cockran took up their abode in the evening: and indeed it was well that they did, for, in the evening, the water burst into our dwelling, and, in a few minutes, stood a foot and a half deep on the floor.

*May 14, Sunday*—The prospect around us was very trying to the feelings this morning. No people assembling to celebrate the day of rest—no Church to go to, there being three feet and a half of water in it. At eleven we had Divine Service on the stage, when Mr. Cockran addressed the Indian School. The stage on which we are is about 30 feet square, and we are in number 40 persons.

*May 15*—Last night we passed with little or no rest: the wind blew a storm all night, which shook our stage in an alarming manner. During the night the water rose six inches, which is a great deal considering the extent of surface which it now occupies. As far as the eye can reach, nothing is seen but water: all the people are dispersed in quest of high eminences, with their cattle and property.

After breakfast we were reluctantly compelled to abandon the premises. We had no other resource left: our house had five feet water on the floor, and the Church six feet and a half. We placed all the property, not wanted with us, in the loft of the Church.

About one o'clock a Settler came along side the stage, with a boat; and took off Mr. and Mrs. Cockran, with myself and our domestics; leaving behind us, till the morning, Mr. Garrioch and family, together with the Indian School.

Having taken a painful leave of our dwellings, we proceeded to the general place of rendezvous, on a high bank by the Stone-Indian River, which we reached about eight o'clock. Here we found many of the Settlers, principally Canadians and Half-breeds; in about 130 tents, averaging five inmates

each—all in such a state of confusion as it would be difficult to describe. I was glad, for Mrs. Cockran's sake, to have our tents pitched on a place of safety: her patience and courage have been exemplary.

May 16, 1826—Last night I felt uneasy the moment I arrived, in consequence of the necessity under which we had been placed of leaving the Indian Boys on the stage at the Mission House, and I lost no time in applying to Mr. McKenzie, the chief officer in charge at Fort Garry, for a boat, which was obligingly given me, and with which I left the encampment at half past eleven in the morning for the stage, and safely embarked all the individuals there, with whom I reached the Camp again about twelve. On my arrival, Mr. McKenzie strongly advised us to send for all our property: he stated it as his opinion, that all buildings of every description would be carried away, as the waters continue to increase, in every direction, with great rapidity: accordingly Mr. Cockran took the boat back again, and brought away all that he could, and returned about twelve at night. Mr. Cockran said that all our fences and garden stockades, as well as those about the Church Yard, were swept away; and that the current about the buildings was so strong, as to make the probability of their destruction amount almost to certainty.

May 19—In the evening I went to the premises with two boats, and cleared out all the remaining property: found the state of things much the same as represented by Mr. Cockran yesterday, only that the water was some inches higher than it was when he was there.

Intelligence has arrived from Brandon House, which states that the country is all a sea between the Sources of the Assiniboine and the Missouri; and that the waters of the Missouri are now passing by us to Lake Winnipeg. We were further informed that a whole village of Indians had been swept away, without one escaping to relate the catastrophe.

May 18—Mr. Cockran went to the Mission House in the morning, to see the state of the buildings. He was overtaken by a violent storm on his return: indeed the weather has been particularly severe since we were driven from our houses. We find it difficult to suppress foreboding thoughts: the Lord's will be done! May He support us, and give us faith, in His promises! The water was eight feet deep in the Church today; but we were glad to find that it had only risen an inch above a mark which I made on the cement of the window yesterday.

May 19—We have again been brought in safety through a terrible night. Every recurrence of our devotional hours brings with it a subject of gratitude, in some visible marks of the care of our gracious God for His unworthy servants. May the remembrance of them never be effaced from our memories! About eleven o'clock last night, the wind was higher than usual, and continued to increase till two this morning, and then blew quite a hurricane. After having called the servant to take the best care that he could of my

small tent, which was almost shattered to pieces, I went to stand at the back stay of the larger tent where Mr. and Mrs. Cockran slept, while the lightning ran in brilliant streams through the sky without intermission: in the meantime, as if to complete the picture of the terrific, the fire from one of the tents, about a quarter of a mile to windward of us, was driven by the wind among the long grass: by the fury of the blast, it ran with the rapidity of a meteor through the sky. Our situation now became truly alarming; and, when giving the alarm, I scarcely expected to be able to escape in time, without taking a single article either of food or clothing: but, praise to His name, whose word both winds and waves obey! a torrent of rain fell, which immediately stopped the progress of the terrible element; and, in a few minutes, the wind also abated. The Company's brigade of boats broke from their mooring: several of them were nearly sunk, and the goods much damaged. Many tents and nearly all the wigwags in the Camp were blown down, which altogether presented such a scene of confusion, as it would be impossible to describe; still no serious accident occurred. When putting up my glass this morning, nothing did I expect less than to find the Church in its usual place; but, thank God! it weathered out such a storm, as greatly to increase my confidence in its strength and safety. The Parsonage House also stood, as did the Schoolmaster's. At the same time, our loss was considerable: the servant's house, stable, cow-house, farm-yard, and small house where the Indian Children slept, were carried away. Almost all the poor Settlers are houseless this morning: still their language is that of resignation, "*It is the Lord! let Him do as seemeth Him good!*"

May 20—We were all considerably encouraged this morning, by hearing that the river had fallen at Pembina: we were confirmed in this hopeful information, from the water being almost stationary in both our rivers since last night: within several miles of the upper Church, there are but three houses remaining, and those in a ruinous condition.

May 21, Sunday—The weather has now become very warm. At eleven, we had Divine Service, in a retired place behind the Camp: there were perhaps 200 present. I addressed them in the morning, and Mr. Cockran in the afternoon. Our experience to-day testified, that the Lord can make His Gospel a fountain of living water, even in the midst of deserts and under the most discouraging circumstances.

May 22—We were much comforted this morning, in finding that the main river had lowered two inches during the night. The wind continues to blow very furiously. Every countenance is much cheered, by the hope of a rapid decrease of water, and of being able to sow barley, potatoes, and turnips.

May 23—Water stationary—wind still raging furiously—weather warm—and the mosquitoes very tormenting. A large party of Swiss, and Germans of the De Meuron

Regiment, are going to leave the Colony for the Back Settlements of the United States.

*May 24, 1826*—Went to see the buildings in the morning: every thing appeared gloomy in the extreme: the waves ran high about the premises: inside the houses, all the partitions are carried away: all our furniture, which of course could not be removed, is dashed to pieces, and washed out of the windows, and carried away.

*May 25*—A boat, which arrived yesterday from the Rapids below, being about to return this morning, I determined upon going with it as far as the Cedar Hills, a distance of 18 miles; whither, about a fortnight ago, many of the inhabitants fled for safety. We passed the Missionary Premises on our way, and found things much in the same state as yesterday, only that the water had fallen three inches. We then pulled over the lands and sites of the Settlers' houses, and found all covered with no less than ten or twelve feet of water! When we came to the New Church, the first sentiment of my mind was of a pleasing nature, to find the shell entire and likely to remain so; but, when I came to look at the inside, I could hardly refrain from tears. The glass windows were driven out by the current—the seats were all shattered and mostly carried away—the pulpit swept off from the foundation, and no part remaining but the sounding-board—the doors were battered down entirely by the action and re-action of the waves—and all the plastering washed off: in short, the desolation was complete. I could not, on consideration, but think that this might be intended as a useful lesson to me, in order to teach me not to suffer my mind to wander from the main object of my Ministry by any external circumstances. I often looked with pleasure on this the most substantial building in the Colony, as a child of my own rearing: I had wrought at it many a day with my own hands; and, by the aid of the Settlers, it was brought to a state of tolerable perfection, and that at comparatively a small expense—now my idol is completely tarnished. Still I must be thankful that we are not likely to be deprived of it as a Place of Worship; and the Gospel will sound as well from behind a table, as before I had my handsome pulpit made.

About four in the afternoon I reached the Hills, and was received with open arms by the greater part of the New-Church Congregation. Here I expected to find the most desponding part of the people, and this expectation prompted me principally to visit them at present; but, to my unfeigned joy, I found them generally cheerful and happy, and ready to join me in thanksgiving to Him *who inhabiteth eternity and the praises thereof*, for the preservation of themselves, families, and property. I could not but rejoice in returning to my little tent, and say, *I have seen thy salvation, O Lord!*

*May 26*—This morning I employed in calling upon the people who were encamped in various places about the Hills. One friend related to me with much feeling the following account—

"Last Sunday, when the water was increasing in an alarming manner, and the people fleeing in all directions to the high grounds, a party came in canoes across the plain from the river to this Hill. When about midway, they thought they heard singing. They paddled on to the place from whence the sound proceeded, and found on a stage, not 18 inches from the water, a party of Half-breed young women singing Watts's Hymns. The party went on without disturbing them, and almost enraptured with the sweet and melodious voices of these lately ignorant Natives floating over the waters, seemingly determined not to transgress the commandment of God in regard to the Sabbath, until driven to it by imperious necessity."

I need not remark what feeling this seemingly trivial narration produced in my mind. I trust I may say that they were similar to those kindled in the hearts of those of the circumcision at Caesarea, when Peter informed them that *on the Gentiles also was poured out the gift of the Holy Ghost*.

*May 28, Sunday*—About eleven, several people came together, though it rained very heavily. A canopy of dressed moose-skins and buffalo robes was put up to keep the rain off the books. In the afternoon, the weather was fine; and a much greater number assembled. Our outward circumstances were very deplorable, but, the heart being refreshed from above, the mouth could not but utter praise. Singing in the open air is always delightful. Many were much affected while singing that beautiful hymn in the Scotch Collection of Paraphrases—

God is the treasure of my soul,

A source of lasting joy,

A joy which want shall not impair

Nor death itself destroy.

*May 29*—This morning I shook hands with the people on the Hills: their affection and kindness were very pleasing to me; as I was led to hope that they arose, not from personal feeling, but from a love to the Ministerial Character. Several to-day, when returning from Morning Service, who had determined on leaving Red River for the Back Settlements of America, said that they would not abandon a place favoured with the Gospel, though they believed a removal would benefit them in their temporal concerns.

In passing the Mission Premises, I was sorry to find, that, during the four days since I saw them last, the water had fallen only 18 inches. I reached our tents, and found my friends in safety and health, about seven in the evening.

*May 30*—Considering now that the Church was out of danger, the water having fallen altogether two feet five inches, we determined to remove our property back, as it was a constant prey to pilferers: accordingly, I took two loaded boats, and placed some of it in the Church, and some on the top of the Parsonage House, in which latter place I remained with a servant during the night.

*June 3*—Since the last date I have remained in the garret of the Parsonage: the weather has been very boisterous: last night,

though the house stands only two feet in water, the waves dashed against the roof most part of the night. I feel much for Mrs. Cockran: if she expected praise from man, it would be but her due; but, as it is, I am sure that she has her reward in the consideration, that it is for the sake of her ever-blessed Saviour that she has to call her faith and fortitude into action.

*June 4, 1826, Sunday*—Early this morning I waded through the swamps between the house and the encampment; where Mr. Cockran preached in the morning, and I in the afternoon. The excessive heat of the sun, together with the mosquitoes, prevented us from enjoying, to the usual degree, the Services of this day.

Returning in a small canoe with two of our Indian Boys in the evening, we heard the singing of the Canadians in a Montreal Canoe: on coming up with it, it proved to be Governor Simpson, with despatches from England. I returned to the Camp and got my Letters: once more I was called on to be grateful for pleasing intelligence from my native land.

*June 6*—The Governor being continually harassed by the Settlers while in the present encampment, so that I could not get any uninterrupted conversation with him, he this morning was so kind as to ask me to take a seat in his canoe, and accompany him to the "Limestone Rapid," where the Company deposited their goods on their removal from Fort Garry: we arrived there in an hour and a half, though the distance is 25 miles.

*June 7*—This morning I passed in arranging accounts &c. with the Governor: his

pleasing and friendly conduct confirmed me in the opinion which I had entertained long ago of his favourable disposition. By his assurance of the favourable disposition of the Hudson's Bay Company toward the Settlement, I was enabled to set the minds of the people at rest in regard to the permanence of the Church Establishment here. The Half-breeds thought that if the European Settlers dispersed, they would lose their Church; and an assurance to the contrary, both from the Governor and myself, made them happy.

*June 12*—We are now nearly re-established in our dwellings. The Parsonage is all in one room; and served for a Church yesterday, where I preached twice; Mr. Cockran having gone to the Hills, where the people are still encamped. Mr. and Mrs. Cockran returned home on Saturday. The ploughs are at work to-day, and I trust that we shall yet have crops of barley and potatoes. The people are now drawing near the banks of the river, to the site of their old habitations. Thus deliverance comes in God's own time and way. We want nothing but faith to rely on Him!

Mr. Cockran writes—

Though the flood has destroyed almost every house, yet we have escaped very wonderfully: we have received very little damage: our Churches are standing: our Dwelling-house, with the School-master's and the School Houses, are left alone, as it were, as monuments of the preserving mercy of God.

### Recent Miscellaneous Intelligence.

#### *American Board of Missions.*

THE following view has been given of the afflictions which have befallen the Missions of the Board in India and the Mediterranean:—

Of 16 Missionaries sent out by the Board to establish or re-inforce the Mission at Bombay, 5 are dead, and 4 have returned home on account of ill health occasioned by the climate; leaving only 7 in any way connected with the Mission, one of whom at least is not now in India. Of 15 Missionaries sent to the Island of Ceylon, 5 are dead, and 10 still remain connected with the Mission. Of 6 Missionaries sent to Syria and the Holy Land, 2 are dead, while 4 remain connected with the Mission.

The Rev. Elnathan Gridley, as well as the Rev. Josiah Brewer (see p. 574), has sailed for the Mediterranean Mission: the Rev. Cyrus Stone, and probably two other young Clergymen, were to sail, in October, to reinforce the Bombay Mission.

#### *Church Missionary Society.*

On Sunday the 24th of December, the Lord Bishop of London admitted to Holy Orders the following Missionaries of the Society: Messrs. Thomas Davey, Ralph Eteson, and Charles Friend, to the Order of Deacons; and the Rev. Messrs. G. Steers Faught, C. F. L. Haensel, and William Yate to that of Priests. Christopher Lewis Korak, M.D. a Student of the Basle Institution who has been adopted by the Society for its Mediterranean

Mission, arrived at the Institution at Ialington, from Basle, on the 10th of December.

The Rev. Messrs. Mitchell and Steward (see p. 222) arrived at Bombay on the 12th of July; and were immediately put in charge of the Schools by the Committee of the Auxiliary Society; who contemplated the establishing of one of them at Bombay, and the other at Basseen in the Northern Concan, after the Rainy Season.

The Rev. Messrs. Selkirk and Trimmell (pp. 135, 399) landed at Trincomalee on the 20th of July. Mr. and Mrs. Trimmell arrived at Kandy on the 2d of August, on their journey across the Island to Colombo: they were to be followed in a short time by Mr. and Mrs. Selkirk.

#### *London Missionary Society.*

The Rev. David Johns and his companions (see p. 352) arrived at Mauritius, on their way to Madagascar, on the 20th of July.

Rombo, one of the Madagascar Youths educated in this country, has departed this life since his return home.

#### *Newfoundland-School Society.*

Mr. Willoughby, the Assistant Secretary, has lately visited Newfoundland: he reports that, in June, there were, at six Stations, Daily Schools containing 903 Scholars; at five of these Stations, Sunday Schools, with 429 Scholars; and, at five of them, 274 Adults are

under instruction. The Teachers give entire satisfaction. Not less than 20 Schools are yet wanted; the building of proper rooms for which will cost 6000*l.*, and their annual support not less than from 4000*l.* to 5000*l.*

#### Demerara.

The Rev. Leonard Strong, ordained (see p. 203) for the service of the Church Missionary Society, has embarked, with Mrs. Strong, for Demerara, with the concurrence of the Society, he having been appointed to a Living in that Colony.

#### Gold Coast.

The Ashantees having renewed the war, their army, commanded by the King in person, was decisively defeated, on the 7th of August, on the plains of Doodewah, 20 miles north-east of Accra, by the allied British

Force under Lieut.-Colonel Purdon. The enemy is said to have brought from 15,000 to 18,000 men into the field, great numbers of whom, with the most experienced chieftains, were killed or made prisoners: the King was severely wounded, and narrowly escaped being taken. The allied force is said to have amounted to 11,000 or 12,000 men. The head of the lamented Sir Charles MacCarthy has been recovered: it had been invariably kept near the King; and, during the heat of the action, he poured a libation over it, invoking its spirit to call around it the heads of all the white men! The allies lost 800 killed, and had upward of 2000 wounded: the Ashantees fought bravely: their defeat was hastened by the terror inspired by the rockets used by the British.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21, to December 16, 1826.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Berkshire	-	5	0	4977	0	9
Bradford, <i>Wiltshire</i>	-	97	16	48	15	0
Bristol (School Fund &c.)	-	100	0	9996	7	3
Bucks, South	-	17	17	366	7	0
Cambridge, Town, County, and University	-	00	0	7194	0	11
Church Lawford (Harborough 10. 10. 0)	-	43	6	759	5	8
Devon and Exeter (Hatherleigh 10 <i>l.</i> )	-	28	0	6636	0	0
Dewsbury (Mirfield and Hartshead)	-	25	7	989	18	8
Evesham, <i>Worcestershire</i>	-	01	0	147	6	4
Fowey	-	10	10	40	17	6
Fleet, <i>Lincolnshire</i>	-	15	14	55	14	6
Glasbury, <i>Brecon</i>	-	6	14	1437	6	9
Henley-on-Thames	-	2	0	305	2	8
Hertfordshire	-	100	0	936	6	9
Liverpool and West-Lancashire (standish)	-	14	9	6241	13	11
Oxford and its Vicinity	-	80	0	1479	19	7
Penryn	-	4	4	351	1	2
Pinner, <i>Middlesex</i>	-	23	18	216	3	7
Portsmouth, Portsea, &c. (Gosport 10. s. 3)	-	47	10	1833	0	9
Sheffield (Attercliffe)	-	25	0	3361	4	11
St. Antholin's, Watling Street	-	6	18	478	13	1
St. John's Chapel, Bedford Row	-	36	3	5646	1	11
Tamworth	-	16	0	2451	8	4

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Wakefield	-	6	16	302	13	11
Willoughby, <i>Warwickshire</i>	-	5	16	89	4	8
Yoxall and Hamastall	-	29	9	817	19	6

#### COLLECTIONS.

Prichard, Miss, Kidderminster	-	13	0	0	0	0
Sleigh, Mr James, Rugety	-	7	10	6	15	1
Hanwell, Miss, Wareham	-	8	0	0	0	0

#### BENEFACTIONS.

"First Fruits of Increase," Anonymous	-	10	0	0	0	0
J. P.	-	-	-	-	-	-
Lady, Bresham	-	-	-	-	-	-
Offley, Mrs W., by Mr. Nisbet	-	-	-	-	-	-
Rashleigh, William, Esq., owey	-	-	-	-	-	-

#### SCHOOL UND.

Bristol Association:	-	-	-	-	-	-
Collected by Mrs. Lee, for Harriet Collins Pullin	-	-	-	-	-	-

#### LEGACIES.

Mrs. Mary Roberts, late of Fore Street, by her Exors. R. Sutton, Esq., Rev. W. Agutter, & J. R. Williams, Esq. duty free	-	100	0	0	0	0
Mrs. Mary Saul, late of Ulverston, by her Exors. Messrs. W. Ackers and R. Ashburn, & Exors. Mrs. Hannah Webster,	-	19	19	0	0	0

#### INDIA-FEMALE EDUCATION FUND.

Brought from page 376	-	-	-	-	-	-
Sargent, Miss E., Lavington, Sussex	-	-	-	-	-	-

\* The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing, &c. received through the British Ladies Church Missionary Maternal Society, to "a Friend to Missions," "Mrs. W. Williams and a Female Friend," "an Aged Grandmother" (by Miss Chambers), and to Miss E. H. Relf for a few Needle Books. Also the Gift of a Boat value 10*l.* to the Mission Station at Baddagame, in the Island of Ceylon, by Don Abraham Dias, Moderator of the Guard &c. at Galle.

P. 44, col. 1, l. 24, for *Malchar*, read *Malchar*; and col. 2, l. 17, for *Rarabegh*, read *Karabegh*—p. 177, col. 2, last line, in some copies, for *no fixed principles*, read *on fixed principles*—p. 339, col. 2, the *Movers and Shovers* and *State of the Funds* are displaced: they should follow the paragraph relative to the Sunday-School Union, as they refer to the Society—p. 328, col. 2, l. 48, for *Boradas*, read *Brasidas*—p. 412, col. 2, at the Scottish Missionary Society, for *Report for 1824*, read *Report for 1825*—p. 416, col. 1, lines 6 and 17, from the bottom, for the numbers 76 and 18 4, read 766 and 1609—p. 455, col. 1, l. 2, for *Hart*, read *KG H*—p. 456, col. 2, for *Twenty-third Report of the Religious Tract Society*, read *Twenty-seventh Report*—p. 518, col. 1, l. 30, for pp. 279-285, read pp. 279-285 of our last Volume—p. 534, col. 2, to the Sermons preached at Ipswich, add, Sermon, by Rev. Edward Griffin, at St. Stephen's, Col. 64, 36.—p. 596, col. 2, l. 29, for *Rev. F. T. Thomas*, read *Rev. T. T. Thomas*.

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